

CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

النكت الدالة على البيان في أنواع العلوم والأحكام

Clarifying Notes on Knowledge and Legal Rulings

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · The Electric Collective for Rigorous Islamic Science

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Foreword

The nature of this work

In the name of Allah, the Exalted. This Arabic–English edition is a translation draft for study, comparison and collaborative correction. A translation cannot convey every possibility of its Arabic original, especially in legal reasoning and statements attributed to Allah or the Prophet ﷺ. Read the English alongside the Arabic and interrogate its wording and evidence. This draft is a stepping stone towards a carefully reviewed translation; it is not a claim that every passage has been checked by a qualified scholar.

This edition contains the complete supplied working source in parallel Arabic and English. It remains an unreviewed translation draft. Completeness is checked against this witness, not every manuscript or printed edition.

Translating and making a work accessible does not imply agreement with every conclusion in it. The author's judgments, polemics and claims about other positions are presented as the author's own. Editorial remarks, quoted objections and later scholars' notes must be distinguished from that voice.

Translation method and source preservation

The new translation is produced directly from Arabic by **GPT 6.1 sol (Codex)**. No Bedrock translation service is used. Translation proceeds in bounded, resumable batches with surrounding context; these are workflow divisions, not new divisions of the author's argument. Each source unit must receive a complete translation, with genuinely ambiguous or corrupt readings flagged rather than silently resolved. Source hashes and source identifiers record which Arabic was translated. Translator's notes are labelled footnotes, distinct from the author's prose. Automated completeness checks do not establish scholarly accuracy.

The work-specific source, editorial boundaries, existing sample provenance and textual qualifications are documented below. The original Arabic source and earlier translation records are retained. New full-run passages use the direct GPT 6.1 sol method described here; earlier Codex and GPT 6.1 Terra sample passages are not relabelled.

The English appears beside the Arabic in synchronized columns. Source identifiers such as L12 refer to this edition's nonempty working-source records; they are not original manuscript line numbers. Source-page references, where available, identify the downloaded witness. UTF-8 text companions support copying without depending on a PDF viewer's ordering of the two columns.

The frequency-ranked reader's glossary is recalculated against the complete translated corpus, targeting at least 80 percent of Arabic word occurrences. It includes transliterations, observed forms, contextual definitions and labelled Lisān al-ʿArab dictionary-source footnotes. Homographs are grouped for navigation, not automatically disambiguated. Qur'an and hadith links are editorial research footnotes: wording parallels are not authenticity judgments or claims that every quotation has been identified. Source identifiers appear in the margins. Research layers do not modify the Arabic source.

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Render the Arabic name of God as "Allah", the Prophet's name as "Muhammed", and preserve salutations as ﷺ. Prefer precise English technical terms before transliterations, and preserve distinctions between different Arabic words where an accurate English distinction is possible. Readable, complete English takes precedence over a mechanical word-for-word rendering.

Copying and sharing

Copying and sharing this translation draft is encouraged. Retain its source credits, editorial qualifications, model attribution and any applicable source licence when redistributing an edition. May Allah correct our affairs and make this work beneficial.

Source, scope and translation history

The complete supplied transcription is translated, including its bibliographic material, modern editorial introduction and notes. These are not all by al-Qaṣṣāb. The author's introduction begins at L958; the commentary begins at L976. The supplied witness identifies the Dar al-Qiyam / Dar Ibn Affan edition, first edition, 1424 AH / 2003, in four volumes. Its Arabic irregularities remain unchanged. The final pair of surahs is grouped as in the supplied heading.

The earlier published sample and its provenance are archived separately. Those seed passages were translated by Codex and GPT 6.1 Terra; their record-level credits are retained. The remaining full-book translation was produced directly by GPT 6.1 sol. No claim of scholarly review is made. Original headings, authorial polemics and later editorial material are retained as supplied. Generated chapter titles are navigation aids rather than additions to the source.

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CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

المواد الببليوغرافية والتحريرية

Bibliographic and Editorial Material

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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L0–14 Bibliographic Record and Table of Contents Book: Subtle Points Indicating Elucidation in the Various Sciences and Rulings Author: Aḥmad Muḥammad ibn ʿAlī ibn Muḥammad al-Karajī al-Qaṣṣāb (d. circa 360 AH) Edited by: Volume 1: ʿAlī ibn Ghāzī al-Tuwayjirī Volumes 2–3: Ibrāhīm ibn Manṣūr al-Junaydil Volume 4: Shāyiʿ ibn ʿAbduh ibn Shāyiʿ al-Asmarī Publisher: Dār al-Qiyam – Dār Ibn ʿAffān Edition: First, 1424 AH – 2003 CE Number of volumes: 4 [The book's pagination matches the printed edition.] Author's page: [Abū Aḥmad al-Qaṣṣāb] The Book of Subtle Points Indicating Elucidation in the Various Sciences and Rulings Bibliographic Record Table of Contents Introduction The shaykh, imam, erudite scholar Abū Aḥmad Muḥammad ibn ʿAlī ibn Muḥammad, the jurist al-Karajī, said[1][2][3][4][5][6][7][8][9][10][11][12][13][14][15]

L15–16 Surah al-Fātiḥah (The Opening) "Praise belongs to God, Lord of the worlds (2)" "Master of the Day of Recompense (4)"[16]

L17 His saying: "Guide us to the straight path (6)"[17]

بطاقة الكتاب وفهرس الموضوعات الكتاب: النكت الدالة على البيان في أنواع العلوم والأحكام المؤلف: أحمد محمد بن علي بن محمد الكَرَجي القصَّاب (ت نحو ٣٦٠هـ) تحقيق: الجزء ١: علي بن غازي التويجري الجزء ٢ - ٣: إبراهيم بن منصور الجنيدل الجزء ٤: شايع بن عبده بن شايع الأسمري دار النشر: دار القيم - دار ابن عفان الطبعة: الأولى ١٤٢٤ هـ - ٢٠٠٣ م عدد الأجزاء: ٤ [ترقيم الكتاب موافق للمطبوع] صفحة المؤلف: [أبو أحمد القصاب] كتاب النكت الدالة على البيان في أنواع العلوم والأحكام بطاقة الكتاب فهرس الموضوعات المقدمة قال الشيخ الإمام العلامة أبو أحمد محمد بن علي بن محمد الفقيه الكرجي

سورة الفاتحة (الحمد لله رب العالمين (٢) (مالك يوم الدين (٤)

قوله: (اهدنا الصراط المستقيم (٦)

[1] **Translator's note (L0):** Modern bibliographic heading.

[2] **Translator's note (L1):** Modern bibliographic metadata.

[3] **Translator's note (L2):** Modern bibliographic metadata. The supplied name begins 'Aḥmad Muḥammad,' without 'ibn' between them; entry 14 instead identifies the author as Abū Aḥmad Muḥammad ibn ʿAlī ibn Muḥammad.

[4] **Translator's note (L3):** Modern bibliographic metadata introducing the editors.

[5] **Translator's note (L4):** Modern bibliographic metadata identifying the volume's editor.

[6] **Translator's note (L5):** Modern bibliographic metadata identifying the volumes' editor.

[7] **Translator's note (L6):** Modern bibliographic metadata identifying the volume's editor.

[8] **Translator's note (L7):** Modern bibliographic metadata.

[9] **Translator's note (L8):** Modern bibliographic metadata.

[10] **Translator's note (L9):** Modern bibliographic metadata.

[11] **Translator's note (L10):** Modern digital-edition metadata.

[12] **Translator's note (L11):** Book-title heading in the supplied front matter.

[13] **Translator's note (L12):** Modern bibliographic heading.

[14] **Translator's note (L13):** Contents heading; the following entries reproduce section headings and quoted passages.

[15] **Translator's note (L14):** Contents entry reproducing the opening attribution of the introduction.

[16] **Qur'an references (L15):** Qur'an 1:2 (Al-Fatihah); Qur'an 1:4 (Al-Fatihah).

[17] **Qur'an references (L17):** Qur'an 1:6 (Al-Fatihah).

سورة البقرة قوله تعالى (إن الذين كفروا سواء عليهم أأنذرتهم أم لم تنذرهم لا يؤمنون (٦) وقوله: (ومن الناس من يقول آمنا بالله وباليوم الآخر وما هم بمؤمنين (٨) وقوله: (يا أيها الناس اعبدوا ربكم الذي خلقكم) وقوله: (يضل به كثيرا ويهدي به كثيرا وما يضل به إلا الفاسقين (٢٦) وقوله: (ولا تقربا هذه الشجرة) وقوله: (فمن تبع هداي) وقوله: (وإذ قلتم يا موسى لن نؤمن لك حتى نرى الله جهرة فأخذتكم الصاعقة وأنتم تنظرون (٥٥) ثم بعثناكم من بعد موتكم)

قوله: (إنها بقرة لا ذلول)

قوله: (فقلنا اضربوه ببعضها)

قوله: (وقد كان فريق منهم يسمعون كلام الله ثم يحرفونه من بعد ما عقلوه)

قوله: (ومنهم أميون لا يعلمون الكتاب إلا أماني وإن هم إلا يظنون (٧٨)

قوله: (فويل للذين يكتبون الكتاب بأيديهم ثم يقولون هذا من عند الله ليشتروا به ثمنا قليلا فويل لهم مما كتبت أيديهم وويل لهم مما يكسبون (٧٩)) ٠

وقوله: (وقالوا لن تمسنا النار إلا أياما معدودة قل أتخذتم عند الله عهدا فلن يخلف الله عهده أم تقولون على الله ما لا تعلمون (٨٠))

L18–24 Surah al-Baqarah (The Cow) His saying, exalted is He: “Indeed, those who have disbelieved—it is all the same to them whether you warn them or do not warn them; they will not believe (6)” And His saying: “And among people are those who say, ‘We have believed in God and the Last Day,’ yet they are not believers (8)” And His saying: “O people, worship your Lord, who created you” And His saying: “He leads many astray by it and guides many by it, and He leads none astray by it except the transgressors (26)” And His saying: “And do not, you two, approach this tree” And His saying: “So whoever follows My guidance” And His saying: “And when you said, ‘O Moses, we will not believe you until we see God plainly,’ then the thunderbolt seized you while you were looking on (55). Then We raised you after your death”[18]

L25 His saying: “It is a cow not broken to work”[19]

L26 His saying: “So We said, ‘Strike him with part of it’”[20]

L27 His saying: “And indeed, a group of them used to hear the speech of God, then distort it after they had understood it”[21]

L28 His saying: “And among them are unlettered people who know nothing of the Book except wishful notions, and they do nothing but conjecture (78)”[22][23]

L29 His saying: “So woe to those who write the Book with their own hands, then say, ‘This is from God,’ to obtain a paltry price for it. So woe to them for what their hands have written, and woe to them for what they earn (79)”.[24]

L30 And His saying: “And they said, ‘The Fire will touch us only for a limited number of days.’ Say, ‘Have you taken a covenant from God, so that God will

[18] **Qur’an references (L18):** Qur’an 2:6 (Al-Baqarah); Qur’an 2:8 (Al-Baqarah); Qur’an 2:21 (Al-Baqarah); Qur’an 2:26 (Al-Baqarah); Qur’an 2:35 (Al-Baqarah); Qur’an 7:19 (Al-A’raf); Qur’an 2:38 (Al-Baqarah); Qur’an 2:55 (Al-Baqarah); Qur’an 2:56 (Al-Baqarah).

[19] **Qur’an references (L25):** Qur’an 2:71 (Al-Baqarah).

[20] **Qur’an references (L26):** Qur’an 2:73 (Al-Baqarah).

[21] **Qur’an references (L27):** Qur’an 2:75 (Al-Baqarah).

[22] **Translator’s note (L28):** Amānī can mean ‘wishful notions’ or ‘recitations’; the excerpt alone does not determine which interpretation is intended.

[23] **Qur’an references (L28):** Qur’an 2:78 (Al-Baqarah).

[24] **Qur’an references (L29):** Qur’an 2:79 (Al-Baqarah).

never break His covenant, or do you say about God what you do not know?' (80)"[25]

L31 His saying: "On the contrary! Whoever earns an evil deed and is encompassed by his sin—those are the inhabitants of the Fire; they will abide in it forever (81)"[26]

L32 His saying: "Do you then hope that they will believe you, when a group of them used to hear the speech of God"[27]

L33 His saying: "And when We took your covenant: 'You shall not shed your own blood, nor expel yourselves from your homes'".[28]

L34 His saying: "And when it is said to them, 'Believe in what God has sent down,' they say, 'We believe in what was sent down to us,' and they disbelieve in what is beyond it, though it is the truth confirming what is with them"[29]

L35–36 His saying: "So they learn from the two of them that by which they cause separation between a man and his wife, yet they do not harm anyone by it except with God's permission" And His saying: "Many of the People of the Book wish that they could turn you back into disbelievers after your faith, out of envy arising from their own selves, after the truth has become clear to them".[30]

L37 His saying: "Or were you witnesses when death came to Jacob, when he said to his sons, 'What will you worship after me?' They said, 'We will worship your God and the God of your fathers, Abraham, Ishmael, and Isaac—one God—and we are in submission to Him' (133)".[31]

L38–39 His saying: "And thus We have made you a middle community, so that you may be witnesses over humankind and the Messenger may be a witness over you" And His saying: "Indeed, those who conceal what We have sent down

قوله: (بلى من كسب سيئة وأحاطت به خطيئته فأولئك أصحاب النار هم فيها خالدون (٨١)

قوله: (أفتطمعون أن يؤمنوا لكم وقد كان فريق منهم يسمعون كلام الله)

قوله: (وإذ أخذنا ميثاقكم لا تسفكون دماءكم ولا تخرجون أنفسكم من دياركم) .

قوله: (وإذا قيل لهم آمنوا بما أنزل الله قالوا نؤمن بما أنزل علينا ويكفرون بما وراءه وهو الحق مصدقا لما معهم)

قوله: (فيتعلمون منهما ما يفرقون به بين المرء وزوجه وما هم بضارين به من أحد إلا بإذن الله) وقوله: (ود كثير من أهل الكتاب لو يردونكم من بعد إيمانكم كفارا حسدا من عند أنفسهم من بعد ما تبين لهم الحق) .

قوله: (أم كنتم شهداء إذ حضر يعقوب الموت إذ قال لبنيه ما تعبدون من بعدي قالوا نعبد إلهك وإله آبائك إبراهيم وإسماعيل وإسحاق إلها واحدا ونحن له مسلمون (١٣٣) .

قوله: (وكذلك جعلناكم أمة وسطا لتكونوا شهداء على الناس ويكون الرسول عليكم شهيدا) وقوله: (إن الذين يكتمون ما أنزلنا من البينات والهدى من بعد ما بيناه للناس في الكتاب أولئك يلعنهم الله ويلعنهم اللاعنون (١٥٩) إلا الذين تابوا وأصلحوا وبينو

[25] **Qur'an references (L30):** Qur'an 2:80 (Al-Baqarah).
[26] **Qur'an references (L31):** Qur'an 2:81 (Al-Baqarah).
[27] **Qur'an references (L32):** Qur'an 2:75 (Al-Baqarah).
[28] **Qur'an references (L33):** Qur'an 2:84 (Al-Baqarah).
[29] **Qur'an references (L34):** Qur'an 2:91 (Al-Baqarah).
[30] **Qur'an references (L35):** Qur'an 2:102 (Al-Baqarah); Qur'an 2:109 (Al-Baqarah).
[31] **Qur'an references (L37):** Qur'an 2:133 (Al-Baqarah).

of clear proofs and guidance, after We have made it clear to people in the Book—those are the ones whom God curses, and whom those who curse curse (159), except those who repent, make amends, and make clear[32][33][34]

L40 His saying: "Righteousness is not that you turn your faces toward the east and the west," up to His saying: "Those are the ones who have been truthful, and those are the pious (177)"[35]

L41 His saying: "Prescribed for you, when death approaches one of you, if he leaves wealth, is a bequest for parents and close relatives"[36]

L42 His saying: "And fight in the way of God those who fight you"[37]

L43 His saying: "Are they waiting for anything but that God should come to them in canopies of cloud, and the angels as well"[38]

L44 His saying: "Humankind was one community, then God sent the prophets as bearers of good tidings and warners," up to His saying: "Then God guided those who had believed to the truth concerning which they had differed, by His permission; and God guides whomever He wills to a straight path"[39]

L45–46 His saying: "Your wives are a tilth for you, so come to your tilth however you wish" And His saying: "And those of you who die and leave wives behind—the wives shall hold themselves back for four months and ten days"[40][41][42]

قوله: (ليس البر أن تولوا وجوهكم قبل المشرق والمغرب) إلى قوله: (أولئك الذين صدقوا وأولئك هم المتقون (١٧٧)

قوله: (كتب عليكم إذا حضر أحدكم الموت إن ترك خيرا الوصية للوالدين والأقربين)

قوله: (وقاتلوا في سبيل الله الذين يقاتلونكم)

قوله: (هل ينظرون إلا أن يأتيهم الله في ظلل من الغمام والملائكة)

قوله: (كان الناس أمة واحدة فبعث الله النبيين مبشرين ومنذرين) إلى قوله (فهدى الله الذين آمنوا لما اختلفوا فيه من الحق بإذنه والله يهدي من يشاء إلى صراط مستقيم

قوله: (نساؤكم حرث لكم فأتوا حرثكم أنى شئتم) وقوله: (والذين يتوفون منكم ويذرون أزواجا يتربصن بأنفسهن أربعة أشهر وعشرا)

[32] **Translator's note (L38):** Wasaṭan can convey being in the middle, balanced, or just; 'middle' preserves the literal expression.

[33] **Translator's note (L39):** The quotation stops here. The final word, bayyanū ('make clear'), lacks its usual final, unpronounced alif in the supplied text.

[34] **Qur'an references (L38):** Qur'an 2:143 (Al-Baqarah); Qur'an 2:159 (Al-Baqarah).

[35] **Qur'an references (L40):** Qur'an 2:177 (Al-Baqarah).

[36] **Qur'an references (L41):** Qur'an 2:180 (Al-Baqarah).

[37] **Qur'an references (L42):** Qur'an 2:190 (Al-Baqarah).

[38] **Qur'an references (L43):** Qur'an 2:210 (Al-Baqarah).

[39] **Qur'an references (L44):** Qur'an 2:213 (Al-Baqarah).

[40] **Translator's note (L45):** Annā can denote 'how,' 'where,' or 'when'; 'however' is used here without settling the juristic interpretation.

[41] **Translator's note (L46):** The noun after 'ten' is unexpressed in the Arabic; 'days' supplies the understood duration.

[42] **Qur'an references (L45):** Qur'an 2:223 (Al-Baqarah); Qur'an 2:234 (Al-Baqarah).

قوله: (ولا تعزموا عقدة النكاح حتى يبلغ الكتاب أجله)

قوله: (وأن تعفوا أقرب للتقوى)

قوله: (تلك الرسل فضلنا بعضهم على بعض منهم من كلم الله)

قوله: (ولو شاء الله ما اقتتل الذين من بعدهم من بعد ما جاءتهم البينات ولكن اختلفوا فمنهم من آمن ومنهم من كفر ولو شاء الله ما اقتتلوا ولكن الله يفعل ما يري

قوله: (من ذا الذي يشفع عنده إلا بإذنه) .

قوله: (يا أيها الذين آمنوا أنفقوا من طيبات ما كسبتم ومما أخرجنا لكم من الأرض)

سورة آل عمران وقوله: (قل إن كنتم تحبون الله فاتبعوني يحببكم الله ويغفر لكم ذنوبكم والله غفور رحيم (٣١))

قوله: (إن الله اصطفى آدم ونوحا وآل إبراهيم وآل عمران على العالمين (٣٣))

قوله: (وما كنت لديهم إذ يلقون أقلامهم أيهم يكفل مريم وما كنت لديهم إذ يختصمون (٤٤)) .

L47 His saying: “And do not resolve upon the marriage bond until the prescribed period reaches its end”[43]

L48 His saying: “And for you to forgo is nearer to piety”[44]

L49 His saying: “Those messengers—We have favored some of them over others; among them are those to whom God spoke”[45]

L50 His saying: “And if God had willed, those who came after them would not have fought one another after the clear proofs had come to them. But they differed: among them were those who believed, and among them were those who disbelieved. And if God had willed, they would not have fought one another, but God does what He [word incomplete][46][47]

L51 His saying: “Who is it that intercedes with Him except by His permission?”.[48]

L52 His saying: “O you who have believed, spend from the good things you have earned and from what We have brought forth for you from the earth”[49]

L53 Surah Āl ʿImrān (The Family of ʿImrān) And His saying: “Say, ‘If you love God, then follow me; God will love you and forgive you your sins. And God is forgiving, merciful’ (31)”[50]

L54 His saying: “Indeed, God chose Adam and Noah, and the family of Abraham and the family of ʿImrān, above the worlds (33)”[51]

L55 His saying: “And you were not with them when they cast their pens to

[43] **Qur’an references (L47):** Qur’an 2:235 (Al-Baqarah).

[44] **Qur’an references (L48):** Qur’an 2:237 (Al-Baqarah).

[45] **Qur’an references (L49):** Qur’an 2:253 (Al-Baqarah).

[46] **Translator’s note (L50):** The final word appears truncated at yurī, apparently missing the final consonant of yurīd (‘wills’) in Qur’an 2:253. As a complete word, yurī could mean ‘shows.’ The translation marks the apparent truncation rather than silently restoring ‘wills.’

[47] **Qur’an references (L50):** Qur’an 2:253 (Al-Baqarah).

[48] **Qur’an references (L51):** Qur’an 2:255 (Al-Baqarah).

[49] **Qur’an references (L52):** Qur’an 2:267 (Al-Baqarah).

[50] **Qur’an references (L53):** Qur’an 3:31 (Ali ’Imran).

[51] **Qur’an references (L54):** Qur’an 3:33 (Ali ’Imran).

determine which of them would take charge of Mary, and you were not with them when they disputed (44)".[52]

L56–58 And His saying: "When God said, 'O Jesus, I am indeed taking you and raising you to Me'" And His saying: "And purifying you from those who have disbelieved" And His saying: "And placing those who have followed you above those who have disbelieved until the Day of Resurrection"[53][54]

L59 His saying: "And placing those who have followed you"[55]

L60 His saying: "Indeed, the likeness of Jesus in God's sight is as the likeness of Adam: He created him from dust, then said to him, 'Be,' and he comes to be (59). The truth is from your Lord, so do not be among those who doubt (60)"[56]

L61 His saying: "O you who have believed, do not be like those who have disbelieved and said of their brothers, when they traveled through the land or were on military expeditions, 'Had they been with us, they would not have died and would not have been killed,' so that God may make that a source of anguish in their hearts"[57]

L62–65 His saying: "Is one who follows God's good pleasure like one who has incurred wrath from God" And His saying: "Those who said of their brothers, while they themselves stayed behind, 'Had they obeyed us, they would not have been killed.' Say, 'Then ward off death from yourselves, if you are truthful' (168)" And His saying: "And do not let those who hasten into disbelief grieve you. Indeed, they will never harm God in any way. God intends to give them no share in the Hereafter" And His saying: "And let those who have disbelieved never think that Our granting them respite is

وقوله: (إذ قال الله يا عيسى إني متوفيك ورافعك إلي) وقوله: (ومطهرك من الذين كفروا) وقوله: (وجاعل الذين اتبعوك فوق الذين كفروا إلى يوم القيامة)

قوله: (وجاعل الذين اتبعوك)

قوله: (إن مثل عيسى عند الله كمثل آدم خلقه من تراب ثم قال له كن فيكون (٥٩) الحق من ربك فلا تكن من الممترين (٦٠))

قوله: (يا أيها الذين آمنوا لا تكونوا كالذين كفروا وقالوا لإخوانهم إذا ضربوا في الأرض أو كانوا غزى لو كانوا عندنا ما ماتوا وما قتلوا ليجعل الله ذلك حسرة في قلوبهم)

قوله: (أفمن اتبع رضوان الله كمن باء بسخط من الله) وقوله: (الذين قالوا لإخوانهم وقعدوا لو أطاعونا ما قتلوا قل فادرءوا عن أنفسكم الموت إن كنتم صادقين (١٦٨) وقوله: (ولا يحزنك الذين يسارعون في الكفر إنهم لن يضروا الله شيئا يريد الله ألا يجعل لهم حظا في الآخرة) وقوله: (ولا يحسبن الذين كفروا أنما نملي لهم خير لأنفسهم إنما نملي لهم ليزدادوا إثما)

[52] **Qur'an references (L55):** Qur'an 3:44 (Ali 'Imran).

[53] **Translator's note (L56):** Mutawaffīka can mean 'taking you in full' or 'causing you to die'; the excerpt alone does not settle the intended interpretation.

[54] **Qur'an references (L56):** Qur'an 3:55 (Ali 'Imran).

[55] **Qur'an references (L59):** Qur'an 3:55 (Ali 'Imran).

[56] **Qur'an references (L60):** Qur'an 3:59 (Ali 'Imran); Qur'an 3:60 (Ali 'Imran).

[57] **Qur'an references (L61):** Qur'an 3:156 (Ali 'Imran).

good for them. We grant them respite only so that they may increase in sin”[58]

L66 Surah al-Nisāʾ (Women) And His saying: “But if you fear that you will not deal justly, then one woman, or those whom your right hands possess”.[59]

L67 And His saying: “And do not give the foolish your wealth, which God has made a means of support for you, and provide for them with it and clothe them”.[60]

L68 And His saying: “And whoever is wealthy, let him refrain; and whoever is poor, let him consume according to what is right”.[61]

L69 And His saying: “And when relatives, orphans, and the needy are present at the division, provide for them from it and speak fitting words to them (8)”[62]

L70 His saying: “God enjoins upon you concerning your children: for the male, a share equal to that of two females”.[63]

L71 His saying: “But if he has no child and his parents inherit from him, then his mother shall have one third”[64]

L72–73 His saying: “After a bequest he makes or a debt” And His saying: “And that you combine two sisters in marriage, except what has already occurred”.[65]

L74 And His saying: “And married women, except those whom your right hands possess”[66]

L75 His saying: “God intends to make clear to you and to guide you to the ways

سورة النساء وقوله: (فإن خفتم ألا تعدلوا فواحدة أو ما ملكت أيمانكم) .

وقوله: (ولا تؤتوا السفهاء أموالكم التي جعل الله لكم قياما وارزقوهم فيها واكسوهم) .

وقوله: (ومن كان غنيا فليستعفف ومن كان فقيرا فليأكل بالمعروف) .

وقوله: (وإذا حضر القسمة أولو القربى واليتامى والمساكين فارزقوهم منه وقولوا لهم قولا معروفا (٨)

قوله: (يوصيكم الله في أولادكم للذكر مثل حظ الأنثيين) .

قوله: (فإن لم يكن له ولد وورثه أبواه فلأمه الثلث)

قوله: (من بعد وصية يوصي بها أو دين) وقوله: (وأن تجمعوا بين الأختين إلا ما قد سلف) .

وقوله: (والمحصنات من النساء إلا ما ملكت أيمانكم)

قوله: (يريد الله ليبين لكم ويهديكم سنن الذين من قبلكم)

[58] **Qur’an references (L62):** Qur’an 3:162 (Ali ’Imran); Qur’an 3:168 (Ali ’Imran); Qur’an 3:176 (Ali ’Imran); Qur’an 3:178 (Ali ’Imran).

[59] **Qur’an references (L66):** Qur’an 4:3 (An-Nisa).

[60] **Qur’an references (L67):** Qur’an 4:5 (An-Nisa).

[61] **Qur’an references (L68):** Qur’an 4:6 (An-Nisa).

[62] **Qur’an references (L69):** Qur’an 4:8 (An-Nisa).

[63] **Qur’an references (L70):** Qur’an 4:11 (An-Nisa).

[64] **Qur’an references (L71):** Qur’an 4:11 (An-Nisa).

[65] **Qur’an references (L72):** Qur’an 4:11 (An-Nisa); Qur’an 4:12 (An-Nisa); Qur’an 4:23 (An-Nisa).

[66] **Qur’an references (L74):** Qur’an 4:24 (An-Nisa).

of those before you”[67]

L76 His saying: “And the wives of your sons who are from your own loins”[68]

L77–79 His saying: “Then what is the matter with you, that you are in two groups concerning the hypocrites, when God has cast them back because of what they have earned? Do you intend to guide those whom God has led astray? And whomever God leads astray, you will never find a way for him (88)” And His saying: “If you fear” And His saying: “And when you are among them and establish the prayer for them, let a group of them stand with you, and let them take their weapons. Then, when they have prostrated, let them be behind you; and let another group that has not prayed come, and let them pray with you”[69]

L80 His saying: “Indeed, God does not forgive that partners be associated with Him, and He forgives what is less than that for whomever He wills”.[70]

L81 His saying: “And who is more truthful than God in speech (122)”[71]

L82–83 His saying: “And God took Abraham as an intimate friend (125)” And His saying: “And you will never be able to deal justly between wives, however eager you may be”[72]

L84–86 His saying: “O you who have believed, believe in God and His Messenger” And His saying: “Indeed, the hypocrites seek to deceive God, while He is their deceiver” And His saying: “And God spoke to Moses—truly spoke (164)”[73]

L87–89 His saying: “Wavering between the two, neither with these nor with those; and whomever God leads astray, you will never find a way for him (143)” His saying: “Rather, God has set a seal upon them because of their disbelief, so they believe only a little (155)” And His saying: “They ask you for a ruling.

[67] **Qur’an references (L75):** Qur’an 4:26 (An-Nisa).
[68] **Qur’an references (L76):** Qur’an 4:23 (An-Nisa).
[69] **Qur’an references (L77):** Qur’an 4:88 (An-Nisa); Qur’an 4:102 (An-Nisa).
[70] **Qur’an references (L80):** Qur’an 4:48 (An-Nisa); Qur’an 4:116 (An-Nisa).
[71] **Qur’an references (L81):** Qur’an 4:122 (An-Nisa).
[72] **Qur’an references (L82):** Qur’an 4:129 (An-Nisa).
[73] **Qur’an references (L84):** Qur’an 4:136 (An-Nisa); Qur’an 4:142 (An-Nisa).

قوله: (وحلائل أبنائكم الذين من أصلابكم)

قوله: (فما لكم في المنافقين فئتين والله أركسهم بما كسبوا أتريدون أن تهدوا من أضل الله ومن يضلل الله فلن تجد له سبيلا (٨٨) وقوله: (إن خفتم) وقوله: (وإذا كنت فيهم فأقمت لهم الصلاة فلتقم طائفة منهم معك وليأخذوا أسلحتهم فإذا سجدوا فليكونوا من ورائكم ولتأت طائفة أخرى لم يصلوا فليصلوا معك)

قوله: (إن الله لا يغفر أن يشرك به ويغفر ما دون ذلك لمن يشاء) .

قوله: (ومن أصدق من الله قيلا (١٢٢)

قوله: (واتخذ الله إبراهيم خليلا (١٢٥) وقوله: (ولن تستطيعوا أن تعدلوا بين النساء ولو حرصتم)

قوله: (يا أيها الذين آمنوا آمنوا بالله ورسوله) وقوله: (إن المنافقين يخادعون الله وهو خادعهم وقوله: (وكلم الله موسى تكليما (١٦٤))

قوله: (مذبذبين بين ذلك لا إلى هؤلاء ولا إلى هؤلاء ومن يضلل الله فلن تجد له سبيلا (١٤٣) قوله (بل طبع الله عليها بكفرهم فلا يؤمنون إلا قليلا (١٥٥) وقوله: (يستفتونك قل الله يفتيكم في الكلالة إن امرؤ هلك ليس له ولد وله أخت فلها نصف ما ترك وهو يرثها إن لم يكن لها ولد)

Say: ‘God gives you a ruling concerning inheritance when the deceased leaves neither parent nor child: if a man dies leaving no child but having a sister, she shall have half of what he leaves; and he inherits from her if she has no child.’”[74][75][76]

L90 Surah al-Mā’idah — The Table Spread His saying: “So We stirred up enmity and hatred among them until the Day of Resurrection.”[77]

L91 His saying: “O Messenger, do not let those who hasten into unbelief grieve you, among those who say with their mouths, ‘We believe,’ while their hearts have not believed.”[78]

L92 His saying: “O Messenger, do not let those who hasten into unbelief grieve you, among those who say with their mouths, ‘We believe,’ while their hearts have not believed.”[79]

L93 And His saying: “Whoever God wishes to put to trial, you can do nothing for him against God.”[80]

L94 His saying: “Those who do not judge by what God has sent down—they are the unbelievers” (44).[81]

L95 His saying: “Say: ‘Shall I tell you of those whose recompense with God is worse than that? Those whom God has cursed and with whom He is angry.’”[82]

L96 His saying: “And We cast enmity and hatred among them until the Day of

سورة المائدة قوله: (فأغرينا بينهم العداوة والبغضاء إلى يوم القيامة)

قوله: (يا أيها الرسول لا يحزنك الذين يسارعون في الكفر من الذين قالوا آمنا بأفواههم ولم تؤمن قلوبهم)

قوله: (يا أيها الرسول لا يحزنك الذين يسارعون في الكفر من الذين قالوا آمنا بأفواههم ولم تؤمن قلوبهم)

وقوله: (ومن يرد الله فتنته فلن تملك له من الله شيئا)

قوله: (ومن لم يحكم بما أنزل الله فأولئك هم الكافرون (٤٤)

قوله: (قل هل أنبئكم بشر من ذلك مثوبة عند الله من لعنه الله وغضب عليه)

قوله: (وألقينا بينهم العداوة والبغضاء إلى يوم القيامة)

[74] **Translator’s note (L88):** The final phrase can mean ‘they believe only a little’ or ‘only a few of them believe.’

[75] **Translator’s note (L89):** Kalālah is a technical inheritance term commonly understood as a deceased person leaving neither parent nor child; its precise scope is disputed.

[76] **Qur’an references (L87):** Qur’an 4:143 (An-Nisa); Qur’an 4:155 (An-Nisa); Qur’an 4:176 (An-Nisa).

[77] **Qur’an references (L90):** Qur’an 5:14 (Al-Ma’idah).

[78] **Qur’an references (L91):** Qur’an 5:41 (Al-Ma’idah).

[79] **Qur’an references (L92):** Qur’an 5:41 (Al-Ma’idah).

[80] **Qur’an references (L93):** Qur’an 5:41 (Al-Ma’idah).

[81] **Qur’an references (L94):** Qur’an 5:44 (Al-Ma’idah).

[82] **Qur’an references (L95):** Qur’an 5:60 (Al-Ma’idah).

Resurrection.”[83]

L97 His saying: “O you who believe, do not kill game while you are in a state of pilgrim consecration.”[84]

L98–101 And His saying: “Whoever among you kills it deliberately.” And His saying: “Whoever among you kills it deliberately.” And His saying: “So that he may taste the evil consequences of his deed.” And His saying: “The game of the sea and its food have been made lawful for you.”[85]

L102 Surah al-Anʿām — Livestock His saying: “Say: ‘I have been commanded to be the first to submit.’”[86]

L103 His saying: “And never be among those who associate partners with God” (14).

L104 His saying: “And this Qur’an has been revealed to me so that I may warn you by it.”[87]

L105 His saying: “Among them are those who listen to you, but We have placed coverings over their hearts lest they understand it, and heaviness in their ears.”[88]

L106 His saying: “If their turning away weighs heavily upon you, then, if you can seek a tunnel into the earth or a ladder into heaven and bring them a sign—had God willed, He would have gathered them together upon guidance—so never be among the ignorant” (35).[89][90]

L107 His saying: “There is no creature on the earth, nor any bird flying with its two wings, but they are communities like you.”[91]

قوله: (يا أيها الذين آمنوا لا تقتلوا الصيد وأنتم حرم)

وقوله: (ومن قتله منكم متعمدا) وقوله: (ومن قتله منكم متعمدا) وقوله: (ليذوق وبال أمره) وقوله: (أحل لكم صيد البحر وطعامه)

سورة الأنعام قوله: (قل إني أمرت أن أكون أول من أسلم)

قوله: (ولا تكونن من المشركين (١٤)

قوله: (وأوحي إلي هذا القرآن لأنذركم به)

قوله: (ومنهم من يستمع إليك وجعلنا على قلوبهم أكنة أن يفقهوه وفي آذانهم وقرا)

قوله: (وإن كان كبر عليك إعراضهم فإن استطعت أن تبتغي نفقا في الأرض أو سلما في السماء فتأتيهم بآية ولو شاء الله لجمعهم على الهدى فلا تكونن من الجاهلين (٣٥) .

قوله: (وما من دابة في الأرض ولا طائر يطير بجناحيه إلا أمم أمثالكم) .

[83] **Qur’an references (L96):** Qur’an 5:64 (Al-Ma’idah).
[84] **Qur’an references (L97):** Qur’an 5:95 (Al-Ma’idah).
[85] **Qur’an references (L98):** Qur’an 5:95 (Al-Ma’idah); Qur’an 5:96 (Al-Ma’idah).
[86] **Qur’an references (L102):** Qur’an 6:14 (Al-An’am).
[87] **Qur’an references (L104):** Qur’an 6:19 (Al-An’am).
[88] **Qur’an references (L105):** Qur’an 6:25 (Al-An’am).
[89] **Translator’s note (L106):** The conditional clause beginning ‘if you can’ has no explicit consequent; an injunction such as ‘then do so’ is understood but is not stated in the Arabic.
[90] **Qur’an references (L106):** Qur’an 6:35 (Al-An’am).
[91] **Qur’an references (L107):** Qur’an 6:38 (Al-An’am).

L108 His saying: “Then to their Lord they will be gathered” (38).

L109 His saying: “Those who deny Our signs are deaf and mute, in darkness. Whomever God wills, He leads astray, and whomever He wills, He places upon a straight path” (39).[92]

L110 His saying: “Why, when Our affliction came upon them, did they not humble themselves in supplication? But their hearts hardened, and Satan made what they were doing seem fair to them” (43).[93]

L111 His saying: “And We bestowed upon him Isaac and Jacob; each We guided. And Noah We guided before.”[94]

L112 His saying: “Had they associated partners with God, what they were doing would have come to nothing for them” (88).[95]

L113 His saying: “Those are the ones whom God has guided, so follow their guidance.”[96]

L114 His saying: “Follow what has been revealed to you from your Lord; there is no god but He. And turn away from those who associate partners with God (106). Had God willed, they would not have associated partners with Him.”[97]

L115 His saying: “Do not revile those whom they invoke apart from God, lest they revile God in hostility, without knowledge. Thus We have made every community’s deeds seem fair to them. Then to their Lord is their return, and He will inform them of what they were doing” (108).[98]

L116 His saying: “Shall I seek a judge other than God?”[99]

L117 His saying: “Do not eat of that over which God’s name has not been men-

قوله: (ثم إلى ربهم يحشرون (٣٨)

قوله: (والذين كذبوا بآياتنا صم وبكم في الظلمات من يشإ الله يضلله ومن يشأ يجعله على صراط مستقيم (٣٩)

قوله: (فلولا إذ جاءهم بأسنا تضرعوا ولكن قست قلوبهم وزين لهم الشيطان ما كانوا يعملون (٤٣)

قوله: (ووهبنا له إسحاق ويعقوب كلا هدينا ونوحا هدينا من قبل)

قوله: (ولو أشركوا لحبط عنهم ما كانوا يعملون (٨٨)

قوله: (أولئك الذين هدى الله فبهداهم اقتده)

قوله: (اتبع ما أوحي إليك من ربك لا إله إلا هو وأعرض عن المشركين (١٠٦) ولو شاء الله ما أشركوا)

قوله: (ولا تسبوا الذين يدعون من دون الله فيسبوا الله عدوا بغير علم كذلك زينا لكل أمة عملهم ثم إلى ربهم مرجعهم فينبئهم بما كانوا يعملون (١٠٨)

قوله: (أفغير الله أبتغي حكما)

قوله: (ولا تأكلوا مما لم يذكر اسم الله عليه وإنه لفسق)

[92] **Qur’an references (L109):** Qur’an 6:39 (Al-An’am).
[93] **Qur’an references (L110):** Qur’an 6:43 (Al-An’am).
[94] **Qur’an references (L111):** Qur’an 6:84 (Al-An’am).
[95] **Qur’an references (L112):** Qur’an 6:88 (Al-An’am).
[96] **Qur’an references (L113):** Qur’an 6:90 (Al-An’am).
[97] **Qur’an references (L114):** Qur’an 6:106 (Al-An’am); Qur’an 6:107 (Al-An’am).
[98] **Qur’an references (L115):** Qur’an 6:108 (Al-An’am).
[99] **Qur’an references (L116):** Qur’an 6:114 (Al-An’am).

tioned; it is indeed an act of disobedience."[100]

L118 His saying: "Is one who was dead, whom We brought to life and for whom We made a light by which he walks among people, like one whose likeness is in darkness, from which he cannot emerge?"[101]

L119 His saying: "Thus what the unbelievers were doing was made to seem fair to them" (122).[102]

L120–121 And His saying: "Thus We have placed in every town the greatest of its criminals, so that they may scheme within it." And His saying: "Lost indeed are those who have killed their children foolishly, without knowledge, and have forbidden what God has provided them, fabricating lies against God. They have indeed gone astray and have not been guided" (140).[103]

L122 His saying: "And they allotted to God a portion of the crops and livestock that He brought into being."[104]

L123 His saying: "Thus their partners made the killing of their children seem fair to many of those who associate partners with God, so that they might bring them to ruin and confuse their religion for them. Had God willed, they would not have done it."[105]

L124 By His saying: "Do not consume one another's wealth wrongfully, unless it be trade by mutual consent among you."[106]

L125–126 His saying: "It is He who brought into being gardens, trellised and untrellised, date palms and crops of differing produce, olives and pomegranates, alike and unlike. Eat of its fruit when it bears fruit, and give its due on the

قوله: (أومن كان ميتا فأحييناه وجعلنا له نورا يمشي به في الناس كمن مثله في الظلمات ليس بخارج منها)

قوله: (كذلك زين للكافرين ما كانوا يعملون (١٢٢)

وقوله: (وكذلك جعلنا في كل قرية أكابر مجرميها ليمكروا فيها) وقوله: (قد خسر الذين قتلوا أولادهم سفها بغير علم وحرموا ما رزقهم الله افتراء على الله قد ضلوا وما كانوا مهتدين (١٤٠)) .

قوله: (وجعلوا لله مما ذرأ من الحرث والأنعام نصيبا)

قوله: (وكذلك زين لكثير من المشركين قتل أولادهم شركاؤهم ليردوهم وليلبسوا عليهم دينهم ولو شاء الله ما فعلوه)

بقوله: (لا تأكلوا أموالكم بينكم بالباطل إلا أن تكون تجارة عن تراض منكم) .

قوله: (وهو الذي أنشأ جنات معروشات وغير معروشات والنخل والزرع مختلفا أكله والزيتون والرمان متشابها وغير متشابه كلوا من ثمره إذا أثمر وآتوا حقه يوم حصاد وقوله: (ومن الأنعام حمولة وفرشا)

[100] **Qur'an references (L117):** Qur'an 6:121 (Al-An'am).
[101] **Qur'an references (L118):** Qur'an 6:122 (Al-An'am).
[102] **Qur'an references (L119):** Qur'an 6:122 (Al-An'am).
[103] **Qur'an references (L120):** Qur'an 6:123 (Al-An'am); Qur'an 6:140 (Al-An'am).
[104] **Qur'an references (L122):** Qur'an 6:136 (Al-An'am).
[105] **Qur'an references (L123):** Qur'an 6:137 (Al-An'am).
[106] **Qur'an references (L124):** Qur'an 4:29 (An-Nisa).

day of harvest And His saying: “And among livestock are beasts of burden and small animals.”[107][108][109]

L127 His saying: “And small animals.”[110]

L128 And His saying: “To those who became Jews We forbade every animal with claws; and of cattle and sheep We forbade them the fat of both, except what their backs or entrails bear, or what is mixed with bone.”[111][112]

L129 His saying: “Those who associate partners with God will say: ‘Had God willed, neither we nor our fathers would have associated partners with Him, nor would we have forbidden anything.’ Thus those before them denied, until they tasted Our affliction. Say: ‘Do you have any knowledge that you can bring forth for us? You do not—[113][114]

L130 His saying: “Then We gave Moses the Book, completing Our favor upon the one who did good, and as a detailed exposition of everything, guidance and mercy, so that they might believe in the meeting with their Lord” (154).[115][116]

L131 His saying: “On the day when some of your Lord’s signs come, a soul’s faith

قوله: (وفرشا)

وقوله: (وعلى الذين هادوا حرمنا كل ذي ظفر ومن البقر والغنم حرمنا عليهم شحومهما إلا ما حملت ظهورهما أو الحوايا أو ما اختلط بعظم)

قوله: (سيقول الذين أشركوا لو شاء الله ما أشركنا ولا آباؤنا ولا حرمنا من شيء كذلك كذب الذين من قبلهم حتى ذاقوا بأسنا قل هل عندكم من علم فتخرجوه لنا إن تت

قوله: (ثم آتينا موسى الكتاب تماما على الذي أحسن وتفصيلا لكل شيء وهدى ورحمة لعلهم بلقاء ربهم يؤمنون (١٥٤)

قوله: (يوم يأتي بعض آيات ربك لا ينفع نفسا إيمانها لم تكن آمنت من قبل أو كسبت في إيمانها خيرا قل انتظروا إنا منتظرون (١٥٨)

[107] **Translator’s note (L125):** The quotation ends at ‘harvest’; the possessive suffix in the standard wording, ‘its harvest,’ is absent from the supplied text.

[108] **Translator’s note (L126):** Farsh, rendered ‘small animals,’ is variously understood as livestock too small to carry burdens, especially sheep and goats, or as animals furnishing material for bedding.

[109] **Qur’an references (L125):** Qur’an 6:141 (Al-An’am); Qur’an 6:142 (Al-An’am).

[110] **Translator’s note (L127):** Farsh has the same ambiguity as in the preceding unit: small livestock, or animals furnishing material for bedding.

[111] **Translator’s note (L128):** ‘Every animal with claws’ translates a phrase also understood to include animals with undivided hooves.

[112] **Qur’an references (L128):** Qur’an 6:146 (Al-An’am).

[113] **Translator’s note (L129):** The supplied text breaks off after the negative particle and the opening letters of the next verb. The incomplete verb cannot be translated without supplying missing text.

[114] **Qur’an references (L129):** Qur’an 6:148 (Al-An’am).

[115] **Translator’s note (L130):** The phrase rendered ‘completing Our favor upon the one who did good’ is elliptical; ‘Our favor’ is understood rather than explicitly stated. Other interpretations take it as completeness with respect to what Moses did well or knew well.

[116] **Qur’an references (L130):** Qur’an 6:154 (Al-An’am).

will not benefit it if it had not believed before, or earned good through its faith. Say: ‘Wait; we too are waiting’” (158).[117]

L132–136 Surah al-Aʿrāf — The Heights His saying: “Follow what has been sent down to you from your Lord, and do not follow protectors apart from Him. Little do you heed admonition” (3). And His saying: “Indeed, he sees you, he and his tribe.” And His saying: “When they commit an indecency, they say: ‘We found our fathers practicing it, and God commanded us to do it.’ Say: ‘God does not command indecency.’” And His saying: “As He brought you into being, so you will return (29). A group He guided, and a group became subject to misguidance.” And His saying: “O children of Adam, wear your adornment at every place of worship.”[118]

L137 His saying: “Became subject to misguidance.”[119]

L138 His saying: “Say: ‘My Lord has forbidden only indecencies, both outward and inward, and sin.’”[120]

L139 His saying: “Who, then, is more unjust than one who fabricates a lie against God or denies His signs? Those will receive their allotted portion from the Book.”[121]

L140 His saying: “They will receive their allotted portion from the Book, until, when Our messengers come to take their souls.”[122]

L141 His saying: “Whenever a community enters, it curses its sister community.”[123]

L142 His saying: “They will have a bed of Hell beneath them, and coverings above them.”[124]

سورة الأعراف قوله: (اتبعوا ما أنزل إليكم من ربكم ولا تتبعوا من دونه أولياء قليلا ما تذكرون (٣) وقوله: (إنه يراكم هو وقبيله) وقوله: (وإذا فعلوا فاحشة قالوا وجدنا عليها آباءنا والله أمرنا بها قل إن الله لا يأمر بالفحشاء) وقوله: (كما بدأكم تعودون (٢٩) فريقا هدى وفريقا حق عليهم الضلالة) وقوله: (يا بني آدم خذوا زينتكم عند كل مسجد)

قوله: (حق عليهم الضلالة)

قوله: (قل إنما حرم ربي الفواحش ما ظهر منها وما بطن والإثم)

قوله: (فمن أظلم ممن افترى على الله كذبا أو كذب بآياته أولئك ينالهم نصيبهم من الكتاب)

قوله: (ينالهم نصيبهم من الكتاب حتى إذا جاءتهم رسلنا يتوفونهم)

قوله: (كلما دخلت أمة لعنت أختها)

قوله: (لهم من جهنم مهاد ومن فوقهم غواش)

[117] **Qur’an references (L131):** Qur’an 6:158 (Al-An’am).
[118] **Qur’an references (L132):** Qur’an 7:3 (Al-A’raf); Qur’an 7:27 (Al-A’raf); Qur’an 7:28 (Al-A’raf); Qur’an 7:30 (Al-A’raf); Qur’an 7:31 (Al-A’raf).
[119] **Qur’an references (L137):** Qur’an 7:30 (Al-A’raf).
[120] **Qur’an references (L138):** Qur’an 7:33 (Al-A’raf).
[121] **Qur’an references (L139):** Qur’an 7:37 (Al-A’raf).
[122] **Qur’an references (L140):** Qur’an 7:37 (Al-A’raf).
[123] **Qur’an references (L141):** Qur’an 7:38 (Al-A’raf).
[124] **Qur’an references (L142):** Qur’an 7:41 (Al-A’raf).

L143 His saying: “And upon the Heights are men who recognize each by their marks.”[125]

L144 His saying: “Indeed, your Lord is God, who created the heavens and the earth in six days, then established Himself upon the Throne.”[126]

L145 And His saying: “Call upon your Lord humbly and in secret.”[127]

L146 His saying: “Surely, creation and command belong to Him.”[128]

L147 His saying: “It is He who sends the winds as bearers of glad tidings ahead of His mercy.”[129]

L148 His saying: “Until, when they have borne heavy clouds, We drive it onward.”[130][131]

L149 His saying: “Thus We bring forth the dead, so that you may heed admonition” (57).[132]

L150 His saying: “The good land brings forth its vegetation by its Lord’s permission.”[133]

L151 His saying: “Had the people of the towns believed and been mindful of God, We would have opened for them blessings from heaven and earth. But they denied, so We seized them for what they were earning” (96).[134]

L152 His saying: “Do they then feel secure from God’s scheming? None feels secure from God’s scheming except the losing people” (99).[135]

قوله: (وعلى الأعراف رجال يعرفون كلا بسيماهم)

قوله: (إن ربكم الله الذي خلق السماوات والأرض في ستة أيام ثم استوى على العرش)

وقوله: (ادعوا ربكم تضرعا وخفية)

قوله: (ألا له الخلق والأمر)

قوله: (وهو الذي يرسل الرياح بشرا بين يدي رحمته)

قوله: (حتى إذا أقلت سحابا ثقالا سقناه)

قوله: (كذلك نخرج الموتى لعلكم تذكرون (٥٧)

قوله: (والبلد الطيب يخرج نباته بإذن ربه)

قوله: (ولو أن أهل القرى آمنوا واتقوا لفتحنا عليهم بركات من السماء والأرض ولكن كذبوا فأخذناهم بما كانوا يكسبون (٩٦)

قوله: (أفأمنوا مكر الله فلا يأمن مكر الله إلا القوم الخاسرون (٩٩)

[125] **Qur’an references (L143):** Qur’an 7:46 (Al-A’raf).
[126] **Qur’an references (L144):** Qur’an 7:54 (Al-A’raf); Qur’an 10:3 (Yunus).
[127] **Qur’an references (L145):** Qur’an 7:55 (Al-A’raf).
[128] **Qur’an references (L146):** Qur’an 7:54 (Al-A’raf).
[129] **Qur’an references (L147):** Qur’an 7:57 (Al-A’raf).
[130] **Translator’s note (L148):** The Arabic shifts from plural ‘clouds’ to a masculine singular pronoun referring to the cloud mass; the translation retains this shift.
[131] **Qur’an references (L148):** Qur’an 7:57 (Al-A’raf).
[132] **Qur’an references (L149):** Qur’an 7:57 (Al-A’raf).
[133] **Qur’an references (L150):** Qur’an 7:58 (Al-A’raf).
[134] **Qur’an references (L151):** Qur’an 7:96 (Al-A’raf).
[135] **Qur’an references (L152):** Qur’an 7:99 (Al-A’raf).

L153 His saying: “Has it not become clear to those who inherit the earth after its former inhabitants that, if We willed, We could afflict them for their sins? And We seal their hearts, so they do not hear” (100).[136]

L154 His saying: “Their messengers certainly came to them with clear proofs.”[137]

L155 His saying: “And when Moses came at Our appointed time and his Lord spoke to him.”[138]

L156–157 And His saying: “We wrote for him upon the tablets admonition concerning everything, and a detailed exposition of everything.” And His saying: “And a detailed exposition of everything.”[139]

L158 His saying: “After his departure, Moses’ people fashioned from their ornaments a calf, a body that lowed. Did they not see that it did not speak to them or guide them to any way?”[140]

L159 His saying: “He cast down the tablets and seized his brother by the head, pulling him toward himself.”[141]

L160 His saying: “So do not let the enemies gloat over me.”[142]

L161 His saying: “Moses chose seventy men from his people for Our appointed time. When the earthquake seized them, he said: ‘My Lord, had You willed, You could have destroyed them before, and me as well. Will You destroy us for what the foolish among us have done? It is only Your trial, by which You lead astray[143][144]

قوله: (أولم يهد للذين يرثون الأرض من بعد أهلها أن لو نشاء أصبناهم بذنوبهم ونطبع على قلوبهم فهم لا يسمعون (١٠٠)

قوله: (ولقد جاءتهم رسلهم بالبينات)

قوله: (ولما جاء موسى لميقاتنا وكلمه ربه)

وقوله: (وكتبنا له في الألواح من كل شيء موعظة وتفصيلا لكل شيء) وقوله: (وتفصيلا لكل شيء)

قوله: (واتخذ قوم موسى من بعده من حليهم عجلا جسدا له خوار ألم يروا أنه لا يكلمهم ولا يهديهم سبيلا)

قوله: (وألقى الألواح وأخذ برأس أخيه يجره إليه)

قوله: (فلا تشمت بي الأعداء)

قوله: (واختار موسى قومه سبعين رجلا لميقاتنا فلما أخذتهم الرجفة قال رب لو شئت أهلكتهم من قبل وإياي أتهلكنا بما فعل السفهاء منا إن هي إلا فتنتك تضل به

[136] **Qur’an references (L153):** Qur’an 7:100 (Al-A’raf).
[137] **Qur’an references (L154):** Qur’an 7:101 (Al-A’raf).
[138] **Qur’an references (L155):** Qur’an 7:143 (Al-A’raf).
[139] **Qur’an references (L156):** Qur’an 7:145 (Al-A’raf); Qur’an 6:154 (Al-An’am).
[140] **Qur’an references (L158):** Qur’an 7:148 (Al-A’raf).
[141] **Qur’an references (L159):** Qur’an 7:150 (Al-A’raf).
[142] **Qur’an references (L160):** Qur’an 7:150 (Al-A’raf).
[143] **Translator’s note (L161):** The quotation ends mid-clause. The supplied wording uses a masculine pronoun for ‘by which,’ whereas the standard wording has a feminine pronoun referring to ‘trial’; this apparent quotation error does not produce a natural distinction in English.
[144] **Qur’an references (L161):** Qur’an 7:155 (Al-A’raf).

L162 His saying: “He said: ‘My punishment—I afflict with it whomever I will.’”[145]

L163 His saying: “Recite to them the account of the one to whom We gave Our signs, but who stripped himself of them; Satan pursued him, and he became one of those who went astray (175). Had We willed, We would have raised him through them, but he clung to the earth and followed his desire.”[146]

L164 His saying: “Whomever God guides is rightly guided; and whomever He leads astray—they are the losers” (178).[147]

L165 His saying: “We have indeed created for Hell many of the jinn and humankind.”[148]

L166 His saying: “They have hearts with which they do not understand, eyes with which they do not see, and ears with which they do not hear.”[149]

L167 His saying: “Those who deny Our signs—We shall draw them gradually onward from where they do not know” (182).[150]

L168 His saying: “And I grant them respite; indeed, My scheme is firm” (183).[151]

L169 His saying: “Have they not reflected? There is no madness in their companion; he is only a clear warner” (184).[152]

L170 His saying: “Whomever God leads astray has no guide; and He leaves them wandering blindly in their transgression” (186).[153]

L171 His saying: “Say: ‘I have no power to bring myself benefit or harm, except as God wills.’”[154]

L172 His saying: “They cannot give them help, nor can they help themselves”

قوله: (قال عذابي أصيب به من أشاء)

قوله: (واتل عليهم نبأ الذي آتيناه آياتنا فانسلخ منها فأتبعه الشيطان فكان من الغاوين (١٧٥) ولو شئنا لرفعناه بها ولكنه أخلد إلى الأرض واتبع هواه)

قوله: (من يهد الله فهو المهتدي ومن يضلل فأولئك هم الخاسرون (١٧٨)

قوله: (ولقد ذرأنا لجهنم كثيرا من الجن والإنس)

قوله: (لهم قلوب لا يفقهون بها ولهم أعين لا يبصرون بها ولهم آذان لا يسمعون بها)

قوله: (والذين كذبوا بآياتنا سنستدرجهم من حيث لا يعلمون (١٨٢)

قوله: (وأملي لهم إن كيدي متين (١٨٣)

قوله: (أولم يتفكروا ما بصاحبهم من جنة إن هو إلا نذير مبين (١٨٤)

قوله: (من يضلل الله فلا هادي له ويذرهم في طغيانهم يعمهون (١٨٦)

قوله: (قل لا أملك لنفسي نفعا ولا ضرا إلا ما شاء الله)

قوله: (ولا يستطيعون لهم نصرا ولا أنفسهم ينصرون (١٩٢)

[145] **Qur’an references (L162):** Qur’an 7:156 (Al-A’raf).
[146] **Qur’an references (L163):** Qur’an 7:175 (Al-A’raf); Qur’an 7:176 (Al-A’raf).
[147] **Qur’an references (L164):** Qur’an 7:178 (Al-A’raf).
[148] **Qur’an references (L165):** Qur’an 7:179 (Al-A’raf).
[149] **Qur’an references (L166):** Qur’an 7:179 (Al-A’raf).
[150] **Qur’an references (L167):** Qur’an 7:182 (Al-A’raf).
[151] **Qur’an references (L168):** Qur’an 7:183 (Al-A’raf); Qur’an 68:45 (Al-Qalam).
[152] **Qur’an references (L169):** Qur’an 7:184 (Al-A’raf).
[153] **Qur’an references (L170):** Qur’an 7:186 (Al-A’raf).
[154] **Qur’an references (L171):** Qur’an 7:188 (Al-A’raf).

(192).[155]

L173 His saying: “Say: ‘Call upon your partners, then scheme against me and grant me no respite (195). Indeed, my protector is God, who sent down the Book, and He protects the righteous’” (196).[156]

L174 His saying: “And if an incitement from Satan should incite you.”[157]

L175 And His saying: “It is He who created you from a single soul and made from it its mate, so that he might find tranquility with her.”[158]

L176 Surah al-Anfāl — The Spoils And His saying: “And He sends down water upon you from heaven to purify you with it.”[159]

L177 His saying: “O you who believe, when you encounter those who disbelieve advancing in battle, do not turn your backs to them (15).”[160]

L178 His saying: “He has indeed incurred wrath from God.”[161]

L179 His saying: “Your company will avail you nothing, however numerous it may be.”[162]

L180 And His saying: “O you who believe, respond to God and to the Messenger when he calls you to that which gives you life, and know that God comes between a person and his heart.”[163]

L181 His saying: “And guard yourselves against a trial that will certainly not afflict only those among you who have done wrong.”[164]

L182 His saying: “And remember when you were few and oppressed in the land, fearing that people would snatch you away; then He sheltered you, strength-

قوله: (قل ادعوا شركاءكم ثم كيدون فلا تنظرون (١٩٥) إن وليي الله الذي نزل الكتاب وهو يتولى الصالحين (١٩٦)

قوله: (وإما ينزغنك من الشيطان نزغ) .

وقوله: (هو الذي خلقكم من نفس واحدة وجعل منها زوجها ليسكن إليها)

سورة الأنفال وقوله: (وينزل عليكم من السماء ماء ليطهركم به)

قوله: (يا أيها الذين آمنوا إذا لقيتم الذين كفروا زحفا فلا تولوهم الأدبار (١٥)

قوله: (فقد باء بغضب من الله)

قوله: (ولن تغني عنكم فئتكم شيئا ولو كثرت)

وقوله: (يا أيها الذين آمنوا استجيبوا لله وللرسول إذا دعاكم لما يحييكم واعلموا أن الله يحول بين المرء وقلبه)

قوله: (واتقوا فتنة لا تصيبن الذين ظلموا منكم خاصة)

قوله: (واذكروا إذ أنتم قليل مستضعفون في الأرض تخافون أن يتخطفكم الناس فآواكم وأيدكم بنصره ورزقكم من الطيبات لعلكم تشكرون (٢٦) .

[155] **Qur’an references (L172):** Qur’an 7:192 (Al-A’raf).
[156] **Qur’an references (L173):** Qur’an 7:195 (Al-A’raf); Qur’an 7:196 (Al-A’raf).
[157] **Qur’an references (L174):** Qur’an 7:200 (Al-A’raf); Qur’an 41:36 (Fussilat).
[158] **Qur’an references (L175):** Qur’an 7:189 (Al-A’raf).
[159] **Qur’an references (L176):** Qur’an 8:11 (Al-Anfal).
[160] **Qur’an references (L177):** Qur’an 8:15 (Al-Anfal).
[161] **Qur’an references (L178):** Qur’an 8:16 (Al-Anfal).
[162] **Qur’an references (L179):** Qur’an 8:19 (Al-Anfal).
[163] **Qur’an references (L180):** Qur’an 8:24 (Al-Anfal).
[164] **Qur’an references (L181):** Qur’an 8:25 (Al-Anfal).

ened you with His help, and provided you with good things, so that you might give thanks (26)."[165]

L183 His saying: "O you who believe, if you are mindful of God, He will grant you a criterion, expiate your evil deeds, and forgive you."[166]

L184 And His saying: "O you who believe, when you encounter a company, stand firm."[167]

L185 His saying: "Had you made an appointment with one another, you would have differed over the appointment, but this was so that God might accomplish a matter that was to be done."[168]

L186 And His saying: "That is because God would not change a blessing He had bestowed upon a people until they change what is within themselves."[169]

L187 His saying: "And He brought their hearts together. Had you spent everything on earth, you could not have brought their hearts together, but God brought them together."[170]

L188 His saying: "It is not for a prophet to have captives until he has inflicted heavy losses in the land. You desire the fleeting goods of this world, while God desires the Hereafter."[171]

L189 His saying: "Had a decree from God not already preceded, there would have touched you, on account of what you took"[172][173]

L190 His saying: "And if they seek your help in religion, you are obliged to

قوله: (يا أيها الذين آمنوا إن تتقوا الله يجعل لكم فرقانا ويكفر عنكم سيئاتكم ويغفر لكم)

وقوله: (يا أيها الذين آمنوا إذا لقيتم فئة فاثبتوا)

قوله: (ولو تواعدتم لاختلفتم في الميعاد ولكن ليقضي الله أمرا كان مفعولا)

وقوله: (ذلك بأن الله لم يك مغيرا نعمة أنعمها على قوم حتى يغيروا ما بأنفسهم)

قوله: (وألف بين قلوبهم لو أنفقت ما في الأرض جميعا ما ألفت بين قلوبهم ولكن الله ألف بينهم)

قوله: (ما كان لنبي أن يكون له أسرى حتى يثخن في الأرض تريدون عرض الدنيا والله يريد الآخرة)

قوله: (لولا كتاب من الله سبق لمسكم فيما أخذتم)

قوله: (وإن استنصروكم في الدين فعليكم النصر)

[165] **Qur'an references (L182):** Qur'an 8:26 (Al-Anfal).
[166] **Qur'an references (L183):** Qur'an 8:29 (Al-Anfal).
[167] **Qur'an references (L184):** Qur'an 8:45 (Al-Anfal).
[168] **Qur'an references (L185):** Qur'an 8:42 (Al-Anfal).
[169] **Qur'an references (L186):** Qur'an 8:53 (Al-Anfal).
[170] **Qur'an references (L187):** Qur'an 8:63 (Al-Anfal).
[171] **Qur'an references (L188):** Qur'an 8:67 (Al-Anfal).
[172] **Translator's note (L189):** The quotation stops before the subject of "would have touched you"; the missing words have not been supplied.
[173] **Qur'an references (L189):** Qur'an 8:68 (Al-Anfal).

help."[174]

L191 His saying: "And those who believed, emigrated, and strove in God's way, and those who gave shelter and help—those are truly the believers."[175]

L192–193 Surah al-Tawbah

His saying: "And if any one of the polytheists seeks your protection, grant him protection until he hears God's speech; then convey him" And His saying: "Then if they repent, establish prayer, and give the obligatory alms, they are your brothers in religion."[176][177]

L194 His saying: "Those who believed, emigrated, and strove in God's way with their possessions and their lives are greater in rank with God, and those are the triumphant (20). Their Lord gives them glad tidings of mercy from Him, good pleasure, and gardens in which they will have [word breaks off]"[178][179]

L195 His saying: "Fight those among the people who were given the Scripture who do not believe in God or in the Last Day, do not forbid what God and His Messenger have forbidden, and do not profess the religion of truth, until they pay the jizyah by hand."[180][181]

L196 His saying: "He is the One who sent His Messenger with guidance and the religion of truth to make it prevail over all religion, even though the polytheists dislike it (33)."[182]

قوله: (والذين آمنوا وهاجروا وجاهدوا في سبيل الله والذين آووا ونصروا أولئك هم المؤمنون حقا)

سورة التوبة قوله: (وإن أحد من المشركين استجارك فأجره حتى يسمع كلام الله ثم أبلغه) وقوله: (فإن تابوا وأقاموا الصلاة وآتوا الزكاة فإخوانكم في الدين)

قوله: (الذين آمنوا وهاجروا وجاهدوا في سبيل الله بأموالهم وأنفسهم أعظم درجة عند الله وأولئك هم الفائزون (٢٠) يبشرهم ربهم برحمة منه ورضوان وجنات لهم فيها ن

قوله: (قاتلوا الذين لا يؤمنون بالله ولا باليوم الآخر ولا يحرمون ما حرم الله ورسوله ولا يدينون دين الحق من الذين أوتوا الكتاب حتى يعطوا الجزية عن يد)

قوله: (هو الذي أرسل رسوله بالهدى ودين الحق ليظهره على الدين كله ولو كره المشركون (٣٣)

[174] **Qur'an references (L190):** Qur'an 8:72 (Al-Anfal).

[175] **Qur'an references (L191):** Qur'an 8:74 (Al-Anfal).

[176] **Translator's note (L192):** The quotation ends before specifying where he is to be conveyed.

[177] **Qur'an references (L192):** Qur'an 9:6 (At-Tawbah); Qur'an 9:11 (At-Tawbah).

[178] **Translator's note (L194):** The source ends with a single letter beginning the next word; no complete word can be translated from that fragment.

[179] **Qur'an references (L194):** Qur'an 9:20 (At-Tawbah); Qur'an 9:21 (At-Tawbah).

[180] **Translator's note (L195):** "By hand" renders an expression also understood as payment directly, from a position of submission, or while subject to authority. The quotation ends here; the verse's subsequent wording has not been supplied.

[181] **Qur'an references (L195):** Qur'an 9:29 (At-Tawbah).

[182] **Qur'an references (L196):** Qur'an 9:33 (At-Tawbah); Qur'an 61:9 (As-Saf).

L197 His saying: “If you do not help him, God already helped him when those who disbelieved drove him out, one of two, when the two of them were in the cave, when he said to his companion, ‘Do not grieve; God is with us.’”[183]

L198 His saying: “Had they intended to set out, they would have made preparations for it, but God disliked their going forth, so He held them back.”[184]

L199 And His saying: “If good fortune befalls you, it distresses them; and if a calamity befalls you, they say, ‘We took our precautions beforehand,’ and turn away rejoicing (50). Say, ‘Nothing will befall us except what God has decreed for us.’”[185]

L200 His saying: “Say, ‘Are you awaiting for us anything but one of the two good outcomes?’”[186]

L201 And His saying: “And we await for you that God should afflict you with punishment from Himself or at our hands.”[187]

L202 His saying: “Say, ‘Spend willingly or unwillingly; it will never be accepted from you. You have indeed been a defiantly disobedient people’ (53). Nothing prevented their expenditures from being accepted from them except that they disbelieved in God and His Messenger, and they do not come to prayer [word breaks off][188][189]

L203 His saying: “So let neither their possessions nor their children impress you. God only intends to punish them through these in the life of this world, and that their souls should depart while they are disbelievers (55).”[190]

L204 His saying: “To punish them through these in the life of this world.”[191]

قوله: (إلا تنصروه فقد نصره الله إذ أخرجه الذين كفروا ثاني اثنين إذ هما في الغار إذ يقول لصاحبه لا تحزن إن الله معنا)

قوله: (ولو أرادوا الخروج لأعدوا له عدة ولكن كره الله انبعاثهم فثبطهم)

وقوله: إن تصبك حسنة تسؤهم وإن تصبك مصيبة يقولوا قد أخذنا أمرنا من قبل ويتولوا وهم فرحون (٥٠) قل لن يصيبنا إلا ما كتب الله لنا)

قوله: (قل هل تربصون بنا إلا إحدى الحسنيين)

وقوله: (ونحن نتربص بكم أن يصيبكم الله بعذاب من عنده أو بأيدينا)

قوله: (قل أنفقوا طوعا أو كرها لن يتقبل منكم إنكم كنتم قوما فاسقين (٥٣) وما منعهم أن تقبل منهم نفقاتهم إلا أنهم كفروا بالله وبرسوله ولا يأتون الصلاة إل

قوله: (فلا تعجبك أموالهم ولا أولادهم إنما يريد الله ليعذبهم بها في الحياة الدنيا وتزهق أنفسهم وهم كافرون (٥٥)

قوله: (ليعذبهم بها في الحياة الدنيا)

[183] **Qur’an references (L197):** Qur’an 9:40 (At-Tawbah).
[184] **Qur’an references (L198):** Qur’an 9:46 (At-Tawbah).
[185] **Qur’an references (L199):** Qur’an 9:50 (At-Tawbah); Qur’an 9:51 (At-Tawbah).
[186] **Qur’an references (L200):** Qur’an 9:52 (At-Tawbah).
[187] **Qur’an references (L201):** Qur’an 9:52 (At-Tawbah).
[188] **Translator’s note (L202):** The source ends partway through the word meaning “except”; the remainder of the clause has not been supplied.
[189] **Qur’an references (L202):** Qur’an 9:53 (At-Tawbah); Qur’an 9:54 (At-Tawbah).
[190] **Qur’an references (L203):** Qur’an 9:55 (At-Tawbah).
[191] **Qur’an references (L204):** Qur’an 9:55 (At-Tawbah).

L205 His saying: “Alms are only for the poor, the needy, those who administer them, those whose hearts are to be reconciled, for freeing those in bondage, for those burdened by debts, in God’s way, and for the wayfarer.”[192]

L206–207 And His saying: “If they could find a refuge, caves, or a place to enter, they would turn toward it, rushing headlong (57).” And His saying: “The believing men and believing women are allies of one another. They enjoin what is right, forbid what is wrong, establish prayer, give the obligatory alms, and obey God and His Messenger.”[193]

L208 His saying: “Those—God will have mercy upon them.”[194]

L209 His saying: “They swear by God that they did not say it, yet they certainly uttered the word of disbelief and disbelieved after their submission to Islam, and intended what they did not achieve. They resented nothing except that God and His Messenger had enriched them out of His bounty. So if they repent, it will be better for them[195]

L210 His saying: “Those who find fault with the believers who give alms voluntarily, and with those who find nothing to give except what their exertion can provide, and so ridicule them—God ridicules them.”[196]

L211 His saying: “Ask forgiveness for them, or do not ask forgiveness for them: even if you ask forgiveness for them seventy times, God will never forgive them.”[197]

L212 His saying: “Those who were left behind rejoiced at remaining behind the Messenger of God, and disliked striving with their possessions and their lives in God’s way.”[198]

L213 And His saying: “And never pray over any of them who dies, nor stand at

قوله: (إنما الصدقات للفقراء والمساكين والعاملين عليها والمؤلفة قلوبهم وفي الرقاب والغارمين وفي سبيل الله وابن السبيل) ٠

وقوله: (لو يجدون ملجأ أو مغارات أو مدخلا لولوا إليه وهم يجمحون (٥٧)

وقوله: (والمؤمنون والمؤمنات بعضهم أولياء بعض يأمرون بالمعروف وينهون عن المنكر ويقيمون الصلاة ويؤتون الزكاة ويطيعون الله ورسوله) ٠

قوله: (أولئك سيرحمهم الله)

قوله: (يحلفون بالله ما قالوا ولقد قالوا كلمة الكفر وكفروا بعد إسلامهم وهموا بما لم ينالوا وما نقموا إلا أن أغناهم الله ورسوله من فضله فإن يتوبوا يك خيرا لهم

قوله: (الذين يلمزون المطوعين من المؤمنين في الصدقات والذين لا يجدون إلا جهدهم فيسخرون منهم سخر الله منهم)

قوله: (استغفر لهم أو لا تستغفر لهم إن تستغفر لهم سبعين مرة فلن يغفر الله لهم)

قوله: (فرح المخلفون بمقعدهم خلاف رسول الله وكرهوا أن يجاهدوا بأموالهم وأنفسهم في سبيل الله)

وقوله: (ولا تصل على أحد منهم مات أبدا ولا تقم على قبره)

[192] **Qur’an references (L205):** Qur’an 9:60 (At-Tawbah).
[193] **Qur’an references (L206):** Qur’an 9:57 (At-Tawbah); Qur’an 9:71 (At-Tawbah).
[194] **Qur’an references (L208):** Qur’an 9:71 (At-Tawbah).
[195] **Qur’an references (L209):** Qur’an 9:74 (At-Tawbah).
[196] **Qur’an references (L210):** Qur’an 9:79 (At-Tawbah).
[197] **Qur’an references (L211):** Qur’an 9:80 (At-Tawbah).
[198] **Qur’an references (L212):** Qur’an 9:81 (At-Tawbah).

his grave."[199]

L214 His saying: "And when a surah is sent down, saying, 'Believe in God and strive alongside His Messenger,' those among them who possess ample means ask your permission and say, 'Leave us to be with those who stay behind' (86). They were content to be with the women who stayed behind, and their hearts were sealed, so they[200][201]

L215 His saying: "And their hearts were sealed, so they do not understand (87)."[202]

L216 His saying: "But the Messenger and those who believed with him strove with their possessions and their lives. For those are the good things, and those are the successful (88)."[203]

L217 His saying: "Nor upon those who, when they came to you for you to provide them with mounts"[204][205]

L218 His saying: "They will offer excuses to you when you return to them. Say, 'Offer no excuses; we will not believe you. God has already informed us of your affairs.'"[206]

L219 His saying: "They will swear to you by God when you return to them, so that you may turn away from them. So turn away from them; they are indeed filth."[207]

L220 His saying: "They swear to you so that you may be pleased with them. But

قوله: (وإذا أنزلت سورة أن آمنوا بالله وجاهدوا مع رسوله استأذنك أولو الطول منهم وقالوا ذرنا نكن مع القاعدين (٨٦) رضوا بأن يكونوا مع الخوالف وطبع على قلوبهم فهم

قوله: (وطبع على قلوبهم فهم لا يفقهون (٨٧)

قوله: (لكن الرسول والذين آمنوا معه جاهدوا بأموالهم وأنفسهم وأولئك لهم الخيرات وأولئك هم المفلحون (٨٨)

قوله: (ولا على الذين إذا ما أتوك لتحملهم)

قوله: (يعتذرون إليكم إذا رجعتم إليهم قل لا تعتذروا لن نؤمن لكم قد نبأنا الله من أخباركم)

قوله: (سيحلفون بالله لكم إذا انقلبتم إليهم لتعرضوا عنهم فأعرضوا عنهم إنهم رجس)

قوله: (يحلفون لكم لترضوا عنهم فإن ترضوا عنهم فإن الله لا يرضى عن القوم الفاسقين (٩٦)

[199] **Qur'an references (L213):** Qur'an 9:84 (At-Tawbah).

[200] **Translator's note (L214):** The quotation ends after "so they." The expression translated "the women who stayed behind" can also carry the derogatory sense of those who lag behind.

[201] **Qur'an references (L214):** Qur'an 9:86 (At-Tawbah); Qur'an 9:87 (At-Tawbah).

[202] **Qur'an references (L215):** Qur'an 9:87 (At-Tawbah).

[203] **Qur'an references (L216):** Qur'an 9:88 (At-Tawbah).

[204] **Translator's note (L217):** This is an incomplete clause. The absence of blame is understood from the preceding verse context but is not explicitly stated in the supplied words.

[205] **Qur'an references (L217):** Qur'an 9:92 (At-Tawbah).

[206] **Qur'an references (L218):** Qur'an 9:94 (At-Tawbah).

[207] **Qur'an references (L219):** Qur'an 9:95 (At-Tawbah).

even if you are pleased with them, God is not pleased with the defiantly disobedient people (96)."[208]

L221 His saying: "And the Messenger's prayers."

L222 His saying: "And the foremost, the first of the Emigrants and the Helpers, and those who followed them in goodness—God is pleased with them, and they are pleased with Him. He has prepared for them gardens beneath which rivers flow, abiding therein forever. That is the triumph[209]

L223 His saying: "Take alms from their possessions."[210]

L224 And His saying: "And say, 'Act, and God will see your deeds, as will His Messenger and the believers.'"[211]

L225 His saying: "God has indeed turned in mercy toward the Prophet, the Emigrants, and the Helpers," through to the saying: "God is indeed the One who ever accepts repentance, the Merciful (118)."[212]

L226 His saying: "And whenever a surah is sent down, some of them say, 'Which of you has this increased in faith?' As for those who believe, it has increased them in faith, and they rejoice (124)."[213]

L227 His saying: "But as for those in whose hearts is disease, it has added filth to their filth, and they died as disbelievers (125)."[214]

L228–230 Surah Yunus

And His saying: "He is the One who made the sun a radiance and the moon a light, and appointed phases for it, so that you might know the number of years and the reckoning." And His saying: "And when affliction touches a human being, he calls upon Us, lying on his side, sitting, or standing. But

[208] **Qur'an references (L220):** Qur'an 9:96 (At-Tawbah).
[209] **Qur'an references (L222):** Qur'an 9:100 (At-Tawbah).
[210] **Qur'an references (L223):** Qur'an 9:103 (At-Tawbah).
[211] **Qur'an references (L224):** Qur'an 9:105 (At-Tawbah).
[212] **Qur'an references (L225):** Qur'an 9:117 (At-Tawbah); Qur'an 9:118 (At-Tawbah).
[213] **Qur'an references (L226):** Qur'an 9:124 (At-Tawbah).
[214] **Qur'an references (L227):** Qur'an 9:125 (At-Tawbah).

قوله: (وصلوات الرسول)

قوله: (والسابقون الأولون من المهاجرين والأنصار والذين اتبعوهم بإحسان رضي الله عنهم ورضوا عنه وأعد لهم جنات تجري تحتها الأنهار خالدين فيها أبدا ذلك الفوز

قوله: (خذ من أموالهم صدقة)

وقوله: (وقل اعملوا فسيرى الله عملكم ورسوله والمؤمنون)

قوله: (لقد تاب الله على النبي والمهاجرين والأنصار) إلى قول: (إن الله هو التواب الرحيم (١١٨)

قوله: (وإذا ما أنزلت سورة فمنهم من يقول أيكم زادته هذه إيمانا فأما الذين آمنوا فزادتهم إيمانا وهم يستبشرون (١٢٤)

قوله: (وأما الذين في قلوبهم مرض فزادتهم رجسا إلى رجسهم وماتوا وهم كافرون (١٢٥)

سورة يونس وقوله: (هو الذي جعل الشمس ضياء والقمر نورا وقدره منازل لتعلموا عدد السنين والحساب) وقوله: (وإذا مس الإنسان الضر دعانا لجنبه أو قاعدا أو قائما فلما كشفنا عنه ضره مر كأن لم يدعنا إلى ضر مسه) وقوله: (كذلك زين للمسرفين ما كانوا يعملون (١٢)

when We remove his affliction from him, he goes on as though he had never called upon Us concerning an affliction that touched him." And His saying: "Thus what they used to do was made to seem fair to those who exceed the bounds (12)."[215]

L231 His saying: "Humanity was only a single community; then they differed. Had a word from your Lord not already preceded, judgment would have been passed between them concerning that over which they differ (19)."[216]

L232 His saying: "Say, 'God is swifter in devising.'"[217]

L233 His saying: "He is the One who enables you to travel on land and sea."[218]

L234 His saying: "And God calls to the Abode of Peace and guides whom He wills to a straight path (25)."[219]

L235 His saying: "For those who do good is the finest reward, and an increase."[220]

L236 His saying: "Thus your Lord's word has come due against those who acted in defiant disobedience: that they will not believe (33)."[221]

L237 And His saying: "Most of them follow nothing but conjecture. Conjecture avails nothing against the truth."[222]

L238 His saying: "And on the day He gathers them, as though they had remained only an hour of the day."[223]

L239 His saying: "Say, 'I have no power to bring harm or benefit to myself except as God wills. For every community there is an appointed term. When their term comes, they can neither delay it by an hour nor advance it' (49)."[224]

قوله: (وما كان الناس إلا أمة واحدة فاختلفوا ولولا كلمة سبقت من ربك لقضي بينهم فيما فيه يختلفون (١٩)

قوله: (قل الله أسرع مكرا)

قوله: (هو الذي يسيركم في البر والبحر)

قوله: (والله يدعو إلى دار السلام ويهدي من يشاء إلى صراط مستقيم (٢٥)

قوله: (للذين أحسنوا الحسنى وزيادة)

قوله: (كذلك حقت كلمت ربك على الذين فسقوا أنهم لا يؤمنون (٣٣)

وقوله: (وما يتبع أكثرهم إلا ظنا إن الظن لا يغني من الحق شيئا)

قوله: (ويوم يحشرهم كأن لم يلبثوا إلا ساعة من النهار)

قوله: (قل لا أملك لنفسي ضرا ولا نفعا إلا ما شاء الله لكل أمة أجل إذا جاء أجلهم فلا يستأخرون ساعة ولا يستقدمون (٤٩)

[215] **Qur'an references (L228):** Qur'an 10:5 (Yunus); Qur'an 10:12 (Yunus).
[216] **Qur'an references (L231):** Qur'an 10:19 (Yunus).
[217] **Qur'an references (L232):** Qur'an 10:21 (Yunus).
[218] **Qur'an references (L233):** Qur'an 10:22 (Yunus).
[219] **Qur'an references (L234):** Qur'an 10:25 (Yunus).
[220] **Qur'an references (L235):** Qur'an 10:26 (Yunus).
[221] **Qur'an references (L236):** Qur'an 10:33 (Yunus).
[222] **Qur'an references (L237):** Qur'an 10:36 (Yunus).
[223] **Qur'an references (L238):** Qur'an 10:45 (Yunus).
[224] **Qur'an references (L239):** Qur'an 10:49 (Yunus).

L240 His saying: “Then none believed Moses except some offspring of his people.”[225][226]

L241 His saying: “And Moses said, ‘O my people, if you have believed in God, then place your trust in Him, if you are submitting to Him’ (84).”[227]

L242 His saying: “And We revealed to Moses and his brother, ‘Establish houses for your people in Egypt, and make your houses a direction of prayer.’”[228][229]

L243 His saying: “And We certainly settled the Children of Israel in a worthy dwelling place and provided them with good things. They did not differ until knowledge came to them.”[230]

L244 His saying: “Indeed, those against whom your Lord’s word has come due will not believe (96), even if every sign comes to them, until they see the painful punishment (97).”[231]

L245 His saying: “Had your Lord willed, everyone on earth would have believed, all of them together. Will you then compel people until they become believers (99)? No soul can believe except by God’s permission, and He places filth upon those who do not reason[232]

L246 His saying: “And I have been commanded to be among the believers (104), and, ‘Set your face toward the religion, inclining exclusively to God.’”[233][234]

قوله: (فما آمن لموسى إلا ذرية من قومه)

قوله: (وقال موسى يا قوم إن كنتم آمنتم بالله فعليه توكلوا إن كنتم مسلمين (٨٤)

قوله: (وأوحينا إلى موسى وأخيه أن تبوآ لقومكما بمصر بيوتا واجعلوا بيوتكم قبلة)

قوله: (ولقد بوأنا بني إسرائيل مبوأ صدق ورزقناهم من الطيبات فما اختلفوا حتى جاءهم العلم) .

قوله: (إن الذين حقت عليهم كلمت ربك لا يؤمنون (٩٦) ولو جاءتهم كل آية حتى يروا العذاب الأليم (٩٧)

قوله: (ولو شاء ربك لآمن من في الأرض كلهم جميعا أفأنت تكره الناس حتى يكونوا مؤمنين (٩٩) وما كان لنفس أن تؤمن إلا بإذن الله ويجعل الرجس على الذين لا يعقلون

قوله: (وأمرت أن أكون من المؤمنين (١٠٤) وأن أقم وجهك للدين حنيفا)

[225] **Translator’s note (L240):** The word rendered “offspring” can denote descendants or a younger generation, and here is also understood as a small group. The referent of “his people” is not explicit in the excerpt.

[226] **Qur’an references (L240):** Qur’an 10:83 (Yunus).

[227] **Qur’an references (L241):** Qur’an 10:84 (Yunus).

[228] **Translator’s note (L242):** “A direction of prayer” renders qiblah; in this passage it is also understood as places of prayer or as houses oriented toward the direction of prayer. The Arabic shifts from a command to the two brothers to a plural command.

[229] **Qur’an references (L242):** Qur’an 10:87 (Yunus).

[230] **Qur’an references (L243):** Qur’an 10:93 (Yunus).

[231] **Qur’an references (L244):** Qur’an 10:96 (Yunus); Qur’an 10:97 (Yunus).

[232] **Qur’an references (L245):** Qur’an 10:99 (Yunus); Qur’an 10:100 (Yunus).

[233] **Translator’s note (L246):** The supplied wording shifts from the first-person report of a command to a second-person imperative; the translation preserves that shift.

[234] **Qur’an references (L246):** Qur’an 10:104 (Yunus); Qur’an 10:105 (Yunus).

L247 Surah Hud

His saying: “And seek your Lord’s forgiveness, then repent to Him. He will grant you good enjoyment until an appointed term and give everyone possessed of merit his due bounty.”[235]

L248 His saying: “Or do they say, ‘He fabricated it’? Say, ‘Then bring ten fabricated surahs like it, and call upon whomever you can besides God, if you are truthful’ (13).”[236]

L249 “And my counsel will not benefit you, even if I wish to counsel you, if God wishes to lead you astray. He is your Lord, and to Him you will be returned (34).”[237]

L250 His saying: “And it was revealed to Noah: ‘None of your people will believe except those who have already believed.’”[238]

L251 His saying: “We said: ‘Load aboard it two of every pair, and your family, except those against whom the word has already gone forth.’”[239]

L252–254 And His saying: “And it came to rest upon al-Jūdī.” And His saying: “O my people, I ask you for no reward for it.” And His saying: “And establish prayer at the two ends of the day and during the nearer hours of the night. Indeed, good deeds remove evil deeds.”[240]

L255 His saying: “And they will continue to differ (118), except those upon whom your Lord has mercy; and for that He created them. And your Lord’s word has been fulfilled: ‘I shall surely fill Hell with jinn and human beings, all together’ (119).”[241][242]

سورة هود قوله: (وأن استغفروا ربكم ثم توبوا إليه يمتعكم متاعا حسنا إلى أجل مسمى ويؤت كل ذي فضل فضله)

قوله: (أم يقولون افتراه قل فأتوا بعشر سور مثله مفتريات وادعوا من استطعتم من دون الله إن كنتم صادقين (١٣)

(ولا ينفعكم نصحي إن أردت أن أنصح لكم إن كان الله يريد أن يغويكم هو ربكم وإليه ترجعون (٣٤)

قوله: (وأوحي إلى نوح أنه لن يؤمن من قومك إلا من قد آمن)

قوله: (قلنا احمل فيها من كل زوجين اثنين وأهلك إلا من سبق عليه القول)

وقوله: (واستوت على الجودي) وقوله: (يا قوم لا أسألكم عليه أجرا) وقوله: (وأقم الصلاة طرفي النهار وزلفا من الليل إن الحسنات يذهبن السيئات)

قوله: (ولا يزالون مختلفين (١١٨) إلا من رحم ربك ولذلك خلقهم وتمت كلمة ربك لأملأن جهنم من الجنة والناس أجمعين (١١٩) ٠

[235] **Qur’an references (L247):** Qur’an 11:3 (Hud).
[236] **Qur’an references (L248):** Qur’an 11:13 (Hud).
[237] **Qur’an references (L249):** Qur’an 11:34 (Hud).
[238] **Qur’an references (L250):** Qur’an 11:36 (Hud).
[239] **Qur’an references (L251):** Qur’an 11:40 (Hud).
[240] **Qur’an references (L252):** Qur’an 11:44 (Hud); Qur’an 11:51 (Hud); Qur’an 11:114 (Hud).
[241] **Translator’s note (L255):** ‘For that’ can refer to the differing, the mercy, or the preceding situation as a whole; the translation preserves the reference without resolving it.
[242] **Qur’an references (L255):** Qur’an 11:119 (Hud).

L256–257 Sūrat Yūsuf And His saying: “And afterward you will be righteous people (9).” And His saying: “And they came to their father in the evening, weeping (16).”[243]

L258 His saying: “And she in whose house he was sought to seduce him, and she shut the doors and said: ‘Come to me!’ He said: ‘God forbid! He is my master, who has made my lodging good.’”[244][245]

L259 His saying: “And the two of them found her master at the door.”[246]

L260 His saying: “O my two prison companions, as for one of you, he will serve his master wine; as for the other, he will be crucified, and the birds will eat from his head. The matter concerning which you two seek a ruling has been decided (41).”[247]

L261 His saying: “And he said to the one of the two whom he thought would be saved: ‘Mention me to your master.’ But Satan made him forget the mention of his master.”[248][249]

L262 His saying: “He said: ‘What was your affair when you sought to seduce Joseph?’ They said: ‘God forbid! We know of no evil on his part.’”[250]

L263 His saying: “And thus We established Joseph in the land, to settle wherever he wished within it. We bestow Our mercy upon whomever We will, and We do not let the reward of those who do good go to waste (56).”[251]

L264 His saying: “Then, when he had supplied them with their provisions, he put

سورة يوسف وقوله: (وتكونوا من بعده قوما صالحين (٩) وقوله: “ (وجاءوا أباهم عشاء يبكون (١٦))

قوله: (وراودته التي هو في بيتها عن نفسه وغلقت الأبواب وقالت هيت لك قال معاذ الله إنه ربي أحسن مثواي)

قوله: (وألفيا سيدها لدى الباب)

قوله: (يا صاحبي السجن أما أحدكما فيسقي ربه خمرا وأما الآخر فيصلب فتأكل الطير من رأسه قضي الأمر الذي فيه تستفتيان (٤١)

قوله: (وقال للذي ظن أنه ناج منهما اذكرني عند ربك فأنساه الشيطان ذكر ربه) .

قوله: (قال ما خطبكن إذ راودتن يوسف عن نفسه قلن حاش لله ما علمنا عليه من سوء)

قوله: (وكذلك مكنا ليوسف في الأرض يتبوأ منها حيث يشاء نصيب برحمتنا من نشاء ولا نضيع أجر المحسنين (٥٦) .

قوله: (فلما جهزهم بجهازهم جعل السقاية في رحل أخيه ثم أذن مؤذن أيتها العير إنكم لسارقون (٧٠)

[243] **Qur’an references (L256):** Qur’an 12:9 (Yusuf); Qur’an 12:16 (Yusuf).

[244] **Translator’s note (L258):** ‘He is my master’ can refer to the woman’s husband; alternatively, it can be understood as ‘He is my Lord,’ referring to God.

[245] **Qur’an references (L258):** Qur’an 12:23 (Yusuf).

[246] **Qur’an references (L259):** Qur’an 12:25 (Yusuf).

[247] **Qur’an references (L260):** Qur’an 12:41 (Yusuf).

[248] **Translator’s note (L261):** The final pronouns admit different interpretations: Satan made the released prisoner forget to mention Joseph to his master, or made Joseph forget to remember his Lord. The translation preserves the pronoun ambiguity.

[249] **Qur’an references (L261):** Qur’an 12:42 (Yusuf).

[250] **Qur’an references (L262):** Qur’an 12:51 (Yusuf).

[251] **Qur’an references (L263):** Qur’an 12:56 (Yusuf).

the drinking cup into his brother's baggage. Then a herald proclaimed: 'O caravan, you are surely thieves!' (70)."[252]

L265 His saying: "They said: 'By God, you will keep remembering Joseph until you waste away or are among those who perish' (85)."[253]

L266 His saying: "Then, when they entered Joseph's presence, he drew his parents close to him."[254]

L267 His saying: "And he raised his parents onto the throne."[255]

L268 And His saying: "And he said: 'O my father, this is the interpretation of my dream of old; my Lord has made it come true.'"[256]

L269–270 Sūrat al-Raʿd His saying: "And of every kind of fruit He placed therein two of a pair." His saying, exalted is He: "And if you wonder, then wondrous is their saying."[257]

L271 His saying: "While they dispute concerning God, and He is mighty in stratagem (13)."[258][259]

L272–273 His saying: "Thus God sets forth parables (17). For those who have responded to their Lord is the finest reward; but those who have not responded to Him, if they possessed everything on earth, and as much again with it, would offer it as ransom. Those will have an evil reckoning His saying, exalted is He: "And those who disbelieve say: 'Why has no sign been sent down to him from his Lord?' Say: 'God leads astray whomever He wills, and guides to Himself whoever turns to Him' (27)."[260]

L274 His saying: "Rather, their scheming has been made attractive to those who

قوله: (قالوا تالله تفتأ تذكر يوسف حتى تكون حرضا أو تكون من الهالكين (٨٥)

قوله: (فلما دخلوا على يوسف آوى إليه أبويه)

قوله: (ورفع أبويه على العرش)

وقوله: (وقال يا أبت هذا تأويل رؤياي من قبل قد جعلها ربي حقا)

سورة الرعد قوله: (ومن كل الثمرات جعل فيها زوجين اثنين) قوله تعالى: (وإن تعجب فعجب قولهم)

قوله: (وهم يجادلون في الله وهو شديد المحال (١٣)

قوله: (كذلك يضرب الله الأمثال (١٧) للذين استجابوا لربهم الحسنى والذين لم يستجيبوا له لو أن لهم ما في الأرض جميعا ومثله معه لافتدوا به أولئك لهم سوء الحساب قوله تعالى: (ويقول الذين كفروا لولا أنزل عليه آية من ربه قل إن الله يضل من يشاء ويهدي إليه من أناب (٢٧) .

قوله: (بل زين للذين كفروا مكرهم وصدوا عن السبيل ومن يضلل الله فما له من هاد (٣٣)

[252] **Qur'an references (L264):** Qur'an 12:70 (Yusuf).
[253] **Qur'an references (L265):** Qur'an 12:85 (Yusuf).
[254] **Qur'an references (L266):** Qur'an 12:99 (Yusuf).
[255] **Qur'an references (L267):** Qur'an 12:100 (Yusuf).
[256] **Qur'an references (L268):** Qur'an 12:100 (Yusuf).
[257] **Qur'an references (L269):** Qur'an 13:3 (Ar-Ra'd); Qur'an 13:5 (Ar-Ra'd).
[258] **Translator's note (L271):** The word rendered 'stratagem' also admits the senses of might and severe punishment.
[259] **Qur'an references (L271):** Qur'an 13:13 (Ar-Ra'd).
[260] **Qur'an references (L272):** Qur'an 13:18 (Ar-Ra'd); Qur'an 13:27 (Ar-Ra'd).

disbelieve, and they have been barred from the way. And whomever God leads astray has no guide (33).”[261][262]

L275 The saying: “And God judges; none can overturn His judgment.”[263]

L276–278 Sūrat Ibrāhīm His saying: “And We have sent no messenger except in the language of his people, so that he might make things clear to them. Then God leads astray whomever He wills and guides whomever He wills, and He is the Mighty, the Wise (4).” for you some of your sins, and grant you respite until an appointed term. They said: ‘You are only human beings like us. You wish to turn us away from what our fathers used to worship, so bring us clear authority’ (10). Their messengers said to them: ‘We are only h And His saying: “God makes those who believe stand firm through the firm word, in the life of this world and in the hereafter; and God leads the wrongdoers astray, and God does whatever He wills (27).”[264][265]

L279 His saying: “Have you not seen how God sets forth a parable: a good word is like a good tree,” up to His saying concerning the evil word: “It has no firm footing (26).”[266]

L280 His saying: “Have you not seen those who exchanged God’s favor for unbelief and settled their people in the abode of ruin (28),” and “Have you not seen how God sets forth a parable: a good word.”[267]

L281 Sūrat al-Ḥijr His saying: “And We have destroyed no town without its having a known decree (4).”[268]

قول: (والله يحكم لا معقب لحكمه)

سورة إبراهيم قوله: (وما أرسلنا من رسول إلا بلسان قومه ليبين لهم فيضل الله من يشاء ويهدي من يشاء وهو العزيز الحكيم (٤) لكم من ذنوبكم ويؤخركم إلى أجل مسمى قالوا إن أنتم إلا بشر مثلنا تريدون أن تصدونا عما كان يعبد آباؤنا فأتونا بسلطان مبين (١٠) قالت لهم رسلهم إن نحن إلا ب وقوله: (يثبت الله الذين آمنوا بالقول الثابت في الحياة الدنيا وفي الآخرة ويضل الله الظالمين ويفعل الله ما يشاء (٢٧)

قوله: (ألم تر كيف ضرب الله مثلا كلمة طيبة كشجرة طيبة) إلى قوله في الكلمة الخبيثة: (ما لها من قرار (٢٦)

قوله: (ألم تر إلى الذين بدلوا نعمت الله كفرا وأحلوا قومهم دار البوار (٢٨) و (ألم تر كيف ضرب الله مثلا كلمة طيبة)

سورة الحجر قوله: (وما أهلكنا من قرية إلا ولها كتاب معلوم (٤)

[261] **Translator’s note (L274):** The unvocalized verb rendered ‘they have been barred’ can also be read actively: ‘they barred [others]’ or ‘they turned away.’

[262] **Qur’an references (L274):** Qur’an 13:33 (Ar-Ra’d).

[263] **Qur’an references (L275):** Qur’an 13:41 (Ar-Ra’d).

[264] **Translator’s note (L277):** The supplied passage begins after a missing verb governing ‘for you some of your sins.’ It ends with only the initial letter of the next word, apparently ‘human beings’; the incomplete word is represented by ‘h.’

[265] **Qur’an references (L276):** Qur’an 14:4 (Ibrahim); Qur’an 14:10 (Ibrahim); Qur’an 14:27 (Ibrahim).

[266] **Qur’an references (L279):** Qur’an 14:24 (Ibrahim).

[267] **Qur’an references (L280):** Qur’an 14:28 (Ibrahim); Qur’an 14:24 (Ibrahim).

[268] **Qur’an references (L281):** Qur’an 15:4 (Al-Hijr).

L282 Sūrat al-Naḥl His saying: “He created the human being from a drop of seed, and behold, he is an outspoken disputant (4).”[269]

L283 His saying: “And the livestock—He created them for you; in them is warmth.”[270]

L284 His saying: “And horses, mules, and donkeys, for you to ride and as an adornment.”[271]

L285 His saying: “He is the One who sent down water from the sky; from it you have drink, and from it grows vegetation in which you pasture your livestock (10).”[272]

L286–287 And His saying: “And He is the One who subjected the sea, so that you may eat fresh flesh from it and extract from it ornaments that you wear. And you see the ships plowing through it, and that you may seek of His bounty, and that you may give thanks (14).” And His saying: “So that they may bear their burdens in full on the Day of Resurrection, and some of the burdens of those whom they lead astray without knowledge. Indeed, evil is what they bear (25).”[273]

L288 His saying: “Those before them plotted, but God assailed their building at its foundations, and the roof fell down upon them from above them.”[274]

L289 His saying: “They fear their Lord above them, and do what they are commanded (50).”[275]

L290 His saying: “And they assign daughters to God—glory be to Him!—while for themselves they have what they desire (57).”[276]

L291 His saying: “And when one of them is given tidings of a female, his face

سورة النحل قوله: (خلق الإنسان من نطفة فإذا هو خصيم مبين (٤)

قوله: (والأنعام خلقها لكم فيها دفء)

قوله: (والخيل والبغال والحمير لتركبوها وزينة)

قوله: (هو الذي أنزل من السماء ماء لكم منه شراب ومنه شجر فيه تسيمون (١٠)

وقوله: (وهو الذي سخر البحر لتأكلوا منه لحما طريا وتستخرجوا منه حلية تلبسونها وترى الفلك مواخر فيه ولتبتغوا من فضله ولعلكم تشكرون (١٤) وقوله: (ليحملوا أوزارهم كاملة يوم القيامة ومن أوزار الذين يضلونهم بغير علم ألا ساء ما يزرون (٢٥)

قوله: (قد مكر الذين من قبلهم فأتى الله بنيانهم من القواعد فخر عليهم السقف من فوقهم)

قوله: (يخافون ربهم من فوقهم ويفعلون ما يؤمرون (٥٠)

قوله: (ويجعلون لله البنات سبحانه ولهم ما يشتهون (٥٧)

قوله: (وإذا بشر أحدهم بالأنثى ظل وجهه مسودا وهو كظيم (٥٨) يتوارى من القوم من سوء ما بشر به)

[269] **Qur’an references (L282):** Qur’an 16:4 (An-Nahl).
[270] **Qur’an references (L283):** Qur’an 16:5 (An-Nahl).
[271] **Qur’an references (L284):** Qur’an 16:8 (An-Nahl).
[272] **Qur’an references (L285):** Qur’an 16:10 (An-Nahl).
[273] **Qur’an references (L286):** Qur’an 16:14 (An-Nahl); Qur’an 16:25 (An-Nahl).
[274] **Qur’an references (L288):** Qur’an 16:26 (An-Nahl).
[275] **Qur’an references (L289):** Qur’an 16:50 (An-Nahl).
[276] **Qur’an references (L290):** Qur’an 16:57 (An-Nahl).

remains darkened, and he suppresses his anguish (58). He hides from his people because of the evil of the tidings he has received."[277]

L292 His saying: "His face remains darkened, and he suppresses his anguish (58)."[278]

L293 And His saying: "Shall he keep her in humiliation, or bury her in the dust?"[279]

L294 His saying: "By God, We indeed sent messengers to communities before you."[280]

L295 And His saying: "And indeed, in livestock there is a lesson for you: We give you to drink from what is in its bellies."[281][282]

L296 His saying: "From between digestive matter and blood, pure milk, easy for those who drink to swallow (66)."[283]

L297 His saying: "And from the fruits of date palms and grapevines, you take from it an intoxicating drink and good provision."[284][285]

L298 His saying: "And your Lord inspired the bees: 'Make homes in the mountains, in the trees, and in what they erect (68). Then eat of every kind of fruit, and follow your Lord's paths submissively.' From their bellies comes a drink of varying colors[286][287]

L299 His saying: "And had God willed, He would have made you one community;

قوله: (ظل وجهه مسودا وهو كظيم (٥٨)

وقوله: (أيمسكه على هون أم يدسه في التراب)

قوله: (تالله لقد أرسلنا إلى أمم من قبلك)

وقوله: (وإن لكم في الأنعام لعبرة نسقيكم مما في بطونه)

قوله: (من بين فرث ودم لبنا خالصا سائغا للشاربين (٦٦)

قوله: (ومن ثمرات النخيل والأعناب تتخذون منه سكرا ورزقا حسنا)

قوله: (وأوحى ربك إلى النحل أن اتخذي من الجبال بيوتا ومن الشجر ومما يعرشون (٦٨) ثم كلي من كل الثمرات فاسلكي سبل ربك ذللا يخرج من بطونها شراب مختلف ألوانه

قوله: (ولو شاء الله لجعلكم أمة واحدة ولكن يضل من يشاء ويهدي من يشاء ولتسألن عما كنتم تعملون (٩٣)

[277] **Qur'an references (L291):** Qur'an 16:58 (An-Nahl); Qur'an 16:59 (An-Nahl).
[278] **Qur'an references (L292):** Qur'an 16:58 (An-Nahl); Qur'an 43:17 (Az-Zukhruf).
[279] **Qur'an references (L293):** Qur'an 16:59 (An-Nahl).
[280] **Qur'an references (L294):** Qur'an 16:63 (An-Nahl).
[281] **Translator's note (L295):** The Arabic shifts from the collective 'livestock' to a masculine singular possessive pronoun with 'bellies'; 'its bellies' preserves this grammatical feature.
[282] **Qur'an references (L295):** Qur'an 16:66 (An-Nahl).
[283] **Qur'an references (L296):** Qur'an 16:66 (An-Nahl).
[284] **Translator's note (L297):** The Arabic uses a singular pronoun, 'from it,' after the plural 'fruits'; this is retained.
[285] **Qur'an references (L297):** Qur'an 16:67 (An-Nahl).
[286] **Translator's note (L298):** 'Submissively' may describe the bees; alternatively, the word may describe the paths as made easy to follow.
[287] **Qur'an references (L298):** Qur'an 16:68 (An-Nahl); Qur'an 16:69 (An-Nahl).

but He leads astray whomever He wills and guides whomever He wills. And you will surely be questioned about what you used to do (93)."[288]

L300 His saying: "Indeed, Abraham was a community, devoutly obedient to God, inclining to the true faith."[289][290]

L301 His saying: "Call to the way of your Lord with wisdom and good exhortation."[291]

L302 And His saying: "And be patient; your patience is only through God."[292]

L303 Sūrat Banī Isrāʾīl His saying: "And We declared to the Children of Israel in the Book: 'You will surely cause corruption in the land twice.'"[293]

L304 His saying: "And every human being—We have fastened his bird to his neck."[294][295]

L305 His saying: "And your Lord has decreed that you worship none but Him."[296]

L306 His saying: "So let him not exceed bounds in killing."[297]

L307 His saying: "And do not approach the orphan's property except in the best manner, until he reaches maturity."[298]

L308 His saying: "Say: 'If there were gods with Him, as they say, then they would surely have sought a way to the Possessor of the Throne' (42)."[299]

قوله: (إن إبراهيم كان أمة قانتا لله حنيفا)

قوله: (ادع إلى سبيل ربك بالحكمة والموعظة الحسنة)

وقوله: (واصبر وما صبرك إلا بالله)

سورة بني إسرائيل قوله: (وقضينا إلى بني إسرائيل في الكتاب لتفسدن في الأرض مرتين)

قوله: (وكل إنسان ألزمناه طائره في عنقه)

قوله: (وقضى ربك ألا تعبدوا إلا إياه)

قوله: (فلا يسرف في القتل)

قوله: (ولا تقربوا مال اليتيم إلا بالتي هي أحسن حتى يبلغ أشده)

قوله: (قل لو كان معه آلهة كما يقولون إذا لابتغوا إلى ذي العرش سبيلا (٤٢) .

[288] **Qur'an references (L299):** Qur'an 16:93 (An-Nahl).

[289] **Translator's note (L300):** 'Community' literally renders ummah, here applied to a single person and commonly understood as an exemplar or leader embodying a community's virtues.

[290] **Qur'an references (L300):** Qur'an 16:120 (An-Nahl).

[291] **Qur'an references (L301):** Qur'an 16:125 (An-Nahl).

[292] **Qur'an references (L302):** Qur'an 16:127 (An-Nahl).

[293] **Qur'an references (L303):** Qur'an 17:4 (Al-Isra).

[294] **Translator's note (L304):** 'His bird' literally renders an expression interpreted as a person's deeds, lot, or augury.

[295] **Qur'an references (L304):** Qur'an 17:13 (Al-Isra).

[296] **Qur'an references (L305):** Qur'an 17:23 (Al-Isra).

[297] **Qur'an references (L306):** Qur'an 17:33 (Al-Isra).

[298] **Qur'an references (L307):** Qur'an 6:152 (Al-An'am); Qur'an 17:34 (Al-Isra).

[299] **Qur'an references (L308):** Qur'an 17:42 (Al-Isra).

وقوله: (تسبح له السماوات السبع والأرض ومن فيهن وإن من شيء إلا يسبح بحمده ولكن لا تفقهون تسبيحهم)

قوله: (وإذا قرأت القرآن جعلنا بينك وبين الذين لا يؤمنون بالآخرة حجابا مستورا (٤٥)

قوله: (وجعلنا على قلوبهم أكنة أن يفقهوه وفي آذانهم وقرا)

قوله: (نحن أعلم بما يستمعون به إذ يستمعون إليك وإذ هم نجوى) .

قوله: (وإن من قرية إلا نحن مهلكوها قبل يوم القيامة أو معذبوها عذابا شديدا كان ذلك في الكتاب مسطورا (٥٨)

وقوله: (وإذ قلنا للملائكة اسجدوا لآدم فسجدوا إلا إبليس قال أأسجد لمن خلقت طينا (٦١) قال أرأيتك هذا الذي كرمت علي)

قوله: (وإن كادوا ليفتنونك عن الذي أوحينا إليك لتفتري علينا غيره وإذا لاتخذوك خليلا (٧٣) ولولا أن ثبتناك لقد كدت تركن إليهم شيئا قليلا (٧٤)

L309 And His saying: "The seven heavens, the earth, and whoever is in them glorify Him. And there is nothing that does not glorify Him with praise, but you do not understand their glorification."[300]

L310 His saying: "And when you recite the Qurʾān, We place between you and those who do not believe in the hereafter a hidden veil (45)."[301][302]

L311 His saying: "And We have placed coverings over their hearts lest they understand it, and heaviness in their ears."[303]

L312 His saying: "We know best what they listen with when they listen to you, and when they confer in secret."[304][305]

L313 His saying: "And there is no town but We shall destroy it before the Day of Resurrection or punish it with severe punishment. That is inscribed in the Book (58)."[306]

L314 And His saying: "And when We said to the angels: 'Prostrate yourselves before Adam,' they prostrated themselves, except Iblīs. He said: 'Shall I prostrate myself before one whom You created of clay?' (61). He said: 'Tell me about this one whom You have honored above me.'"[307]

L315 His saying: "And they almost tempted you away from what We revealed to you, so that you might fabricate against Us something other than it; and then they would surely have taken you as a close friend (73). And had We not made you stand firm, you would almost have inclined toward them a little (74)."[308]

[300] **Qur'an references (L309):** Qur'an 17:44 (Al-Isra).

[301] **Translator's note (L310):** 'Hidden' renders the passive form in the supplied wording; it is also interpreted as 'concealing.'

[302] **Qur'an references (L310):** Qur'an 17:45 (Al-Isra).

[303] **Qur'an references (L311):** Qur'an 6:25 (Al-An'am); Qur'an 17:46 (Al-Isra).

[304] **Translator's note (L312):** 'What they listen with' preserves the Arabic construction, which can refer to their manner or purpose in listening.

[305] **Qur'an references (L312):** Qur'an 17:47 (Al-Isra).

[306] **Qur'an references (L313):** Qur'an 17:58 (Al-Isra).

[307] **Qur'an references (L314):** Qur'an 17:61 (Al-Isra); Qur'an 17:62 (Al-Isra).

[308] **Qur'an references (L315):** Qur'an 17:73 (Al-Isra); Qur'an 17:74 (Al-Isra).

L316–317 And His saying: “And whomever God guides is rightly guided; and whomever He leads astray, you will find no protectors for them besides Him.” And His saying: “‘When we are bones and crumbled remains, shall we really be raised as a new creation?’ (98). Have they not seen that God, who created the heavens and the earth, is able to create the like of them?”[309]

وقوله: (ومن يهد الله فهو المهتد ومن يضلل فلن تجد لهم أولياء من دونه) وقوله: (أإذا كنا عظاما ورفاتا أإنا لمبعوثون خلقا جديدا (٩٨) أولم يروا أن الله الذي خلق السماوات والأرض قادر على أن يخلق مثلهم)

L318–320 Sūrat al-Kahf His saying: “Whomever God guides is rightly guided; and whomever He leads astray, you will find for him no protector to guide him aright (17).” And His saying: “And do not obey one whose heart We have made heedless of Our remembrance.” And His saying: “And who is more unjust than one who is reminded of his Lord’s signs, then turns away from them and forgets what his own hands have sent ahead? Indeed, We have placed coverings over their hearts lest they understand it, and heaviness in their ears. And if you call them to guidance, they will never be guided, then[310][311]

سورة الكهف قوله: (من يهد الله فهو المهتد ومن يضلل فلن تجد له وليا مرشدا (١٧) وقوله: (ولا تطع من أغفلنا قلبه عن ذكرنا) وقوله: (ومن أظلم ممن ذكر بآيات ربه فأعرض عنها ونسي ما قدمت يداه إنا جعلنا على قلوبهم أكنة أن يفقهوه وفي آذانهم وقرا وإن تدعهم إلى الهدى فلن يهتدوا إذ

L321 Sūrat Maryam His saying: “So grant me, from Yourself, an heir (5).”[312][313]

سورة مريم قوله: (فهب لي من لدنك وليا (٥)

L322 His saying: “Then he signaled to them: ‘Glorify Him morning and evening’ (11).”[314]

قوله: (فأوحى إليهم أن سبحوا بكرة وعشيا (١١)

L323–324 And His saying: “They said: ‘How can we speak to one who is a child in the cradle?’ (29).” And His saying: “Then, when he withdrew from them and from what they worshipped besides God, We bestowed Isaac and Jacob upon

وقوله: (قالوا كيف نكلم من كان في المهد صبيا (٢٩) وقوله: (فلما اعتزلهم وما يعبدون من دون الله وهبنا له إسحاق ويعقوب وكلا جعلنا نبيا (٤٩) ووهبنا لهم من رحمتنا وجعلنا لهم لسان صدق عليا (٥٠)

[309] **Qur’an references (L316):** Qur’an 17:97 (Al-Isra); Qur’an 17:49 (Al-Isra); Qur’an 17:98 (Al-Isra); Qur’an 17:99 (Al-Isra).

[310] **Translator’s note (L320):** The passage ends with idh, apparently a truncated idhan (‘then’). The translation retains the incomplete ending and does not supply the rest of the verse.

[311] **Qur’an references (L318):** Qur’an 18:17 (Al-Kahf); Qur’an 18:28 (Al-Kahf); Qur’an 18:57 (Al-Kahf).

[312] **Translator’s note (L321):** The word rendered ‘heir’ can also mean a successor, kinsman, or protector.

[313] **Qur’an references (L321):** Qur’an 19:5 (Maryam).

[314] **Qur’an references (L322):** Qur’an 19:11 (Maryam).

him, and each We made a prophet (49). And We bestowed upon them some of Our mercy, and granted them an exalted tongue of truth (50).”[315][316]

L325 His saying: “And We brought him near in intimate converse (52).”

L326 And His saying: “They hear no idle speech therein, only peace.”[317]

L327–328 His saying: “That is the Garden which We cause to be inherited by those of Our servants And His saying: “Lord of the heavens and the earth and what is between them; so worship Him, and persevere in His worship.”[318][319]

L329–330 And His saying: “And the human being says: ‘When I have died, shall I really be brought forth alive?’ (66).” And His saying: “There is none of you who will not come to it; this is, for your Lord, an irrevocably decreed obligation (71). Then We shall save those who were mindful of God and leave the wrongdoers there on their knees (72).”[320][321]

L331 His saying: “Say: ‘Whoever is in error, let the All-Merciful grant him a prolonged extension.’”[322]

L332 His saying: “Have you not seen that We have sent the devils against the unbelievers, inciting them relentlessly (83)?”[323]

L333 His saying: “On the day when We gather the God-fearing to the All-Merciful

قوله: (وقربناه نجيا (٥٢)

وقوله: (لا يسمعون فيها لغوا إلا سلاما)

قوله: (تلك الجنة التي نورث من عبادنا) وقوله: (رب السماوات والأرض وما بينهما فاعبده واصطبر لعبادته)

وقوله: (ويقول الإنسان أإذا ما مت لسوف أخرج حيا (٦٦) وقوله: (وإن منكم إلا واردها كان على ربك حتما مقضيا (٧١) ثم ننجي الذين اتقوا ونذر الظالمين فيها جثيا (٧٢)

قوله: (قل من كان في الضلالة فليمدد له الرحمن مدا)

قوله: (ألم تر أنا أرسلنا الشياطين على الكافرين تؤزهم أزا (٨٣)

قوله: (يوم نحشر المتقين إلى الرحمن وفدا (٨٥) ونسوق المجرمين إلى جهنم وردا (٨٦)

[315] **Translator’s note (L324):** ‘An exalted tongue of truth’ is a literal rendering of an idiom denoting an honorable and enduring reputation or truthful praise.

[316] **Qur’an references (L323):** Qur’an 19:29 (Maryam); Qur’an 19:49 (Maryam); Qur’an 19:50 (Maryam).

[317] **Qur’an references (L326):** Qur’an 19:62 (Maryam).

[318] **Translator’s note (L327):** The quotation stops before specifying which of the servants inherit the Garden; the missing qualification is not supplied.

[319] **Qur’an references (L327):** Qur’an 19:63 (Maryam); Qur’an 19:65 (Maryam).

[320] **Translator’s note (L330):** ‘Come to it’ renders wā riduhā, which can signify arriving at Hell or entering it.

[321] **Qur’an references (L329):** Qur’an 19:66 (Maryam); Qur’an 19:71 (Maryam); Qur’an 19:72 (Maryam).

[322] **Qur’an references (L331):** Qur’an 19:75 (Maryam).

[323] **Qur’an references (L332):** Qur’an 19:83 (Maryam).

as an honored delegation (85), and drive the evildoers to Hell as a thirsty herd approaching water (86)."[324]

L334 His saying: "They say: 'The All-Merciful has taken a child' (88). You have indeed brought forth a monstrous thing (89)."[325]

L335 His saying: "Those who believe and do righteous deeds—the All-Merciful will appoint affection for them (96)."[326]

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His saying: "When he came to it, he was called: 'O Moses (11), I am indeed your Lord, so take off your sandals: you are in the sacred valley of Ṭuwā (12)."'[327]

L337 His saying: "He said: 'Take hold of it, and do not fear.'"[328]

L338 His saying: "Do not fear, you two; I am indeed with you both, hearing and seeing (46)."[329]

L339 His saying: "And suddenly their ropes and staffs, through their sorcery, appeared to him to be moving swiftly (66)."[330]

L340 His saying: "Then he felt fear within himself."[331]

L341 His saying: "Indeed, whoever comes to his Lord as an evildoer shall have Hell, where he neither dies nor lives (74)."[332]

L342 His saying: "On the day when the Trumpet is blown, We shall gather the evil-

[324] **Qur'an references (L333):** Qur'an 19:85 (Maryam); Qur'an 19:86 (Maryam).
[325] **Qur'an references (L334):** Qur'an 19:88 (Maryam); Qur'an 19:89 (Maryam).
[326] **Qur'an references (L335):** Qur'an 19:96 (Maryam).
[327] **Qur'an references (L336):** Qur'an 20:11 (Taha); Qur'an 20:12 (Taha).
[328] **Qur'an references (L337):** Qur'an 20:21 (Taha).
[329] **Qur'an references (L338):** Qur'an 20:46 (Taha).
[330] **Qur'an references (L339):** Qur'an 20:66 (Taha).
[331] **Qur'an references (L340):** Qur'an 20:67 (Taha).
[332] **Qur'an references (L341):** Qur'an 20:74 (Taha).

قوله: (وقالوا اتخذ الرحمن ولدا (٨٨) لقد جئتم شيئا إدا (٨٩)

قوله: (إن الذين آمنوا وعملوا الصالحات سيجعل لهم الرحمن ودا (٩٦)

سورة طه قوله: (فلما أتاها نودي يا موسى (١١) إني أنا ربك فاخلع نعليك إنك بالواد المقدس طوى (١٢)

قوله: (قال خذها ولا تخف)

قوله: (لا تخافا إنني معكما أسمع وأرى (٤٦)

قوله: (فإذا حبالهم وعصيهم يخيل إليه من سحرهم أنها تسعى (٦٦)

قوله: (فأوجس في نفسه خيفة)

قوله: (إنه من يأت ربه مجرما فإن له جهنم لا يموت فيها ولا يحيى (٧٤)

قوله: (يوم ينفخ في الصور ونحشر المجرمين يومئذ زرقا (١٠٢) يتخافتون بينهم إن لبثتم إلا عشرا (١٠٣)

doers that day blue-eyed (102), whispering among themselves: ‘You stayed only ten’ (103).”[333][334]

L343–345 And His saying: “On that day intercession will avail none except one to whom the All-Merciful has given permission and whose speech He has approved (109).” And His saying: “Thus do We requite whoever transgresses and does not believe in the signs of his Lord.” And His saying: “Were it not for a word that had already gone forth from your Lord, and an appointed term, it would have been inescapable (129).”[335][336]

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And His saying: “To Him belong all who are in the heavens and the earth; those who are with Him are not too proud to worship Him.”[337]

L347 His saying: “And Lot—We gave him judgment and knowledge, and saved him from the town that practiced abominations. They were indeed an evil, transgressing people (74).”[338]

L348–349 And His saying: “We taught him the craft of making armor for you, to protect you from your violence against one another. Will you, then, be grateful (80)?” And His saying: “Then he cried out in the depths of darkness: ‘There is no god but You. Glory be to You! I have indeed been among the wrongdoers’ (87).”[339]

L350 His saying: “On the day when We roll up the sky as a scroll is rolled up

وقوله: (يومئذ لا تنفع الشفاعة إلا من أذن له الرحمن ورضي له قولا (١٠٩) وقوله: (وكذلك نجزي من أسرف ولم يؤمن بآيات ربه) وقوله: (ولولا كلمة سبقت من ربك لكان لزاما وأجل مسمى (١٢٩)

سورة الأنبياء وقوله: (وله من في السماوات والأرض ومن عنده لا يستكبرون عن عبادته)

قوله: (ولوطا آتيناه حكما وعلما ونجيناه من القرية التي كانت تعمل الخبائث إنهم كانوا قوم سوء فاسقين (٧٤)

وقوله: (وعلمناه صنعة لبوس لكم لتحصنكم من بأسكم فهل أنتم شاكرون (٨٠) وقوله: (فنادى في الظلمات أن لا إله إلا أنت سبحانك إني كنت من الظالمين (٨٧)

قوله: (يوم نطوي السماء كطي السجل للكتب)

[333] **Translator’s note (L342):** ‘Blue-eyed’ renders zurqan; the term has also been understood as describing eyes clouded or blinded by terror. The Arabic does not specify a unit after ‘ten.’

[334] **Qur’an references (L342):** Qur’an 20:102 (Taha); Qur’an 20:103 (Taha).

[335] **Translator’s note (L343):** The exception can refer to an authorized intercessor or to a person for whom intercession is authorized.

[336] **Qur’an references (L343):** Qur’an 20:109 (Taha); Qur’an 20:127 (Taha); Qur’an 20:129 (Taha).

[337] **Qur’an references (L346):** Qur’an 21:19 (Al-Anbya).

[338] **Qur’an references (L347):** Qur’an 21:74 (Al-Anbya).

[339] **Qur’an references (L348):** Qur’an 21:80 (Al-Anbya); Qur’an 21:87 (Al-Anbya).

over writings."[340][341]

L351–363 Surah The Pilgrimage

His saying: "You will see people drunk, though they are not drunk; rather, God's punishment is severe (2)." And His saying: "Among people is one who disputes about God without knowledge and follows every rebellious devil (3), against whom it is decreed that whoever takes him as a patron, he will lead him astray and guide him to the punishment of the Blaze (4)." And His saying: "Whomever God humiliates has no one to honor him." And His saying: "Thus it is. Whoever honors God's sacred rites—this indeed springs from the God-fearing devotion of hearts (32). In them you have benefits until an appointed term; then their place of sacrifice is at the Ancient House (33)." And His saying: "So eat of them and feed the distressed poor (28)." And His saying: "God will surely help whoever helps Him; God is indeed Strong, Mighty (40). Those who, if We establish them in the land, perform prayer, give alms, enjoin what is right, and forbid what is wrong; and to God belongs the outcome of aff And His saying: "Those who, if We establish them in the land" And His saying: "If they call you a liar, before them the people of Noah, ʿĀd, and Thamūd likewise called their messengers liars (42), as did the people of Abraham, the people of Lot (43), and the inhabitants of Midian; and Moses was called a liar. I granted the unbelievers respite, then seized them. How, then, was My repudiation (44)!" And His saying: "How many a town We destroyed while it was doing wrong, so that it lies desolate." Likewise what follows it: "How many a town I granted respite while it was doing wrong, then seized it; and to Me is the final return (48)." And His saying: "So that He may make what Satan casts forth a trial for those in whose hearts is sickness and those whose hearts are hardened; indeed, the wrongdoers are in far-reaching discord (53). And so that those who have been given knowledge may know that it is the truth from your Lord, and thus believe in And His saying: "Those who emigrated in God's way and were then killed or died—God will surely provide them with a good

سورة الحج قوله: (وترى الناس سكارى وما هم بسكارى ولكن عذاب الله شديد (٢) وقوله: (ومن الناس من يجادل في الله بغير علم ويتبع كل شيطان مريد (٣) كتب عليه أنه من تولاه فأنه يضله ويهديه إلى عذاب السعير (٤) وقوله: (ومن يهن الله فما له من مكرم) وقوله: (ذلك ومن يعظم شعائر الله فإنها من تقوى القلوب (٣٢) لكم فيها منافع إلى أجل مسمى ثم محلها إلى البيت العتيق (٣٣) وقوله: (فكلوا منها وأطعموا البائس الفقير (٢٨) وقوله: (ولينصرن الله من ينصره إن الله لقوي عزيز (٤٠) الذين إن مكناهم في الأرض أقاموا الصلاة وآتوا الزكاة وأمروا بالمعروف ونهوا عن المنكر ولله عاقبة الأم وقوله: (الذين إن مكناهم في الأرض) وقوله: (وإن يكذبوك فقد كذبت قبلهم قوم نوح وعاد وثمود (٤٢) وقوم إبراهيم وقوم لوط (٤٣) وأصحاب مدين وكذب موسى فأمليت للكافرين ثم أخذتهم فكيف كان نكير (٤٤) وقوله: (فكأين من قرية أهلكناها وهي ظالمة فهي خاوية) وكذلك ما بعده: (وكأين من قرية أمليت لها وهي ظالمة ثم أخذتها وإلي المصير (٤٨) وقوله: (ليجعل ما يلقي الشيطان فتنة للذين في قلوبهم مرض والقاسية قلوبهم وإن الظالمين لفي شقاق بعيد (٥٣) وليعلم الذين أوتوا العلم أنه الحق من ربك فيؤمنوا ب وقوله: والذين هاجروا في سبيل الله ثم قتلوا أو ماتوا ليرزقنهم الله رزقا حسنا وإن الله لهو خير الرازقين (٥٨) ليدخلنهم مدخلا يرضونه وإن الله لعليم حليم (٥٩) وقوله: (وإذا تتلى عليهم آياتنا بينات تعرف في وجوه الذين كفروا المنكر يكادون يسطون بالذين يتلون عليهم آياتنا) وقوله: (قل أفأنبئكم بشر من ذلكم النار)

[340] **Translator's note (L350):** The unvocalized wording permits readings referring to 'writing' or 'writings'; al-sijill has also been interpreted as a scribe rather than a scroll.

[341] **Qur'an references (L350):** Qur'an 21:104 (Al-Anbya).

provision; God is indeed the best of providers (58). He will surely admit them to a place of entrance with which they will be pleased; God is indeed Knowing, Forbearing (59)." And His saying: "When Our signs are recited to them as clear proofs, you recognize disapproval in the faces of those who disbelieve; they almost assault those who recite Our signs to them." And His saying: "Say: 'Shall I, then, tell you of something worse than that? The Fire.'"[342][343][344][345]

L364–365 Surah The Believers

And His saying: "We indeed created the human being from an extract of clay (12)." And His saying: "We indeed created above you seven paths, and We have never been heedless of creation (17)."[346]

L366 His saying: "No community can precede its appointed term, nor can they delay it (43)."[347]

L367–369 And His saying: "We gave the two of them refuge on a height with settled ground and flowing water (50)." And His saying: "So leave them in their engulfing heedlessness for a time (54). Do they suppose that, through the wealth and sons with which We supply them (55), We are hastening good things to them? Rather, they do not perceive (56)." And His saying: "My signs were indeed recited to you, but you would turn back on your heels (66),

سورة المؤمنون وقوله: (ولقد خلقنا الإنسان من سلالة من طين (١٢) وقوله: (ولقد خلقنا فوقكم سبع طرائق وما كنا عن الخلق غافلين (١٧) ٠

قوله: (ما تسبق من أمة أجلها وما يستأخرون (٤٣)

وقوله: (وآويناهما إلى ربوة ذات قرار ومعين (٥٠) وقوله: (فذرهم في غمرتهم حتى حين (٥٤) أيحسبون أنما نمدهم به من مال وبنين (٥٥) نسارع لهم في الخيرات بل لا يشعرون (٥٦) وقوله: (قد كانت آياتي تتلى عليكم فكنتم على أعقابكم تنكصون (٦٦) مستكبرين به سامرا تهجرون (٦٧)

[342] **Translator's note (L354):** The pronouns in verse 33 refer to the sacrificial animals associated with the sacred rites.

[343] **Translator's note (L356):** The source breaks off within the final word, al-am…, apparently the beginning of al-umūr ('affairs'). The translation likewise leaves that word incomplete.

[344] **Translator's note (L360):** The source ends with the preposition bi- ('in'), before its object.

[345] **Qur'an references (L351):** Qur'an 22:2 (Al-Hajj); Qur'an 22:3 (Al-Hajj); Qur'an 22:4 (Al-Hajj); Qur'an 22:18 (Al-Hajj); Qur'an 22:32 (Al-Hajj); Qur'an 22:33 (Al-Hajj); Qur'an 22:28 (Al-Hajj); Qur'an 22:40 (Al-Hajj); Qur'an 22:41 (Al-Hajj); Qur'an 22:42 (Al-Hajj); Qur'an 9:70 (At-Tawbah); Qur'an 22:43 (Al-Hajj); Qur'an 22:44 (Al-Hajj); Qur'an 22:45 (Al-Hajj); Qur'an 22:48 (Al-Hajj); Qur'an 22:53 (Al-Hajj); Qur'an 22:54 (Al-Hajj); Qur'an 22:58 (Al-Hajj); Qur'an 22:59 (Al-Hajj); Qur'an 22:72 (Al-Hajj).

[346] **Qur'an references (L364):** Qur'an 23:12 (Al-Mu'minun); Qur'an 23:17 (Al-Mu'minun).

[347] **Qur'an references (L366):** Qur'an 15:5 (Al-Hijr); Qur'an 23:43 (Al-Mu'minun).

behaving arrogantly on its account, talking together by night and speaking abusively (67)."[348][349]

L370 His saying: "Or have they not recognized their messenger, so that they disavow him (69)? Or do they say: 'There is madness in him'?"[350]

L371–372 And His saying: "He said: 'How many years did you remain on earth?' (112). They said: 'We remained a day or part of a day; ask those who keep count' (113). He said: 'You remained only a little, if only you had known' (114)." And His saying: "You remained only a little."[351]

L373–380 Surah The Light

And His saying: "Let a group of the believers witness the punishment of the two of them (2)." And His saying: "Never accept testimony from them; those are the transgressors (4), except those who repent thereafter and make amends, for God is Forgiving, Merciful (5)." And His saying: "Those who accuse their wives and have no witnesses except themselves," down to His saying: "And the fifth: that God's wrath be upon her if he is among the truthful (9)." And His saying: "Why, when you heard it, did the believing men and believing women not think well of their own people and say: 'This is a manifest slander' (12)?" And His saying: "When you took it up with your tongues and said with your mouths that of which you had no knowledge, reckoning it a small matter, while with God it was grave (15)." And His saying: "Marry off those among you who are unmarried." And His saying: "If they are poor, God will enrich them from His bounty." And His saying: "Those among the slaves whom your right hands possess who seek a contract

قوله: (أم لم يعرفوا رسولهم فهم له منكرون (٦٩) أم يقولون به جنة)

وقوله: (قال كم لبثتم في الأرض عدد سنين (١١٢) قالوا لبثنا يوما أو بعض يوم فاسأل العادين (١١٣) قال إن لبثتم إلا قليلا لو أنكم كنتم تعلمون (١١٤) وقوله: (إن لبثتم إلا قليلا)

سورة النور وقوله: (وليشهد عذابهما طائفة من المؤمنين (٢) وقوله: (ولا تقبلوا لهم شهادة أبدا وأولئك هم الفاسقون (٤) إلا الذين تابوا من بعد ذلك وأصلحوا فإن الله غفور رحيم (٥) وقوله: (والذين يرمون أزواجهم ولم يكن لهم شهداء إلا أنفسهم) إلى قوله: (والخامسة أن غضب الله عليها إن كان من الصادقين (٩) وقوله: (لولا إذ سمعتموه ظن المؤمنون والمؤمنات بأنفسهم خيرا وقالوا هذا إفك مبين (١٢) وقوله: (إذ تلقونه بألسنتكم وتقولون بأفواهكم ما ليس لكم به علم وتحسبونه هينا وهو عند الله عظيم (١٥) وقوله: (وأنكحوا الأيامى منكم) وقوله: (إن يكونوا فقراء يغنهم الله من فضله) وقوله: (والذين يبتغون الكتاب مما ملكت أيمانكم فكاتبوهم إن علمتم فيهم خيرا وآتوهم من مال الله الذي آتاكم)

[348] **Translator's note (L369):** The referent of 'its' in bihi is unstated here; it is often understood as the Sacred House. The unvocalized tahjurūn also admits the sense 'forsaking' rather than 'speaking abusively.'

[349] **Qur'an references (L367):** Qur'an 23:50 (Al-Mu'minun); Qur'an 23:54 (Al-Mu'minun); Qur'an 23:55 (Al-Mu'minun); Qur'an 23:56 (Al-Mu'minun); Qur'an 23:66 (Al-Mu'minun); Qur'an 23:67 (Al-Mu'minun).

[350] **Qur'an references (L370):** Qur'an 23:69 (Al-Mu'minun).

[351] **Qur'an references (L371):** Qur'an 23:112 (Al-Mu'minun); Qur'an 23:113 (Al-Mu'minun); Qur'an 23:114 (Al-Mu'minun).

of emancipation—make such a contract with them if you know there is good in them, and give them of God's wealth which He has given you."[352][353]

L381 His saying: "Do not compel your slave girls to prostitution if they desire chastity."[354]

L382 And His saying: "So that you may seek the transient goods of the life of this world."[355]

L383 And His saying: "Whoever compels them—God, after their being compelled, is Forgiving, Merciful (33)."[356]

L384 His saying: "Let those who find no means to marry remain chaste until God enriches them from His bounty."[357]

L385 His saying: "It is kindled from a blessed tree."[358]

L386–393 And His saying: "In houses which God has permitted to be raised and His name to be mentioned therein; His glory is proclaimed therein morning and evening (36)." And His saying: "God created every moving creature from water." And His saying: "When they are summoned to God and His Messenger so that he may judge between them, behold, a group of them turns away (48)." And His saying: "God has promised those of you who believe and do righteous deeds that He will surely make them successors in the land, as He made those before them successors." And His saying: "When the children among you reach puberty, let them ask permission, as those before them asked permission." And His saying: "As those before them asked permission." And His saying: "Women past childbearing who have no expectation of marriage incur no blame if they lay aside their outer garments

قوله: (ولا تكرهوا فتياتكم على البغاء إن أردن تحصنا)

وقوله: (لتبتغوا عرض الحياة الدنيا) .

وقوله: (ومن يكرههن فإن الله من بعد إكراههن غفور رحيم (٣٣) ،

قوله: (وليستعفف الذين لا يجدون نكاحا حتى يغنيهم الله من فضله)

قوله: (يوقد من شجرة مباركة)

وقوله: (في بيوت أذن الله أن ترفع ويذكر فيها اسمه يسبح له فيها بالغدو والآصال (٣٦) وقوله: (والله خلق كل دابة من ماء) وقوله: (وإذا دعوا إلى الله ورسوله ليحكم بينهم إذا فريق منهم معرضون (٤٨) وقوله: (وعد الله الذين آمنوا منكم وعملوا الصالحات ليستخلفنهم في الأرض كما استخلف الذين من قبلهم) وقوله: (وإذا بلغ الأطفال منكم الحلم فليستأذنوا كما استأذن الذين من قبلهم) وقوله: (كما استأذن الذين من قبلهم) وقوله: (والقواعد من النساء اللاتي لا يرجون نكاحا فليس عليهن جناح أن يضعن ثيابهن غير متبرجات بزينة وأن يستعففن خير لهن) وقوله: (لا يحب الله الجهر بالسوء من القول إلا من ظلم وكان الله سميعا عليما (١٤٨) إن تبدوا خيرا أو تخفوه أو تعفوا عن سوء فإن الله كان عفوا قديرا (١٤٩) .

[352] **Translator's note (L376):** 'Their own people' renders the literal 'themselves,' referring to fellow members of the believing community.

[353] **Qur'an references (L373):** Qur'an 24:2 (An-Nur); Qur'an 24:4 (An-Nur); Qur'an 3:89 (Ali 'Imran); Qur'an 24:5 (An-Nur); Qur'an 24:6 (An-Nur); Qur'an 24:9 (An-Nur); Qur'an 24:12 (An-Nur); Qur'an 24:15 (An-Nur); Qur'an 24:32 (An-Nur); Qur'an 24:33 (An-Nur).

[354] **Qur'an references (L381):** Qur'an 24:33 (An-Nur).

[355] **Qur'an references (L382):** Qur'an 24:33 (An-Nur).

[356] **Qur'an references (L383):** Qur'an 24:33 (An-Nur).

[357] **Qur'an references (L384):** Qur'an 24:33 (An-Nur).

[358] **Qur'an references (L385):** Qur'an 24:35 (An-Nur).

without making a display of adornment; but to refrain is better for them." And His saying: "God does not love the public utterance of evil speech, except by one who has been wronged; God is Hearing, Knowing (148). Whether you disclose good or conceal it, or pardon an evil, God is Pardoning, Powerful (149)."[359][360][361]

L394 And His saying: "The believers are only those who believe in God and His Messenger and, when they are with him on a matter requiring their collective presence, do not leave until they ask his permission. Those who ask your permission are indeed those who believe in God and His Messenger."[362]

L395–399 Surah The Criterion

And His saying: "They possess no power to harm or benefit themselves." And His saying: "Those who do not expect to meet Us say: 'Why have angels not been sent down to us, or why do we not see our Lord?' They have indeed grown arrogant within themselves and transgressed with great insolence (21)." And His saying: "On the day when the sky splits open with clouds and the angels are sent down in a great descent (25), true sovereignty on that day will belong to the All-Merciful; it will be a difficult day for the unbelievers (26)." And His saying: "It will be a difficult day for the unbelievers (26)." And His saying: "The Messenger said: 'My Lord, my people have indeed treated this Quran as something to be abandoned' (30)."[363]

L400 His saying: "Thus have We appointed for every prophet an enemy from among the evildoers; your Lord suffices as a guide and helper (31)."[364]

وقوله: (إنما المؤمنون الذين آمنوا بالله ورسوله وإذا كانوا معه على أمر جامع لم يذهبوا حتى يستأذنوه إن الذين يستأذنونك أولئك الذين يؤمنون بالله ورسوله)

سورة الفرقان وقوله: (ولا يملكون لأنفسهم ضرا ولا نفعا) وقوله: (وقال الذين لا يرجون لقاءنا لولا أنزل علينا الملائكة أو نرى ربنا لقد استكبروا في أنفسهم وعتوا عتوا كبيرا (٢١) وقوله: (ويوم تشقق السماء بالغمام ونزل الملائكة تنزيلا (٢٥) الملك يومئذ الحق للرحمن وكان يوما على الكافرين عسيرا (٢٦) وقوله: (وكان يوما على الكافرين عسيرا (٢٦) وقوله: (وقال الرسول يا رب إن قومي اتخذوا هذا القرآن مهجورا (٣٠)

قوله: (وكذلك جعلنا لكل نبي عدوا من المجرمين وكفى بربك هاديا ونصيرا (٣١)

[359] **Translator's note (L386):** Without vocalization, yusabbiḥu can be read actively ('[men] glorify Him') or passively ('His glory is proclaimed'). The active reading takes its subject from the next verse, which is not included here.

[360] **Translator's note (L393):** This quotation is from Surah The Women, 4:148–149, although it appears here among passages from Surah The Light.

[361] **Qur'an references (L386):** Qur'an 24:36 (An-Nur); Qur'an 24:45 (An-Nur); Qur'an 24:48 (An-Nur); Qur'an 24:55 (An-Nur); Qur'an 24:59 (An-Nur); Qur'an 24:60 (An-Nur); Qur'an 4:148 (An-Nisa); Qur'an 4:149 (An-Nisa).

[362] **Qur'an references (L394):** Qur'an 24:62 (An-Nur).

[363] **Qur'an references (L395):** Qur'an 25:3 (Al-Furqan); Qur'an 25:21 (Al-Furqan); Qur'an 25:25 (Al-Furqan); Qur'an 25:26 (Al-Furqan); Qur'an 25:30 (Al-Furqan).

[364] **Qur'an references (L400):** Qur'an 25:31 (Al-Furqan).

وقوله: (أم تحسب أن أكثرهم يسمعون أو يعقلون إن هم إلا كالأنعام بل هم أضل سبيلا (٤٤) وقوله: (إن هم إلا كالأنعام بل هم أضل سبيلا (٤٤)

قوله: (وهو الذي جعل الليل والنهار خلفة لمن أراد أن يذكر أو أراد شكورا (٦٢)

قوله: (والذين يبيتون لربهم سجدا وقياما (٦٤)

وقوله: (والذين يقولون ربنا اصرف عنا عذاب جهنم إن عذابها كان غراما (٦٥) وقوله: (والذين إذا أنفقوا لم يسرفوا ولم يقتروا) وقوله: (وكان بين ذلك قواما (٦٧) وقوله: (والذين يقولون ربنا هب لنا من أزواجنا وذرياتنا قرة أعين)

سورة الشعراء قوله: (وإذ نادى ربك موسى أن ائت القوم الظالمين (١٠) وقوله: (قال كلا فاذهبا بآياتنا إنا معكم مستمعون (١٥) وقوله: (فقولا إنا رسول رب العالمين (١٦) وقوله: (فأخرجناهم من جنات وعيون (٥٧) وكنوز ومقام كريم (٥٨) كذلك وأورثناها بني إسرائيل (٥٩) وقوله: (فإنهم عدو لي إلا رب العالمين (٧٧)

L401–402 And His saying: “Or do you suppose that most of them hear or understand? They are only like cattle; rather, they are further astray from the path (44).” And His saying: “They are only like cattle; rather, they are further astray from the path (44).”[365]

L403 His saying: “It is He who made night and day succeed one another for whoever wishes to take heed or wishes to give thanks (62).”[366]

L404 His saying: “Those who spend the night prostrating themselves and standing before their Lord (64).”[367]

L405–408 And His saying: “Those who say: ‘Our Lord, turn the punishment of Hell away from us; its punishment is indeed an unrelenting torment’ (65).” And His saying: “Those who, when they spend, are neither extravagant nor miserly.” And His saying: “And it is a balanced course between those two (67).” And His saying: “And those who say, ‘Our Lord, grant us, from our spouses and offspring, comfort to our eyes.’”[368]

L409–413 Surah al-Shuʿara’ (The Poets) His saying: “And when your Lord called to Moses, ‘Go to the wrongdoing people’ (10).” And His saying: “He said, ‘Certainly not! Go, both of you, with Our signs; We are with you, listening’ (15).” And His saying: “Then say, both of you, ‘We are the messenger of the Lord of all worlds’ (16).” And His saying: “So We brought them out of gardens and springs (57), and treasures and a noble dwelling (58). Thus it was; and We caused the Children of Israel to inherit them (59).” And His saying: “For they are an enemy to me, except the Lord of all worlds (77).”[369][370]

[365] **Qur’an references (L401):** Qur’an 25:44 (Al-Furqan).

[366] **Qur’an references (L403):** Qur’an 25:62 (Al-Furqan).

[367] **Qur’an references (L404):** Qur’an 25:64 (Al-Furqan).

[368] **Qur’an references (L405):** Qur’an 25:65 (Al-Furqan); Qur’an 25:67 (Al-Furqan); Qur’an 25:74 (Al-Furqan).

[369] **Translator’s note (L411):** The Arabic uses the singular ‘messenger’ with the dual command and the plural ‘we’; this has been retained.

[370] **Qur’an references (L409):** Qur’an 26:10 (Ash-Shu’ara); Qur’an 26:15 (Ash-Shu’ara); Qur’an 26:16 (Ash-Shu’ara); Qur’an 26:57 (Ash-Shu’ara); Qur’an 26:58 (Ash-Shu’ara); Qur’an 26:59 (Ash-Shu’ara); Qur’an 26:77 (Ash-Shu’ara).

L414 His saying: “And the One who, I hope, will forgive me my sin on the Day of Recompense (82).”[371]

L415–416 And His saying: “And grant me a truthful tongue among later generations (84).” And His saying: “This is only the custom of the ancients (137), and we shall not be punished (138).”[372][373][374]

L417 His saying: “The people of Noah denied the messengers (105).”[375]

L418 And His saying: “Shall I tell you upon whom the devils descend (221)? They descend upon every sinful liar (222). They lend an ear, and most of them are liars (223).”[376][377]

L419–425 Surah al-Naml (The Ants) And His saying: “Those who do not believe in the Hereafter—We have made their deeds seem fair to them, so they wander blindly (4).” And His saying: “When Moses said to his family, ‘I have perceived a fire. I shall bring you news from it, or bring you a blazing brand, so that you may warm yourselves’ (7).” And His saying: “O Moses, indeed, I am God, the Mighty, the Wise (9).” And His saying: “But when Our signs came to them, giving clear sight, they said, ‘This is manifest sorcery’ (13).” And His saying: “And Solomon inherited from David.” And His saying: “Which of you will bring me her throne before they come to me in submission (38)?”

قوله: (والذي أطمع أن يغفر لي خطيئتي يوم الدين (٨٢)

وقوله: (واجعل لي لسان صدق في الآخرين (٨٤) وقوله: (إن هذا إلا خلق الأولين (١٣٧) وما نحن بمعذبين (١٣٨)

قوله: (كذبت قوم نوح المرسلين (١٠٥)

وقوله: (هل أنبئكم على من تنزل الشياطين (٢٢١) تنزل على كل أفاك أثيم (٢٢٢) يلقون السمع وأكثرهم كاذبون (٢٢٣)

سورة النمل وقوله: (إن الذين لا يؤمنون بالآخرة زينا لهم أعمالهم فهم يعمهون (٤) وقوله: (إذ قال موسى لأهله إني آنست نارا سآتيكم منها بخبر أو آتيكم بشهاب قبس لعلكم تصطلون (٧) وقوله: (يا موسى إنه أنا الله العزيز الحكيم (٩) وقوله: (فلما جاءتهم آياتنا مبصرة قالوا هذا سحر مبين (١٣) وقوله: (وورث سليمان داوود) وقوله: (أيكم يأتيني بعرشها قبل أن يأتوني مسلمين (٣٨) وقوله: (فتلك بيوتهم خاوية بما ظلموا)

[371] **Qur’an references (L414):** Qur’an 26:82 (Ash-Shu’ara).

[372] **Translator’s note (L415):** ‘A truthful tongue’ is an idiom for an enduring reputation expressed in truthful praise.

[373] **Translator’s note (L416):** The unvocalized word rendered ‘custom’ can also be read as ‘fabrication’; the supplied text does not distinguish these readings.

[374] **Qur’an references (L415):** Qur’an 26:84 (Ash-Shu’ara); Qur’an 26:137 (Ash-Shu’ara); Qur’an 26:138 (Ash-Shu’ara).

[375] **Qur’an references (L417):** Qur’an 26:105 (Ash-Shu’ara).

[376] **Translator’s note (L418):** ‘They lend an ear’ can refer to the devils listening or to the liars listening to the devils; the pronoun’s ambiguity is retained.

[377] **Qur’an references (L418):** Qur’an 26:221 (Ash-Shu’ara); Qur’an 26:222 (Ash-Shu’ara); Qur’an 26:223 (Ash-Shu’ara).

And His saying: “There, then, are their houses, desolate because of their wrongdoing.”[378]

L426 His saying: “Whoever brings a good deed shall have something better than it.”[379]

L427 Surah al-Qasas (The Stories) And His saying, exalted is He: “And draw your wing close to yourself against fear.”[380][381]

L428 His saying: “But when Moses came to them with Our clear signs, they said, ‘This is only fabricated sorcery, and we have never heard of this among our forefathers’ (36).”[382]

L429–430 And His saying: “And We made them leaders calling to the Fire.” And His saying: “And who is further astray than one who follows his own desire without guidance from God? God does not guide the wrongdoing people (50).”[383]

L431 And His saying: “You do not guide whomever you love, but God guides whomever He wills.”[384]

L432 His saying: “And We gave him such treasures that their very keys”[385][386]

L433 Surah al-ʿAnkabut (The Spider) His saying: “And those who disbelieved said to those who believed, ‘Follow our way, and let us carry your sins.’ Yet they will carry nothing whatsoever of their sins; they are indeed liars (12).”[387]

قوله: (من جاء بالحسنة فله خير منها)

سورة القصص وقوله تعالى: (واضمم إليك جناحك من الرهب)

قوله: (فلما جاءهم موسى بآياتنا بينات قالوا ما هذا إلا سحر مفترى وما سمعنا بهذا في آبائنا الأولين (٣٦)

وقوله: (وجعلناهم أئمة يدعون إلى النار) وقوله: (ومن أضل ممن اتبع هواه بغير هدى من الله إن الله لا يهدي القوم الظالمين (٥٠) .

وقوله: (إنك لا تهدي من أحببت ولكن الله يهدي من يشاء)

قوله: (وآتيناه من الكنوز ما إن مفاتحه)

سورة العنكبوت قوله: (وقال الذين كفروا للذين آمنوا اتبعوا سبيلنا ولنحمل خطاياكم وما هم بحاملين من خطاياهم من شيء إنهم لكاذبون (١٢)

[378] **Qur’an references (L419):** Qur’an 27:4 (An-Naml); Qur’an 27:7 (An-Naml); Qur’an 27:9 (An-Naml); Qur’an 27:13 (An-Naml); Qur’an 27:16 (An-Naml); Qur’an 27:38 (An-Naml); Qur’an 27:52 (An-Naml).

[379] **Qur’an references (L426):** Qur’an 27:89 (An-Naml); Qur’an 28:84 (Al-Qasas).

[380] **Translator’s note (L427):** ‘Wing’ is a figurative expression for the arm or side. The phrase can also be understood as ‘draw your arm close to yourself because of fear.’

[381] **Qur’an references (L427):** Qur’an 28:32 (Al-Qasas).

[382] **Qur’an references (L428):** Qur’an 28:36 (Al-Qasas).

[383] **Qur’an references (L429):** Qur’an 28:41 (Al-Qasas); Qur’an 28:50 (Al-Qasas).

[384] **Qur’an references (L431):** Qur’an 28:56 (Al-Qasas).

[385] **Translator’s note (L432):** The quotation ends before the predicate of the clause concerning the keys.

[386] **Qur’an references (L432):** Qur’an 28:76 (Al-Qasas).

[387] **Qur’an references (L433):** Qur’an 29:12 (Al-’Ankabut).

L434 His saying: “And they shall surely carry their own burdens, and other burdens along with their own burdens.”[388]

L435 And His saying: “But his people’s only answer was to say, ‘Kill him or burn him.’”[389]

L436 His saying: “And these parables We set forth for humankind, but none understand them except those who possess knowledge (43).”[390]

L437 His saying: “And none reject Our signs except the disbelievers (47).”[391]

L438 His saying: “You did not recite any book before it, nor did you write it with your right hand; otherwise, those who uphold falsehood would have doubted (48).”[392]

L439 And His saying: “Does it not suffice them that We have sent down to you the Book, which is recited to them?”[393]

L440–443 And His saying: “And they said, ‘Why have signs not been sent down to him from his Lord?’” And His saying: “And they urge you to hasten the punishment. Were it not for an appointed term, the punishment would have come upon them; and it shall surely come upon them suddenly, while they are unaware (53).” And His saying: “And He will say, ‘Taste what you used to do’ (55).” And His saying: “O My servants who believe, My earth is spacious; so worship Me alone (56).”[394]

L444 Surah al-Rum (The Romans) And His saying: “Alif, Lam, Mim (1). The Romans have been defeated (2) in the nearest land; yet after their defeat they will prevail (3), within a few years. To God belongs the command before and

قوله: (وليحملن أثقالهم وأثقالا مع أثقالهم)

وقوله: (فما كان جواب قومه إلا أن قالوا اقتلوه أو حرقوه)

قوله: (وتلك الأمثال نضربها للناس وما يعقلها إلا العالمون (٤٣)

قوله: (وما يجحد بآياتنا إلا الكافرون (٤٧)
قوله: (وما كنت تتلو من قبله من كتاب ولا تخطه بيمينك إذا لارتاب المبطلون (٤٨)

وقوله: (أولم يكفهم أنا أنزلنا عليك الكتاب يتلى عليهم) .

وقوله: (وقالوا لولا أنزل عليه آيات من ربه) وقوله: (ويستعجلونك بالعذاب ولولا أجل مسمى لجاءهم العذاب وليأتينهم بغتة وهم لا يشعرون (٥٣) وقوله: (ويقول ذوقوا ما كنتم تعملون (٥٥) وقوله: (يا عبادي الذين آمنوا إن أرضي واسعة فإياي فاعبدون (٥٦)

سورة الروم وقوله: (الم (١) غلبت الروم (٢) في أدنى الأرض وهم من بعد غلبهم سيغلبون (٣) في بضع سنين لله الأمر من قبل ومن بعد ويومئذ يفرح المؤمنون (٤) بنصر الله ينصر من يشاء

[388] **Qur’an references (L434):** Qur’an 29:13 (Al-’Ankabut).
[389] **Qur’an references (L435):** Qur’an 29:24 (Al-’Ankabut).
[390] **Qur’an references (L436):** Qur’an 29:43 (Al-’Ankabut).
[391] **Qur’an references (L437):** Qur’an 29:47 (Al-’Ankabut).
[392] **Qur’an references (L438):** Qur’an 29:48 (Al-’Ankabut).
[393] **Qur’an references (L439):** Qur’an 29:51 (Al-’Ankabut).
[394] **Qur’an references (L440):** Qur’an 29:50 (Al-’Ankabut); Qur’an 29:53 (Al-’Ankabut); Qur’an 29:55 (Al-’Ankabut); Qur’an 29:56 (Al-’Ankabut).

after, and on that day the believers will rejoice (4) in God's help. He helps whomever He wills[395][396]

L445 His saying: "So glory be to God when you enter the evening and when you enter the morning (17). And to Him belongs praise in the heavens and the earth, and in the late afternoon and when you enter the noon hour (18)."[397]

L446 And His saying: "He brings forth the living from the dead, and brings forth the dead from the living, and gives life to the earth after its death; and thus shall you be brought forth (19)."[398]

L447 His saying: "And among His signs is that He created you from dust."[399]

L448 And His saying: "And He is the One who originates creation, then repeats it, and that is easier for Him."[400]

L449–450 And His saying: "Rather, those who have done wrong have followed their own desires without knowledge. Who, then, can guide someone whom God has led astray?" And His saying: "God's original disposition, according to which He fashioned humankind."[401]

L451 His saying: "So that they may show ingratitude for what We have given them. Enjoy yourselves, then; you will soon know (34)."[402]

L452 And His saying: "Though before it was sent down upon them—before it—they had indeed been in despair (49)."[403][404]

قوله: (فسبحان الله حين تمسون وحين تصبحون (١٧) وله الحمد في السماوات والأرض وعشيا وحين تظهرون (١٨) .

وقوله: (يخرج الحي من الميت ويخرج الميت من الحي ويحيي الأرض بعد موتها وكذلك تخرجون (١٩)

قوله: (ومن آياته أن خلقكم من تراب)

وقوله: (وهو الذي يبدأ الخلق ثم يعيده وهو أهون عليه) .

وقوله: (بل اتبع الذين ظلموا أهواءهم بغير علم فمن يهدي من أضل الله) وقوله: (فطرت الله التي فطر الناس عليها)

قوله: - (ليكفروا بما آتيناهم فتمتعوا فسوف تعلمون (٣٤)

وقوله: (وإن كانوا من قبل أن ينزل عليهم من قبله لمبلسين (٤٩)

[395] **Translator's note (L444):** The verbs concerning the Romans are unvocalized; the translation follows the reading 'have been defeated … will prevail.' The consonantal text also permits 'have prevailed … will be defeated.'

[396] **Qur'an references (L444):** Qur'an 30:2 (Ar-Rum); Qur'an 30:3 (Ar-Rum); Qur'an 30:4 (Ar-Rum); Qur'an 30:5 (Ar-Rum).

[397] **Qur'an references (L445):** Qur'an 30:17 (Ar-Rum); Qur'an 30:18 (Ar-Rum).

[398] **Qur'an references (L446):** Qur'an 30:19 (Ar-Rum).

[399] **Qur'an references (L447):** Qur'an 30:20 (Ar-Rum).

[400] **Qur'an references (L448):** Qur'an 30:27 (Ar-Rum).

[401] **Qur'an references (L449):** Qur'an 30:29 (Ar-Rum); Qur'an 30:30 (Ar-Rum).

[402] **Qur'an references (L451):** Qur'an 16:55 (An-Nahl); Qur'an 30:34 (Ar-Rum).

[403] **Translator's note (L452):** The repeated 'before it' reproduces the repetition in the supplied wording.

[404] **Qur'an references (L452):** Qur'an 30:49 (Ar-Rum).

L453 His saying: “And if We were to send a wind and they saw it turn yellow”[405][406]

L454 His saying: “Thus does God seal the hearts of those who do not know (59).”[407]

L455 Surah Luqman And His saying: “And among humankind is one who purchases idle discourse to lead others astray from God’s path without knowledge.”[408][409]

L456 His saying: “And takes it in mockery.”

L457 His saying: “And when Our signs are recited to him, he turns away arrogantly, as though he had not heard them, as though there were a heaviness in his ears.”[410]

L458 His saying: “And We enjoined upon the human being care for his parents; his mother carried him in weakness”[411]

L459 His saying: “And lower your voice.”[412]

L460 And His saying: “And no soul knows what it will earn tomorrow.”[413]

L461–462 Surah al-Sajdah (Prostration) His saying: “And had We willed, We would have given every soul its guidance. But the word from Me has become binding: ‘I shall surely fill Hell with jinn and humans all together’ (13).” And His saying: “Is one who is a believer like one who is defiantly disobedient? They are not equal (18).”[414]

L463 His saying: “And We made from among them leaders who guide by Our

قوله: (ولئن أرسلنا ريحا فرأوه مصفرا)

قوله: (كذلك يطبع الله على قلوب الذين لا يعلمون (٥٩)

سورة لقمان وقوله: (ومن الناس من يشتري لهو الحديث ليضل عن سبيل الله بغير علم)

قوله: (ويتخذها هزوا)

قوله: (وإذا تتلى عليه آياتنا ولى مستكبرا كأن لم يسمعها كأن في أذنيه وقرا)

قوله: (ووصينا الإنسان بوالديه حملته أمه وهنا)

قوله: (واغضض من صوتك)

وقوله: (وما تدري نفس ماذا تكسب غدا)

سورة السجدة قوله: (ولو شئنا لآتينا كل نفس هداها ولكن حق القول مني لأملأن جهنم من الجنة والناس أجمعين (١٣) وقوله: (أفمن كان مؤمنا كمن كان فاسقا لا يستوون (١٨)

قوله: (وجعلنا منهم أئمة يهدون بأمرنا)

[405] **Translator’s note (L453):** The referent of ‘it’ is not named in this excerpt; it is commonly understood as the vegetation. The conditional sentence is incomplete.

[406] **Qur’an references (L453):** Qur’an 30:51 (Ar-Rum).

[407] **Qur’an references (L454):** Qur’an 30:59 (Ar-Rum).

[408] **Translator’s note (L455):** The unvocalized verb rendered ‘to lead others astray’ also permits the reading ‘to go astray.’

[409] **Qur’an references (L455):** Qur’an 31:6 (Luqman).

[410] **Qur’an references (L457):** Qur’an 31:7 (Luqman).

[411] **Qur’an references (L458):** Qur’an 31:14 (Luqman).

[412] **Qur’an references (L459):** Qur’an 31:19 (Luqman).

[413] **Qur’an references (L460):** Qur’an 31:34 (Luqman).

[414] **Qur’an references (L461):** Qur’an 32:13 (As-Sajdah); Qur’an 32:18 (As-Sajdah).

command."[415]

L464–465 Surah al-Ahzab (The Confederates) And His saying: "And there is no blame upon you for what you do by mistake, but for what your hearts deliberately intend." And His saying: "And blood relatives have a greater claim upon one another, in God's Book, than the believers and the emigrants."[416]

L466 His saying: "Except that you may do a kindness to your allies."[417]

L467 And His saying: "O you who believe, remember God's favor upon you when armies came against you, and We sent against them a wind and armies you did not see."[418]

L468 His saying: "God certainly knows those among you who obstruct others, and those who say to their brothers, 'Come to us.'"[419]

L469 His saying: "And when the believers saw the confederates," up to His saying: "And it only increased them in faith and submission (22)."[420]

L470 His saying: "And God drove back those who disbelieved in their rage, having gained no good; and God spared the believers the fighting. And God is Strong, Mighty (25). And He brought down from their fortresses those of the People of the Book who had supported them, and cast into[421][422]

L471 His saying: "O wives of the Prophet, you are unlike any other women, if you are mindful of God."[423]

L472 And His saying: "So do not be soft in speech, lest one in whose heart is a

سورة الأحزاب وقوله: (وليس عليكم جناح فيما أخطأتم به ولكن ما تعمدت قلوبكم) وقوله: (وأولو الأرحام بعضهم أولى ببعض في كتاب الله من المؤمنين والمهاجرين)

قوله: (إلا أن تفعلوا إلى أوليائكم معروفا)

وقوله: (يا أيها الذين آمنوا اذكروا نعمة الله عليكم إذ جاءتكم جنود فأرسلنا عليهم ريحا وجنودا لم تروها)

قوله: (قد يعلم الله المعوقين منكم والقائلين لإخوانهم هلم إلينا)

قوله: ولما رأى المؤمنون الأحزاب) إلى قوله: (وما زادهم إلا إيمانا وتسليما (٢٢)

قوله: (ورد الله الذين كفروا بغيظهم لم ينالوا خيرا وكفى الله المؤمنين القتال وكان الله قويا عزيزا (٢٥) وأنزل الذين ظاهروهم من أهل الكتاب من صياصيهم وقذف في ق

قوله: (يا نساء النبي لستن كأحد من النساء إن اتقيتن)

وقوله: (فلا تخضعن بالقول فيطمع الذي في قلبه مرض)

[415] **Qur'an references (L463):** Qur'an 32:24 (As-Sajdah).
[416] **Qur'an references (L464):** Qur'an 33:5 (Al-Ahzab); Qur'an 33:6 (Al-Ahzab).
[417] **Qur'an references (L466):** Qur'an 33:6 (Al-Ahzab).
[418] **Qur'an references (L467):** Qur'an 33:9 (Al-Ahzab).
[419] **Qur'an references (L468):** Qur'an 33:18 (Al-Ahzab).
[420] **Qur'an references (L469):** Qur'an 33:22 (Al-Ahzab).
[421] **Translator's note (L470):** The supplied text breaks off after 'into' and the initial letter of the next word. Neither the word nor the remainder of the verse has been supplied in translation.
[422] **Qur'an references (L470):** Qur'an 33:25 (Al-Ahzab); Qur'an 33:26 (Al-Ahzab).
[423] **Qur'an references (L471):** Qur'an 33:32 (Al-Ahzab).

sickness should become desirous."[424]

L473 His saying: "God desires only to remove defilement from you, people of the household."[425]

L474 And His saying, exalted is He: "Then, when Zayd had fulfilled his need of her, We married her to you."[426]

L475 His saying: "So that there should be no restriction upon the believers concerning the wives of their adopted sons when they have fulfilled"[427][428]

L476 His saying: "Then you divorce them before you have touched them, you have no waiting period to count against them."[429][430]

L477–479 And His saying: "So give them a provision." And His saying: "And release them with a gracious release (49)." And His saying: "We know what We have prescribed for them concerning their wives and those whom their right hands possess, so that there should be no restriction upon you."[431]

L480 His saying: "You may defer whichever of them you will and draw close to yourself whichever you will; and if you desire any of those you have set aside, there is no blame upon you."[432]

L481 And His saying: "Women are not lawful for you hereafter, nor may you exchange them for other wives, even if their beauty pleases you, except those whom your right hand possesses."[433]

L482 Surah Saba' (Sheba) His saying: "And those who disbelieved said, 'Shall we direct you to a man who tells you that, when you have been utterly torn

قوله: (إنما يريد الله ليذهب عنكم الرجس أهل البيت)

وقوله تعالى: (فلما قضى زيد منها وطرا زوجناكها)

قوله: (لكي لا يكون على المؤمنين حرج في أزواج أدعيائهم إذا قضوا)

قوله: (ثم طلقتموهن من قبل أن تمسوهن فما لكم عليهن من عدة تعتدونها)

وقوله: (فمتعوهن) وقوله: (وسرحوهن سراحا جميلا (٤٩) وقوله: (قد علمنا ما فرضنا عليهم في أزواجهم وما ملكت أيمانهم لكيلا يكون عليك حرج)

قوله: (ترجي من تشاء منهن وتؤوي إليك من تشاء ومن ابتغيت ممن عزلت فلا جناح عليك)

وقوله: (لا يحل لك النساء من بعد ولا أن تبدل بهن من أزواج ولو أعجبك حسنهن إلا ما ملكت يمينك)

سورة سبأ قوله: (وقال الذين كفروا هل ندلكم على رجل ينبئكم إذا مزقتم كل ممزق إنكم لفي خلق جديد (٧) أفترى على الله كذبا أم به جنة)

[424] **Qur'an references (L472):** Qur'an 33:32 (Al-Ahzab).
[425] **Qur'an references (L473):** Qur'an 33:33 (Al-Ahzab).
[426] **Qur'an references (L474):** Qur'an 33:37 (Al-Ahzab).
[427] **Translator's note (L475):** The quotation ends before the object of 'have fulfilled'; the missing words have not been supplied.
[428] **Qur'an references (L475):** Qur'an 33:37 (Al-Ahzab).
[429] **Translator's note (L476):** The quotation begins within a conditional sentence whose opening is not supplied. 'Touched' refers here to sexual intercourse.
[430] **Qur'an references (L476):** Qur'an 33:49 (Al-Ahzab).
[431] **Qur'an references (L477):** Qur'an 33:50 (Al-Ahzab).
[432] **Qur'an references (L480):** Qur'an 33:51 (Al-Ahzab).
[433] **Qur'an references (L481):** Qur'an 33:52 (Al-Ahzab).

to pieces, you will indeed be in a new creation (7)? Has he fabricated a lie against God, or is there madness in him?’”[434]

L483 His saying: “And We certainly bestowed upon David a bounty from Us: ‘O mountains, echo with him, and you birds!’”[435]

L484–487 And His saying: “Make ample coats of mail, and measure carefully in linking the rings.” And His saying: “And intercession avails nothing with Him except for one to whom He has given permission.” And His saying: “Until, when fear has been removed from their hearts, they say, ‘What did your Lord say?’ They say, ‘The truth.’” And His saying: “And on the day He gathers them all together, then says to the angels, ‘Was it you that these people used to worship?’ (40).”[436][437]

L488 His saying: “Say, ‘The truth has come, and falsehood neither originates nor restores’ (49).”[438]

L489 Surah al-Mala’ikah (The Angels) His saying: “Satan is an enemy to you, so take him as an enemy.”[439]

L490 His saying: “Is one whose evil deed has been made fair to him, so that he sees it as good—God indeed leads astray whomever He wills and guides whomever He wills.”[440][441]

L491 His saying: “To Him ascends good speech, and righteous action raises it.”[442][443]

قوله: (ولقد آتينا داوود منا فضلا يا جبال أوبي معه والطير)

وقوله: (أن اعمل سابغات وقدر في السرد) وقوله: (ولا تنفع الشفاعة عنده إلا لمن أذن له) وقوله: (حتى إذا فزع عن قلوبهم قالوا ماذا قال ربكم قالوا الحق) وقوله: (ويوم يحشرهم جميعا ثم يقول للملائكة أهؤلاء إياكم كانوا يعبدون (٤٠)

قوله: (قل جاء الحق وما يبدئ الباطل وما يعيد (٤٩)

سورة الملائكة قوله: (إن الشيطان لكم عدو فاتخذوه عدوا)

قوله: (أفمن زين له سوء عمله فرآه حسنا فإن الله يضل من يشاء ويهدي من يشاء)

قوله: (إليه يصعد الكلم الطيب والعمل الصالح يرفعه)

[434] **Qur’an references (L482):** Qur’an 34:7 (Saba); Qur’an 34:8 (Saba).

[435] **Qur’an references (L483):** Qur’an 34:10 (Saba).

[436] **Translator’s note (L485):** ‘One to whom He has given permission’ can be understood as the authorized intercessor or the person for whom intercession is authorized.

[437] **Qur’an references (L484):** Qur’an 34:11 (Saba); Qur’an 34:23 (Saba); Qur’an 34:40 (Saba).

[438] **Qur’an references (L488):** Qur’an 34:49 (Saba).

[439] **Qur’an references (L489):** Qur’an 35:6 (Fatir).

[440] **Translator’s note (L490):** The opening question leaves its comparison unexpressed; no comparison has been supplied.

[441] **Qur’an references (L490):** Qur’an 35:8 (Fatir).

[442] **Translator’s note (L491):** The final clause also permits the interpretation ‘and righteous action—He raises it’; the grammatical subjects and pronoun referents are not explicit.

[443] **Qur’an references (L491):** Qur’an 35:10 (Fatir).

وقوله: (وما تحمل من أنثى ولا تضع إلا بعلمه وما يعمر من معمر ولا ينقص من عمره إلا في كتاب إن ذلك على الله يسير (١١)

قوله: (وما يستوي الأعمى والبصير (١٩) ولا الظلمات ولا النور (٢٠) ولا الظل ولا الحرور (٢١) وما يستوي الأحياء ولا الأموات إن الله يسمع من يشاء وما أنت بمسمع من في الق وقوله: (كذلك إنما يخشى الله من عباده العلماء)

وقوله: (فأخرجنا به ثمرات مختلفا ألوانها)

سورة يس وقوله: (وفجرنا فيها من العيون (٣٤) ليأكلوا من ثمره وما عملته أيديهم أفلا يشكرون (٣٥) وقوله: (أنعاما فهم لها مالكون (٧١) وذللناها لهم فمنها ركوبهم ومنها يأكلون (٧٢) ولهم فيها منافع ومشارب أفلا يشكرون (٧٣)

سورة الصافات وقوله: (إنهم ألفوا آباءهم ضالين (٦٩) فهم على آثارهم يهرعون (٧٠) وقوله: (قال أتعبدون ما تنحتون (٩٥) والله خلقكم وما تعملون (٩٦) وقوله: (وقال إني ذاهب إلى ربي سيهدين (٩٩) وقوله: (فلما بلغ معه السعي قال يا بني إني أرى في المنام أني أذبحك فانظر ماذا ترى قال يا أبت افعل ما تؤمر ستجدني إن شاء الله من الصابرين (١٠٢)

L492 And His saying: “And no female conceives or gives birth except with His knowledge. And no long-lived person is granted a long life, nor is anything diminished from his lifespan, except that it is in a Book. That is easy for God (11).”[444]

L493–494 His saying: “And the blind and the seeing are not equal (19), nor the darknesses nor the light (20), nor the shade nor the scorching heat (21). And the living are not equal, nor the dead. God makes whomever He wills hear, and you cannot make those in the And His saying: “Likewise, only those of His servants who possess knowledge fear God.”[445][446][447]

L495 And His saying: “Then We brought forth with it fruits of differing colors.”[448]

L496–497 Surah Ya-Sin And His saying: “And We caused springs to gush forth therein (34), so that they may eat of its fruit and what their hands have made. Will they not, then, give thanks (35)?” And His saying: “Livestock, of which they are owners (71). And We have made them submissive to them, so some they ride and some they eat (72). And in them they have benefits and things to drink. Will they not, then, give thanks (73)?”[449][450]

L498–501 Surah al-Saffat (Those Ranged in Ranks) And His saying: “They indeed found their fathers astray (69), so they rush along in their footsteps (70).” And His saying: “He said, ‘Do you worship what you carve (95), when God created you and what you do?’ (96).” And His saying: “And he said, ‘I am going to my Lord; He will guide me’ (99).” And His saying: “Then, when he

[444] **Qur’an references (L492):** Qur’an 35:11 (Fatir).

[445] **Translator’s note (L493):** The supplied text breaks off after the definite article and the initial letter of the following word. The missing word and remainder of the verse have not been supplied.

[446] **Translator’s note (L494):** ‘Likewise’ belongs to the preceding clause in the Quranic verse, but is included within this quotation as supplied.

[447] **Qur’an references (L493):** Qur’an 35:19 (Fatir); Qur’an 35:20 (Fatir); Qur’an 35:21 (Fatir); Qur’an 35:22 (Fatir); Qur’an 35:28 (Fatir).

[448] **Qur’an references (L495):** Qur’an 35:27 (Fatir).

[449] **Translator’s note (L496):** The clause rendered ‘and what their hands have made’ also permits the negative reading ‘though their hands did not make it.’

[450] **Qur’an references (L496):** Qur’an 36:35 (Ya-Sin); Qur’an 36:72 (Ya-Sin); Qur’an 36:73 (Ya-Sin).

reached the age to work alongside him, he said, 'My son, I see in a dream that I am slaughtering you, so consider what you think.' He said, 'My father, do what you are commanded. You will find me, if God wills, among the patient' (102)."[451][452]

[451] **Translator's note (L499):** 'What you do' can also mean 'what you make.' The Arabic also permits 'God created you and your doing'; this grammatical ambiguity bears on the interpretation of human action.

[452] **Qur'an references (L498):** Qur'an 37:69 (As-Saffat); Qur'an 37:70 (As-Saffat); Qur'an 37:95 (As-Saffat); Qur'an 37:96 (As-Saffat); Qur'an 37:99 (As-Saffat); Qur'an 37:102 (As-Saffat).

L502 His saying: “And We gave him glad tidings of Isaac, a prophet among the righteous (112).”[1]

L503 His saying: “For you and what you worship (161)—you cannot lead anyone astray against Him (162), except one who will burn in Hell (163).”[2][3]

L504 And His saying: “And indeed, we are the ones who stand in ranks (165), and indeed, we are the ones who glorify Him (166).”[4]

L505 His saying: “And indeed, they used to say (167), ‘If only we had a reminder from the ancients (168), we would surely be God’s servants, exclusively devoted to Him’ (169).”[5]

L506 And His saying: “And Our word has already gone forth concerning Our servants, the messengers (171): they will surely be the ones granted victory (172), and Our host will surely be the ones who prevail (173).”[6]

L507–508 Surah Ṣād

And His saying: “Has the account of the disputants reached you, when they climbed over the wall into the sanctuary (21), when they entered upon David and he was alarmed by them?” And His saying: “And David thought that We had only put him to the test.”[7][8]

L509 His saying: “David, We have appointed you a vicegerent on earth, so judge

قوله: (وبشرناه بإسحاق نبيا من الصالحين (١١٢)

قوله: (فإنكم وما تعبدون (١٦١) ما أنتم عليه بفاتنين (١٦٢) إلا من هو صال الجحيم (١٦٣)

وقوله: (وإنا لنحن الصافون (١٦٥) وإنا لنحن المسبحون (١٦٦)

قوله: (وإن كانوا ليقولون (١٦٧) لو أن عندنا ذكرا من الأولين (١٦٨) لكنا عباد الله المخلصين (١٦٩)

وقوله: (ولقد سبقت كلمتنا لعبادنا المرسلين (١٧١) إنهم لهم المنصورون (١٧٢) وإن جندنا لهم الغالبون (١٧٣)

سورة ص وقوله: (وهل أتاك نبأ الخصم إذ تسوروا المحراب (٢١) إذ دخلوا على داوود ففزع منهم) وقوله: (وظن داوود أنما فتناه)

قوله: (يا داوود إنا جعلناك خليفة في الأرض فاحكم بين الناس بالحق ولا تتبع الهوى فيضلك عن سبيل الله)

[1] **Qur’an references (L502):** Qur’an 37:112 (As-Saffat).

[2] **Translator’s note (L503):** The pronoun in ‘against Him’ is implicit in the Arabic expression ʿalayhi; it is understood here as referring to God.

[3] **Qur’an references (L503):** Qur’an 37:161 (As-Saffat); Qur’an 37:162 (As-Saffat); Qur’an 37:163 (As-Saffat).

[4] **Qur’an references (L504):** Qur’an 37:165 (As-Saffat); Qur’an 37:166 (As-Saffat).

[5] **Qur’an references (L505):** Qur’an 37:167 (As-Saffat); Qur’an 37:168 (As-Saffat); Qur’an 37:169 (As-Saffat).

[6] **Qur’an references (L506):** Qur’an 37:171 (As-Saffat); Qur’an 37:172 (As-Saffat); Qur’an 37:173 (As-Saffat).

[7] **Translator’s note (L508):** The verb rendered ‘thought’ can also signify realization or conviction in this context.

[8] **Qur’an references (L507):** Qur’an 38:21 (Sad); Qur’an 38:22 (Sad); Qur’an 38:24 (Sad).

between people with truth, and do not follow desire, lest it lead you astray from God's way."[9]

L510 His saying: "A blessed Book that We have sent down to you, so that they may ponder its verses."[10]

L511 His saying: "And take a bundle of stalks in your hand and strike with it, and do not break your oath."[11]

L512 And His saying: "Indeed, We singled them out with an exclusive quality: remembrance of the Abode (46)."[12]

L513 Surah al-Zumar — The Groups

His saying, exalted is He: "And those who have taken protectors besides Him: 'We worship them only so that they may bring us nearer to God in proximity.'"[13]

L514 His saying: "Indeed, God does not guide anyone who is a liar and an inveterate disbeliever (3)."[14]

L515 His saying: "Had God wished to take a child, He would have chosen whatever He willed from what He creates."[15]

L516 His saying: "He created you from a single soul, then made its mate from it."[16]

L517 His saying: "And He sent down for you eight pairs of livestock."[17][18]

L518 His saying: "And He does not approve of disbelief for His servants."[19]

قوله: (كتاب أنزلناه إليك مبارك ليدبروا آياته)

قوله: (وخذ بيدك ضغثا فاضرب به ولا تحنث)

وقوله: (إنا أخلصناهم بخالصة ذكرى الدار (٤٦)

سورة الزمر قوله تعالى: (والذين اتخذوا من دونه أولياء ما نعبدهم إلا ليقربونا إلى الله زلفى)

قوله: (إن الله لا يهدي من هو كاذب كفار (٣)

قوله: (لو أراد الله أن يتخذ ولدا لاصطفى مما يخلق ما يشاء) .

قوله: (خلقكم من نفس واحدة ثم جعل منها زوجها)

قوله: (وأنزل لكم من الأنعام ثمانية أزواج)

قوله: (ولا يرضى لعباده الكفر)

[9] **Qur'an references (L509):** Qur'an 38:26 (Sad).
[10] **Qur'an references (L510):** Qur'an 38:29 (Sad).
[11] **Qur'an references (L511):** Qur'an 38:44 (Sad).
[12] **Qur'an references (L512):** Qur'an 38:46 (Sad).
[13] **Qur'an references (L513):** Qur'an 39:3 (Az-Zumar).
[14] **Qur'an references (L514):** Qur'an 39:3 (Az-Zumar).
[15] **Qur'an references (L515):** Qur'an 39:4 (Az-Zumar).
[16] **Qur'an references (L516):** Qur'an 39:6 (Az-Zumar).
[17] **Translator's note (L517):** 'Eight pairs' renders the Arabic literally; azwāj can also denote the individual male and female members of the livestock kinds.
[18] **Qur'an references (L517):** Qur'an 39:6 (Az-Zumar).

L519 His saying: “And when harm touches a human being, he calls upon his Lord, turning to Him; then, when He bestows a blessing from Himself upon him, he forgets what he was calling upon Him for before, and sets up rivals to God, to lead others astray from His way.”[2021]

L520–523 And His saying: “Or one who is devout during the hours of the night, prostrating and standing, fearing the Hereafter and hoping for his Lord’s mercy?” And His saying: “Say, ‘Indeed, I have been commanded to worship God, devoting religion exclusively to Him’ (11).” And His saying: “And I have been commanded to be the first of those who submit (12).” And His saying: “So worship whatever you wish besides Him.”[2223]

L524–530 And His saying: “Say, ‘Indeed, the losers are those who have lost themselves and their families.’” And His saying: “So give glad tidings to My servants (17), who listen to what is said and follow the best of it.” And His saying: “Then what of one against whom the sentence of punishment has become binding?” And His saying: “God has sent down the finest discourse: a Book whose parts resemble one another, repeating its themes.” And His saying: “And the one who brought the truth and affirmed it.” And His saying: “Is God not sufficient for His servant?” And His saying: “And whoever God leads astray has no guide (36), and whoever God guides has no one to lead him astray.”[2425]

قوله: (وإذا مس الإنسان ضر دعا ربه منيبا إليه ثم إذا خوله نعمة منه نسي ما كان يدعو إليه من قبل وجعل لله أندادا ليضل عن سبيله) ٠

وقوله: (أمن هو قانت آناء الليل ساجدا وقائما يحذر الآخرة ويرجو رحمة ربه) وقوله: (قل إني أمرت أن أعبد الله مخلصا له الدين (١١) وقوله: (وأمرت لأن أكون أول المسلمين (١٢) وقوله: (فاعبدوا ما شئتم من دونه) ٠

وقوله: (قل إن الخاسرين الذين خسروا أنفسهم وأهليهم) وقوله: (فبشر عباد (١٧) الذين يستمعون القول فيتبعون أحسنه) وقوله: (أفمن حق عليه كلمة العذاب) وقوله: (الله نزل أحسن الحديث كتابا متشابها مثاني) وقوله: (والذي جاء بالصدق وصدق به) وقوله: (أليس الله بكاف عبده) وقوله: (ومن يضلل الله فما له من هاد (٣٦) ومن يهد الله فما له من مضل)

[19] **Qur’an references (L518):** Qur’an 39:7 (Az-Zumar).

[20] **Translator’s note (L519):** ‘What he was calling upon Him for’ admits another interpretation: ‘the One upon whom he was calling.’ The unvocalized verb rendered ‘to lead others astray’ can also be read ‘to go astray.’

[21] **Qur’an references (L519):** Qur’an 39:8 (Az-Zumar).

[22] **Translator’s note (L520):** The excerpt leaves the comparison implicit; no missing counterpart has been supplied.

[23] **Qur’an references (L520):** Qur’an 39:9 (Az-Zumar); Qur’an 39:11 (Az-Zumar); Qur’an 39:12 (Az-Zumar); Qur’an 39:15 (Az-Zumar).

[24] **Translator’s note (L527):** Mathānī, rendered ‘repeating its themes,’ can also convey recurrence or pairing; the brief quotation does not resolve its precise scope.

[25] **Qur’an references (L524):** Qur’an 39:15 (Az-Zumar); Qur’an 39:18 (Az-Zumar); Qur’an 39:19 (Az-Zumar); Qur’an 39:23 (Az-Zumar); Qur’an 39:33 (Az-Zumar); Qur’an 39:36 (Az-Zumar); Qur’an 13:33 (Ar-Ra’d); Qur’an 40:33 (Ghafir); Qur’an 39:37 (Az-Zumar).

L531 His saying: “God takes the souls at the time of their death, and those that have not died during their sleep; then He retains those for which He has decreed death and releases the others until an appointed term.”[26]

L532 His saying: “And there will become apparent to them from God what they had not reckoned with (47).”[27]

L533–538 And His saying: “Say, ‘My servants who have transgressed against themselves, do not despair of God’s mercy.’” And His saying: “And turn to your Lord and submit to Him before the punishment comes upon you; then you will not be helped (54).” And His saying: “Or it should say, ‘Had God guided me, I would surely have been among the God-fearing’ (57).” And His saying: “God is the creator of everything.” And His saying: “And it has indeed been revealed to you and to those before you: ‘If you associate partners with God, your work will surely come to nothing, and you will surely be among the losers’ (65).” And His saying: “And they have not esteemed God as He deserves to be esteemed, while the earth in its entirety will be in His grasp on the Day of Resurrection, and the heavens will be folded up in His right hand.”[28]

L539 Surah al-Mu’min — The Believer

His saying: “Nothing about them is hidden from God.”[29]

L540 His saying: “And warn them of the approaching Day, when hearts will be at throats, as they suppress their anguish.”[30]

L541 His saying: “Have they not traveled through the earth and seen what the outcome was for those who were before them?”[31]

L542–545 And His saying: “And whoever God leads astray has no guide (33),” and:

قوله: (الله يتوفى الأنفس حين موتها والتي لم تمت في منامها فيمسك التي قضى عليها الموت ويرسل الأخرى إلى أجل مسمى)

قوله: (وبدا لهم من الله ما لم يكونوا يحتسبون (٤٧)

وقوله: (قل يا عبادي الذين أسرفوا على أنفسهم لا تقنطوا من رحمة الله) وقوله: (وأنيبوا إلى ربكم وأسلموا له من قبل أن يأتيكم العذاب ثم لا تنصرون (٥٤) وقوله: (أو تقول لو أن الله هداني لكنت من المتقين (٥٧) وقوله: (الله خالق كل شيء) وقوله: (ولقد أوحي إليك وإلى الذين من قبلك لئن أشركت ليحبطن عملك ولتكونن من الخاسرين (٦٥) وقوله: (وما قدروا الله حق قدره والأرض جميعا قبضته يوم القيامة والسماوات مطويات بيمينه) .

سورة المؤمن قوله: (لا يخفى على الله منهم شيء)

قوله: (وأنذرهم يوم الآزفة إذ القلوب لدى الحناجر كاظمين) .

قوله: (أولم يسيروا في الأرض فينظروا كيف كان عاقبة الذين كانوا من قبلهم)

وقوله: (ومن يضلل الله فما له من هاد (٣٣) ، و (كذلك يضل الله من هو مسرف مرتاب (٣٤) ، و (كذلك يطبع الله على كل قلب متكبر جبار (٣٥) وقوله: (وقال فرعون يا هامان ابن لي صرحا لعلي أبلغ الأسباب (٣٦) أسباب السماوات) وقوله: (وحاق بآل فرعون سوء العذاب (٤٥) النار يعرضون عليها غدوا وعشيا) وقوله: (هو الحي لا إله إلا هو فادعوه مخلصين له الدين) ،

[26] **Qur’an references (L531):** Qur’an 39:42 (Az-Zumar).
[27] **Qur’an references (L532):** Qur’an 39:47 (Az-Zumar).
[28] **Qur’an references (L533):** Qur’an 39:53 (Az-Zumar); Qur’an 39:54 (Az-Zumar); Qur’an 39:57 (Az-Zumar); Qur’an 13:16 (Ar-Ra’d); Qur’an 39:62 (Az-Zumar); Qur’an 39:65 (Az-Zumar); Qur’an 39:67 (Az-Zumar).
[29] **Qur’an references (L539):** Qur’an 40:16 (Ghafir).
[30] **Qur’an references (L540):** Qur’an 40:18 (Ghafir).
[31] **Qur’an references (L541):** Qur’an 40:21 (Ghafir).

"Thus God leads astray anyone who is excessive and full of doubt (34)," and: "Thus God seals every heart of an arrogant tyrant (35)." And His saying: "And Pharaoh said, 'Haman, build me a tower, so that I may reach the ways (36), the ways of the heavens.'" And His saying: "And an evil punishment encompassed Pharaoh's people (45): the Fire, to which they are exposed morning and evening." And His saying: "He is the Living One; there is no god but He. So call upon Him, devoting religion exclusively to Him,"[32][33]

L546 His saying: "He is the One who created you from dust, then from a drop of semen."[34]

L547–548 And His saying: "And no messenger could bring a sign except by God's permission; then, when God's command comes, judgment is passed with truth." And His saying: "Have they not, then, traveled through the earth and seen what the outcome was for those before them?"[35]

L549–550 Surah Fuṣṣilat — Set Out in Detail

And His saying: "And woe to those who associate partners with God (6), who do not give the alms, and who themselves disbelieve in the Hereafter (7)." And His saying: "As for ʿĀd, they acted arrogantly on earth without right and said, 'Who is stronger than we in might?' Did they not see that God, who created them, is stronger than they in might?"[36]

L551 His saying: "So We sent against them a fiercely howling wind on ill-fated days."[37][38]

قوله: (هو الذي خلقكم من تراب ثم من نطفة)

وقوله: (وما كان لرسول أن يأتي بآية إلا بإذن الله فإذا جاء أمر الله قضي بالحق)
وقوله: (أفلم يسيروا في الأرض فينظروا كيف كان عاقبة الذين من قبلهم)

سورة فصلت وقوله: (وويل للمشركين (٦) الذين لا يؤتون الزكاة وهم بالآخرة هم كافرون (٧) وقوله: (فأما عاد فاستكبروا في الأرض بغير الحق وقالوا من أشد منا قوة أولم يروا أن الله الذي خلقهم هو أشد منهم قوة)

قوله: (فأرسلنا عليهم ريحا صرصرا في أيام نحسات)

[32] **Translator's note (L542):** The unvocalized final quotation also permits the reading 'every arrogant, tyrannical heart,' with the adjectives describing the heart itself.

[33] **Qur'an references (L542):** Qur'an 13:33 (Ar-Ra'd); Qur'an 39:23 (Az-Zumar); Qur'an 39:36 (Az-Zumar); Qur'an 40:33 (Ghafir); Qur'an 40:34 (Ghafir); Qur'an 40:35 (Ghafir); Qur'an 40:36 (Ghafir); Qur'an 40:45 (Ghafir); Qur'an 40:46 (Ghafir); Qur'an 40:65 (Ghafir).

[34] **Qur'an references (L546):** Qur'an 40:67 (Ghafir).

[35] **Qur'an references (L547):** Qur'an 40:78 (Ghafir); Qur'an 12:109 (Yusuf); Qur'an 40:82 (Ghafir); Qur'an 47:10 (Muhammad).

[36] **Qur'an references (L549):** Qur'an 41:7 (Fussilat); Qur'an 41:15 (Fussilat).

[37] **Translator's note (L551):** Ṣarṣar, rendered 'fiercely howling,' can also describe bitter cold.

[38] **Qur'an references (L551):** Qur'an 41:16 (Fussilat).

L552 His saying: “And as for Thamūd, We guided them.”[39]

قوله: (وأما ثمود فهديناهم)

L553 His saying: “And We assigned companions to them, who made fair-seeming to them what was before them and what was behind them, and the sentence became binding upon them.”[40]

قوله: (وقيضنا لهم قرناء فزينوا لهم ما بين أيديهم وما خلفهم وحق عليهم القول)

L554 And His saying: “Then, if they act arrogantly, those who are with your Lord glorify Him night and day, and they do not grow weary (38).”[41]

وقوله: (فإن استكبروا فالذين عند ربك يسبحون له بالليل والنهار وهم لا يسأمون (٣٨)

L555 His saying: “Is one who is cast into the Fire better, or one who comes secure on the Day of Resurrection? Do whatever you wish.”[42]

قوله: (أفمن يلقى في النار خير أم من يأتي آمنا يوم القيامة اعملوا ما شئتم)

L556 His saying: “Say, ‘For those who believe, it is guidance and healing; but those who do not believe have deafness in their ears, and it is blindness to them.’”[43]

قوله: (قل هو للذين آمنوا هدى وشفاء والذين لا يؤمنون في آذانهم وقر وهو عليهم عمى)

L557–559 And His saying: “And were it not for a word that had already gone forth from your Lord” And His saying: “And no female conceives or gives birth except with His knowledge.” And His saying: “A human being does not grow weary of asking for good; but if evil touches him, he is despairing, utterly despondent (49).”[44]

وقوله: (ولولا كلمة سبقت من ربك) وقوله: (وما تحمل من أنثى ولا تضع إلا بعلمه)) وقوله: (لا يسأم الإنسان من دعاء الخير وإن مسه الشر فيئوس قنوط (٤٩)

L560 Surah al-Shūrā — Consultation

His saying: “And the angels glorify their Lord with praise and ask forgiveness for those on earth.”[45]

سورة الشورى قوله: (والملائكة يسبحون بحمد ربهم ويستغفرون لمن في الأرض)

L561 His saying: “And had God willed, He would have made them one community; but He admits whomever He wills into His mercy.”[46]

قوله: (ولو شاء الله لجعلهم أمة واحدة ولكن يدخل من يشاء في رحمته)

[39] **Qur’an references (L552):** Qur’an 41:17 (Fussilat).
[40] **Qur’an references (L553):** Qur’an 41:25 (Fussilat).
[41] **Qur’an references (L554):** Qur’an 41:38 (Fussilat).
[42] **Qur’an references (L555):** Qur’an 41:40 (Fussilat).
[43] **Qur’an references (L556):** Qur’an 41:44 (Fussilat).
[44] **Qur’an references (L557):** Qur’an 10:19 (Yunus); Qur’an 11:110 (Hud); Qur’an 20:129 (Taha); Qur’an 41:45 (Fussilat); Qur’an 42:14 (Ash-Shuraa); Qur’an 35:11 (Fatir); Qur’an 41:47 (Fussilat); Qur’an 41:49 (Fussilat).
[45] **Qur’an references (L560):** Qur’an 42:5 (Ash-Shuraa).
[46] **Qur’an references (L561):** Qur’an 42:8 (Ash-Shuraa).

L562 His saying: “And whatever you disagree about, its judgment belongs to God.”[47]

L563–564 And His saying: “That is God, my Lord; in Him I have placed my trust.” And His saying: “He has ordained for you of religion what He enjoined upon Noah, and what We have revealed to you, and what We enjoined upon Abraham, Moses, and Jesus: ‘Establish religion, and do not become divided over it.’”[48]

L565 His saying: “And what We have revealed to you, and what We enjoined upon Abraham.”[49]

L566 His saying: “God chooses for Himself whomever He wills.”[50]

L567–574 And His saying: “And say, ‘I believe in whatever Book God has sent down.’” And His saying: “Whoever desires the harvest of the Hereafter, We increase his harvest for him; and whoever desires the harvest of this world, We give him some of it.” And His saying: “Except affection on account of kinship.” And His saying: “But He sends down in due measure whatever He wills.” And His saying: “And whatever calamity befalls you is because of what your hands have earned, and He pardons much (30).” And His saying: “And those who avoid major sins and indecencies, and who, when they become angry, forgive (37).” And His saying: “Indeed, that is among the matters requiring firm resolve.” And His saying: “And it is not for any human being that God should speak to him except by revelation or from behind a veil.”[51][52]

L575 Surah al-Zukhruf — Adornments

And His saying: “Thus you will be brought forth.”

قوله: (وما اختلفتم فيه من شيء فحكمه إلى الله)

وقوله: (ذلكم الله ربي عليه توكلت) وقوله: (شرع لكم من الدين ما وصى به نوحا والذي أوحينا إليك وما وصينا به إبراهيم وموسى وعيسى أن أقيموا الدين ولا تتفرقوا فيه)

قوله: (والذي أوحينا إليك وما وصينا به إبراهيم)

قوله: (الله يجتبي إليه من يشاء)

وقوله: (وقل آمنت بما أنزل الله من كتاب) وقوله: (من كان يريد حرث الآخرة نزد له في حرثه ومن كان يريد حرث الدنيا نؤته منها) وقوله: (إلا المودة في القربى) وقوله: (ولكن ينزل بقدر ما يشاء) وقوله: (وما أصابكم من مصيبة فبما كسبت أيديكم ويعفو عن كثير (٣٠) وقوله: (والذين يجتنبون كبائر الإثم والفواحش وإذا ما غضبوا هم يغفرون (٣٧) وقوله: (إن ذلك لمن عزم الأمور) وقوله: (وما كان لبشر أن يكلمه الله إلا وحيا أو من وراء حجاب)

سورة الزخرف وقوله: (كذلك تخرجون)

[47] **Qur’an references (L562):** Qur’an 42:10 (Ash-Shuraa).

[48] **Qur’an references (L563):** Qur’an 42:10 (Ash-Shuraa); Qur’an 42:13 (Ash-Shuraa).

[49] **Qur’an references (L565):** Qur’an 42:13 (Ash-Shuraa).

[50] **Qur’an references (L566):** Qur’an 42:13 (Ash-Shuraa).

[51] **Translator’s note (L569):** The phrase can also be understood as ‘affection for close relatives’; the wording alone does not specify whose kinship or relatives are intended.

[52] **Qur’an references (L567):** Qur’an 42:15 (Ash-Shuraa); Qur’an 42:20 (Ash-Shuraa); Qur’an 42:23 (Ash-Shuraa); Qur’an 42:27 (Ash-Shuraa); Qur’an 42:30 (Ash-Shuraa); Qur’an 42:37 (Ash-Shuraa); Qur’an 42:43 (Ash-Shuraa); Qur’an 42:51 (Ash-Shuraa).

L576 His saying: “And if you ask them who created the heavens and the earth, they will surely say, ‘The Almighty, the All-Knowing created them’ (9),” and likewise His saying: “And if you ask them who created them, they will surely say, ‘God.’”[53]

L577–578 And His saying: “He said, ‘Even if I have brought you something better in guidance than what you found your fathers following?’” And His saying—exalted is He: “So that some of them may take others into service.”[54]

L579 His saying: “And were it not that people would become one community, We would have made for those who disbelieve in the All-Merciful roofs of silver for their houses, and stairways by which they ascend (33).”[55]

L580 His saying: “Can you, then, make the deaf hear, or guide the blind and those who are in manifest error (40)?”[56]

L581–582 And His saying: “And We show them no sign but that it is greater than its sister.” And His saying: “Then, when they angered Us, We exacted retribution from them.”[57]

L583 Surah al-Dukhān — Smoke

His saying: “So watch for the day when the sky brings forth a manifest smoke (10).”[58]

L584 Surah al-Jāthiyah — Kneeling

His saying: “Have you considered the one who has taken his desire as his god, and whom God has led astray with knowledge”—the verse.[59][60]

L585 Surah al-Aḥqāf — The Sand Dunes

قوله: (ولئن سألتهم من خلق السماوات والأرض ليقولن خلقهن العزيز العليم (٩) ، وكذلك قوله: (ولئن سألتهم من خلقهم ليقولن الله) .

وقوله: (قال أولو جئتكم بأهدى مما وجدتم عليه آباءكم) وقوله - تعالى -: (ليتخذ بعضهم بعضا سخريا)

قوله: (ولولا أن يكون الناس أمة واحدة لجعلنا لمن يكفر بالرحمن لبيوتهم سقفا من فضة ومعارج عليها يظهرون (٣٣)

قوله: (أفأنت تسمع الصم أو تهدي العمي ومن كان في ضلال مبين (٤٠)

وقوله: (وما نريهم من آية إلا هي أكبر من أختها) وقوله: (فلما آسفونا انتقمنا منهم)

سورة الدخان قوله: (فارتقب يوم تأتي السماء بدخان مبين (١٠)

سورة الجاثية قوله: (أفرأيت من اتخذ إلهه هواه وأضله الله على علم) الآية.

سورة الأحقاف قوله: (حتى إذا بلغ أشده وبلغ أربعين سنة قال رب أوزعني أن أشكر نعمتك التي أنعمت علي وعلى والدي وأن أعمل صالحا ترضاه وأصلح لي في ذريتي)

[53] **Qur’an references (L576):** Qur’an 43:9 (Az-Zukhruf); Qur’an 43:87 (Az-Zukhruf).
[54] **Qur’an references (L577):** Qur’an 43:24 (Az-Zukhruf); Qur’an 43:32 (Az-Zukhruf).
[55] **Qur’an references (L579):** Qur’an 43:33 (Az-Zukhruf).
[56] **Qur’an references (L580):** Qur’an 43:40 (Az-Zukhruf).
[57] **Qur’an references (L581):** Qur’an 43:48 (Az-Zukhruf); Qur’an 43:55 (Az-Zukhruf).
[58] **Qur’an references (L583):** Qur’an 44:10 (Ad-Dukhan).
[59] **Translator’s note (L584):** ‘With knowledge’ can refer either to God’s knowledge or to the person’s being led astray despite possessing knowledge; the Arabic does not explicitly identify the possessor.
[60] **Qur’an references (L584):** Qur’an 45:23 (Al-Jathiyah).

His saying: “Until, when he reaches full strength and reaches forty years, he says, ‘My Lord, inspire me to give thanks for Your blessing which You have bestowed upon me and upon my parents, and to do righteous deeds that please You; and make my offspring righteous for me.’”[61]

L586 Surah Muḥammad

His saying: “And among them are those who listen to you, until, when they leave your presence, they say to those who have been given knowledge, ‘What did he say just now?’ Those are the ones whose hearts God has sealed, and who have followed their desires (16).”[62]

L587 His saying: “Those are the ones whom God has cursed, making them deaf and blinding their sight (23).”[63]

L588 And His saying: “And you will surely recognize them by the undertones of their speech.”[64]

L589 His saying: “So do not lose heart and call for peace.”[65]

L590–594 Surah al-Fatḥ — Victory

And His saying: “Say to those of the Bedouins who were left behind, ‘You will be called against a people of great military might,’” up to His saying: “He will punish you with a painful punishment (16).” And His saying: “God was indeed pleased with the believers when they pledged allegiance to you beneath the tree.” And His saying: “It is He who restrained their hands from you and your hands from them in the heart of Mecca, after giving you victory over them.” And His saying: “You will surely enter the Sacred Mosque, if God wills, in safety, with your heads shaved or your hair shortened.” And His saying: “With your heads shaved or your hair shortened, without fear.”[66]

سورة محمد قوله: (ومنهم من يستمع إليك حتى إذا خرجوا من عندك قالوا للذين أوتوا العلم ماذا قال آنفا أولئك الذين طبع الله على قلوبهم واتبعوا أهواءهم (١٦) .

قوله: (أولئك الذين لعنهم الله فأصمهم وأعمى أبصارهم (٢٣) .

وقوله: (ولتعرفنهم في لحن القول)

قوله: (فلا تهنوا وتدعوا إلى السلم)

سورة الفتح وقوله: (قل للمخلفين من الأعراب ستدعون إلى قوم أولي بأس شديد) ، إلى قوله (يعذبكم عذابا أليما (١٦) وقوله: (لقد رضي الله عن المؤمنين إذ يبايعونك تحت الشجرة) وقوله: (وهو الذي كف أيديهم عنكم وأيديكم عنهم ببطن مكة من بعد أن أظفركم عليهم) وقوله: (لتدخلن المسجد الحرام إن شاء الله آمنين محلقين رءوسكم ومقصرين) وقوله: (محلقين رءوسكم ومقصرين لا تخافون)

سورة الحجرات قوله: (إن الذين يغضون أصواتهم عند رسول الله أولئك الذين امتحن الله قلوبهم للتقوى لهم مغفرة وأجر عظيم (٣)

[61] **Qur’an references (L585):** Qur’an 46:15 (Al-Ahqaf).
[62] **Qur’an references (L586):** Qur’an 47:16 (Muhammad).
[63] **Qur’an references (L587):** Qur’an 47:23 (Muhammad).
[64] **Qur’an references (L588):** Qur’an 47:30 (Muhammad).
[65] **Qur’an references (L589):** Qur’an 47:35 (Muhammad).
[66] **Qur’an references (L590):** Qur’an 48:16 (Al-Fath); Qur’an 48:18 (Al-Fath); Qur’an 48:24 (Al-Fath); Qur’an 48:27 (Al-Fath).

L595 Surah al-Hujurat (The Chambers) His saying: “Indeed, those who lower their voices in the presence of God’s Messenger are those whose hearts God has tested for reverence. For them are forgiveness and a great reward.” (3)[67]

L596 His saying: “Indeed, most of those who call out to you from behind the chambers do not understand. (4) Had they waited patiently until you came out to them, it would have been better for them.”[68]

L597 His saying: “O you who believe, if an evildoer brings you news, ascertain its truth, lest you harm people in ignorance and then become remorseful for what you have done.” (6)[69]

L598 His saying: “But God has made faith dear to you and adorned it in your hearts, and has made disbelief, evildoing, and disobedience hateful to you.”[70]

L599–600 And His saying: “If two groups of believers fight one another, make peace between them.” And His saying: “Do not disparage one another.”[71]

L601 His saying: “O humankind, We created you from a male and a female.”[72]

L602 And His saying: “The Bedouins say, ‘We believe.’ Say, ‘You have not believed.’”[73]

L603–604 Surah Qaf And His saying: “We sent down blessed water from the sky, and with it caused gardens and grain for harvesting to grow.” (9) And His saying: “When the two receivers receive, seated on the right and on the left.” (17)[74][75]

L605 His saying: “Have they not looked at the sky above them—how We built it and adorned it, and how it has no fissures?” (6)[76]

قوله: (إن الذين ينادونك من وراء الحجرات أكثرهم لا يعقلون (٤) ولو أنهم صبروا حتى تخرج إليهم لكان خيرا لهم)

قوله: (يا أيها الذين آمنوا إن جاءكم فاسق بنبإ فتبينوا أن تصيبوا قوما بجهالة فتصبحوا على ما فعلتم نادمين (٦)

قوله: (ولكن الله حبب إليكم الإيمان وزينه في قلوبكم وكره إليكم الكفر والفسوق والعصيان)

وقوله: (وإن طائفتان من المؤمنين اقتتلوا فأصلحوا بينهما) وقوله: (ولا تلمزوا أنفسكم)

قوله: (يا أيها الناس إنا خلقناكم من ذكر وأنثى)

وقوله: (قالت الأعراب آمنا قل لم تؤمنوا)

سورة ق وقوله: (ونزلنا من السماء ماء مباركا فأنبتنا به جنات وحب الحصيد (٩) وقوله: (إذ يتلقى المتلقيان عن اليمين وعن الشمال قعيد (١٧)

قوله: (أفلم ينظروا إلى السماء فوقهم كيف بنيناها وزيناها وما لها من فروج (٦)

[67] **Qur’an references (L595):** Qur’an 49:3 (Al-Hujurat).
[68] **Qur’an references (L596):** Qur’an 49:4 (Al-Hujurat); Qur’an 49:5 (Al-Hujurat).
[69] **Qur’an references (L597):** Qur’an 49:6 (Al-Hujurat).
[70] **Qur’an references (L598):** Qur’an 49:7 (Al-Hujurat).
[71] **Qur’an references (L599):** Qur’an 49:9 (Al-Hujurat); Qur’an 49:11 (Al-Hujurat).
[72] **Qur’an references (L601):** Qur’an 49:13 (Al-Hujurat).
[73] **Qur’an references (L602):** Qur’an 49:14 (Al-Hujurat).
[74] **Translator’s note (L604):** The Arabic uses a singular form for ‘seated’ with the two receivers; the translation retains the compact construction.
[75] **Qur’an references (L603):** Qur’an 50:9 (Qaf); Qur’an 50:17 (Qaf).

L606–608 His saying: “He utters no word without a watcher beside him, ready.” (18) And His saying: “His companion says, ‘This is what I have, ready.’ (23) ‘You two, cast into Hell every obstinate disbeliever, (24) every persistent withholder of good, transgressor, and doubter.’ (25) And His saying: “A persistent withholder of good.”[77]

L609 His saying: “Do not dispute in My presence, for I have already given you the warning.” (28)[78]

L610 His saying: “On the day We say to Hell, ‘Are you full?’ and it says, ‘Is there any more?’” (30)[79]

L611 His saying: “They ranged through the lands. Is there any escape?” (36)[80]

L612–614 Surah al-Dhariyat (The Scattering Winds) And His saying: “Then We brought out those believers who were in it. (35) But We found in it only one household of Muslims.” (36) And His saying: “And in ‘Ad, when We sent against them the barren wind.” (41) And His saying: “And remind, for the reminder benefits the believers.” (55)[81]

L615 His saying: “And the sky—We built it with might.”[82]

L616 Surah al-Tur (The Mount) His saying: “Their youths will circulate among them, as though they were sheltered pearls.” (24)[83]

L617 His saying: “Indeed, for those who have done wrong there is a punishment short of that.”[84][85]

قوله: (ما يلفظ من قول إلا لديه رقيب عتيد (١٨) وقوله: (وقال قرينه هذا ما لدي عتيد (٢٣) ألقيا في جهنم كل كفار عنيد (٢٤) مناع للخير معتد مريب (٢٥) وقوله: (مناع للخير)

قوله: (لا تختصموا لدي وقد قدمت إليكم بالوعيد (٢٨)

قوله: (يوم نقول لجهنم هل امتلأت وتقول هل من مزيد (٣٠)

قوله: (فنقبوا في البلاد هل من محيص (٣٦)

سورة الذاريات وقوله: (فأخرجنا من كان فيها من المؤمنين (٣٥) فما وجدنا فيها غير بيت من المسلمين (٣٦) وقوله: (وفي عاد إذ أرسلنا عليهم الريح العقيم (٤١) وقوله: (وذكر فإن الذكرى تنفع المؤمنين (٥٥)

قوله: (والسماء بنيناها بأيد)

سورة الطور قوله: (ويطوف عليهم غلمان لهم كأنهم لؤلؤ مكنون (٢٤)

قوله: (وإن للذين ظلموا عذابا دون ذلك)

[76] **Qur’an references (L605):** Qur’an 50:6 (Qaf).

[77] **Qur’an references (L606):** Qur’an 50:18 (Qaf); Qur’an 50:23 (Qaf); Qur’an 50:24 (Qaf); Qur’an 50:25 (Qaf).

[78] **Qur’an references (L609):** Qur’an 50:28 (Qaf).

[79] **Qur’an references (L610):** Qur’an 50:30 (Qaf).

[80] **Qur’an references (L611):** Qur’an 50:36 (Qaf).

[81] **Qur’an references (L612):** Qur’an 51:35 (Adh-Dhariyat); Qur’an 51:36 (Adh-Dhariyat); Qur’an 51:41 (Adh-Dhariyat); Qur’an 51:55 (Adh-Dhariyat).

[82] **Qur’an references (L615):** Qur’an 51:47 (Adh-Dhariyat).

[83] **Qur’an references (L616):** Qur’an 52:24 (At-Tur).

[84] **Translator’s note (L617):** ‘Short of that’ can indicate a lesser punishment or one preceding the punishment already mentioned.

[85] **Qur’an references (L617):** Qur’an 52:47 (At-Tur).

L618 Surah al-Najm (The Star) His saying: “While he was on the highest horizon. (7) Then he drew near and descended, (8) and was two bow-lengths away, or nearer.” (9)[86]

سورة النجم قوله: (وهو بالأفق الأعلى (٧) ثم دنا فتدلى (٨) فكان قاب قوسين أو أدنى (٩)

L619 His saying: “Or nearer.”

قوله: (أو أدنى)

L620–621 And His saying: “They follow only conjecture, and conjecture avails nothing against the truth.” (28) And His saying: “And when you were embryos in your mothers’ wombs.”[87]

وقوله: (إن يتبعون إلا الظن وإن الظن لا يغني من الحق شيئا (٢٨) وقوله: (وإذ أنتم أجنة في بطون أمهاتكم)

L622 His saying: “Do you then marvel at this discourse, (59) and laugh rather than weep, (60) while you remain heedlessly engrossed?” (61)[88][89]

قوله: (أفمن هذا الحديث تعجبون (٥٩) وتضحكون ولا تبكون (٦٠) وأنتم سامدون (٦١)

L623 Surah al-Qamar (The Moon) And His saying: “They emerge from the graves as though they were scattered locusts.” (7)[90]

سورة القمر وقوله: (يخرجون من الأجداث كأنهم جراد منتشر (٧)

L624–625 His saying: “Then the waters met according to a matter already decreed.” (12) And His saying: “As a recompense for the one who had been rejected.” (14)[91][92]

قوله: (فالتقى الماء على أمر قد قدر (١٢) وقوله: (جزاء لمن كان كفر (١٤)

L626 His saying: “We certainly left it as a sign. Is there anyone who will take heed?” (15)[93]

قوله: (ولقد تركناها آية فهل من مدكر (١٥)

L627 His saying: “We have certainly made the Quran easy for remembrance. Is there anyone who will take heed?” (17)[94]

قوله: (ولقد يسرنا القرآن للذكر فهل من مدكر (١٧)

[86] **Qur’an references (L618):** Qur’an 53:7 (An-Najm); Qur’an 53:8 (An-Najm); Qur’an 53:9 (An-Najm).

[87] **Qur’an references (L620):** Qur’an 53:28 (An-Najm); Qur’an 53:32 (An-Najm).

[88] **Translator’s note (L622):** The final word has also been interpreted as referring to arrogant bearing or to singing and diversion.

[89] **Qur’an references (L622):** Qur’an 53:59 (An-Najm); Qur’an 53:60 (An-Najm); Qur’an 53:61 (An-Najm).

[90] **Qur’an references (L623):** Qur’an 54:7 (Al-Qamar).

[91] **Translator’s note (L625):** The unvocalized verb permits more than one reading. The translation follows the passive reading, ‘had been rejected’; an active reading would mean ‘had disbelieved.’

[92] **Qur’an references (L624):** Qur’an 54:12 (Al-Qamar).

[93] **Qur’an references (L626):** Qur’an 54:15 (Al-Qamar).

L628 His saying: “It tears people away as though they were trunks of uprooted palm trees.” (20)[95]

L629 His saying: “We are sending the she-camel as a trial for them.”[96]

L630 His saying: “And inform them that the water is to be shared among them.”[97]

L631 And His saying: “Indeed, We created everything according to a determined measure.” (49)[98]

L632 His saying: “They certainly sought to induce him to surrender his guests, so We obliterated their eyes.”[99]

L633 His saying: “And every small and great thing is written down.” (53)[100]

L634–635 Surah al-Rahman (The All-Merciful) And His saying: “In them are women of restrained gaze, whom neither human nor jinn has deflowered before them.” (56) And His saying: “As though they were rubies and coral.” (58)[101]

L636 Surah al-Waqi‘ah (The Event) And His saying: “And you will be three groups.” (7)[102]

L637 His saying: “And wide-eyed maidens, (22) like sheltered pearls.” (23)[103]

L638–639 His saying: “Indeed, We brought them into being in a special creation, (35) and made them virgins.” (36) And His saying: “We have apportioned death among you, and We cannot be outstripped.” (60)[104]

قوله: (تنزع الناس كأنهم أعجاز نخل منقعر (٢٠)

قوله: (إنا مرسلو الناقة فتنة لهم)

قوله: (ونبئهم أن الماء قسمة بينهم)

وقوله: (إنا كل شيء خلقناه بقدر (٤٩)

قوله: (ولقد راودوه عن ضيفه فطمسنا أعينهم)

قوله: (وكل صغير وكبير مستطر (٥٣)

سورة الرحمن وقوله: (فيهن قاصرات الطرف لم يطمثهن إنس قبلهم ولا جان (٥٦)

وقوله: (كأنهن الياقوت والمرجان (٥٨)

سورة الواقعة وقوله: (وكنتم أزواجا ثلاثة (٧)

قوله: (وحور عين (٢٢) كأمثال اللؤلؤ المكنون (٢٣)

قوله: (إنا أنشأناهن إنشاء (٣٥) فجعلناهن أبكارا (٣٦) وقوله: (نحن قدرنا بينكم الموت وما نحن بمسبوقين (٦٠)

[94] **Qur’an references (L627):** Qur’an 54:17 (Al-Qamar); Qur’an 54:22 (Al-Qamar); Qur’an 54:32 (Al-Qamar); Qur’an 54:40 (Al-Qamar).

[95] **Qur’an references (L628):** Qur’an 54:20 (Al-Qamar).

[96] **Qur’an references (L629):** Qur’an 54:27 (Al-Qamar).

[97] **Qur’an references (L630):** Qur’an 54:28 (Al-Qamar).

[98] **Qur’an references (L631):** Qur’an 54:49 (Al-Qamar).

[99] **Qur’an references (L632):** Qur’an 54:37 (Al-Qamar).

[100] **Qur’an references (L633):** Qur’an 54:53 (Al-Qamar).

[101] **Qur’an references (L634):** Qur’an 55:56 (Ar-Rahman); Qur’an 55:58 (Ar-Rahman).

[102] **Qur’an references (L636):** Qur’an 56:7 (Al-Waqi’ah).

[103] **Qur’an references (L637):** Qur’an 56:22 (Al-Waqi’ah); Qur’an 56:23 (Al-Waqi’ah).

[104] **Qur’an references (L638):** Qur’an 56:35 (Al-Waqi’ah); Qur’an 56:36 (Al-Waqi’ah); Qur’an 56:60 (Al-Waqi’ah).

L640 His saying: “Have you considered what you till? (63) Is it you who make it grow, or are We the ones who make it grow?” (64)[105]

L641 Surah al-Hadid (Iron) His saying: “Those among you who spent and fought before the conquest are not equal; they are greater in rank than those who spent and fought afterward. Yet God has promised the finest reward to each.”[106]

L642 His saying: “Who is it that will lend God a good loan, so that He may multiply it for him, and he will have a generous reward?” (11)[107]

L643 His saying: “On the day you see the believing men and believing women, their light running before them and on their right.”[108]

L644 His saying: “They call to them, ‘Were we not with you?’ They say, ‘Yes, but you subjected yourselves to temptation, waited, and doubted.’”[109]

L645–647 And His saying: “Your refuge is the Fire; it is your patron.” And His saying: “And let them not be like those who were given the Scripture before.” And His saying: “And a Garden whose breadth is like the breadth of heaven and earth.”[110][111]

L648 His saying: “Like rain whose vegetation delights the cultivators.”[112][113]

L649 His saying: “Prepared for those who believe in God and His messengers.”[114]

L650–653 His saying: “No calamity befalls the earth or yourselves without being in

قوله: (أفرأيتم ما تحرثون (٦٣) أأنتم تزرعونه أم نحن الزارعون (٦٤)

سورة الحديد قوله: (لا يستوي منكم من أنفق من قبل الفتح وقاتل أولئك أعظم درجة من الذين أنفقوا من بعد وقاتلوا وكلا وعد الله الحسنى)

قوله: (من ذا الذي يقرض الله قرضا حسنا فيضاعفه له وله أجر كريم (١١)

قوله: (يوم ترى المؤمنين والمؤمنات يسعى نورهم بين أيديهم وبأيمانهم)

قوله: (ينادونهم ألم نكن معكم قالوا بلى ولكنكم فتنتم أنفسكم وتربصتم وارتبتم)

وقوله: (مأواكم النار هي مولاكم) وقوله: (ولا يكونوا كالذين أوتوا الكتاب من قبل) وقوله: (وجنة عرضها كعرض السماء والأرض)

قوله: (كمثل غيث أعجب الكفار نباته)

قوله: (أعدت للذين آمنوا بالله ورسله)

قوله: (ما أصاب من مصيبة في الأرض ولا في أنفسكم إلا في كتاب من قبل أن نبرأها إن ذلك على الله يسير (٢٢) وقوله: (فمنهم مهتد وكثير منهم فاسقون (٢٦) وقوله: (فآتينا الذين آمنوا منهم أجرهم وكثير منهم فاسقون (٢٧) وقوله: (فما رعوها حق رعايتها)

[105] **Qur’an references (L640):** Qur’an 56:63 (Al-Waqi’ah); Qur’an 56:64 (Al-Waqi’ah).

[106] **Qur’an references (L641):** Qur’an 57:10 (Al-Hadid).

[107] **Qur’an references (L642):** Qur’an 57:11 (Al-Hadid).

[108] **Qur’an references (L643):** Qur’an 57:12 (Al-Hadid).

[109] **Qur’an references (L644):** Qur’an 57:14 (Al-Hadid).

[110] **Translator’s note (L645):** ‘Patron’ renders a term that can also mean ‘master,’ ‘protector,’ or ‘one having a claim upon you’; its application to the Fire is pointed.

[111] **Qur’an references (L645):** Qur’an 57:15 (Al-Hadid); Qur’an 57:16 (Al-Hadid); Qur’an 57:21 (Al-Hadid).

[112] **Translator’s note (L648):** The word rendered ‘cultivators’ can also mean ‘disbelievers’; both senses have been applied to this passage.

[113] **Qur’an references (L648):** Qur’an 57:20 (Al-Hadid).

[114] **Qur’an references (L649):** Qur’an 57:21 (Al-Hadid).

a book before We bring it into being. Indeed, that is easy for God." (22) And His saying: "Among them are those who are guided, but many of them are evildoers." (26) And His saying: "So We gave those among them who believed their reward, but many of them are evildoers." (27) And His saying: "But they did not observe it as it ought to have been observed."[115][116]

L654 His saying: "So that the People of the Scripture may not know that they have no power over any of God's bounty, and that bounty is in God's hand: He gives it to whomever He wills. God possesses immense bounty." (29)[117][118]

L655 Surah al-Mujadilah (The Woman Who Disputes) His saying: "Those who pronounce zihar against their wives and then return to what they said must free a slave before the two touch one another."[119][120]

L656 His saying: "Before the two touch one another."

L657 His saying: "Then the freeing of a slave."

L658 And His saying: "Secret conversation is only from Satan, so that he may grieve those who believe; yet he cannot harm them at all except by God's permission."[121]

L659 His saying: "Have you not seen those who have taken as allies a people with whom God is angry?"[122]

قوله: (لئلا يعلم أهل الكتاب ألا يقدرون على شيء من فضل الله وأن الفضل بيد الله يؤتيه من يشاء والله ذو الفضل العظيم (٢٩)

سورة المجادلة قوله: (والذين يظاهرون من نسائهم ثم يعودون لما قالوا فتحرير رقبة من قبل أن يتماسا)

قوله: (من قبل أن يتماسا)

قوله: (فتحرير رقبة)

وقوله: (إنما النجوى من الشيطان ليحزن الذين آمنوا وليس بضارهم شيئا إلا بإذن الله)

قوله: (ألم تر إلى الذين تولوا قوما غضب الله عليهم)

[115] **Translator's note (L650):** The feminine pronoun in 'bring it into being' has been understood as referring to the calamity, the earth, or the souls; the Arabic does not explicitly resolve its antecedent here.

[116] **Qur'an references (L650):** Qur'an 57:22 (Al-Hadid); Qur'an 57:26 (Al-Hadid); Qur'an 57:27 (Al-Hadid).

[117] **Translator's note (L654):** The translation retains the explicit negative in 'may not know.' A common grammatical interpretation treats that negative particle as additional, yielding 'so that the People of the Scripture may know.'

[118] **Qur'an references (L654):** Qur'an 57:29 (Al-Hadid).

[119] **Translator's note (L655):** Zihar is a declaration likening one's wife to a woman permanently forbidden in marriage, conventionally one's mother's back. 'Return to what they said' is retained because its precise legal meaning is disputed.

[120] **Qur'an references (L655):** Qur'an 58:3 (Al-Mujadila).

[121] **Qur'an references (L658):** Qur'an 58:10 (Al-Mujadila).

[122] **Qur'an references (L659):** Qur'an 58:14 (Al-Mujadila).

L660 His saying: “God has decreed: ‘I shall surely prevail, I and My messengers.’”[123]

L661 His saying: “You will not find people who believe in God and the Last Day showing affection toward those who oppose God and His Messenger.”[124]

L662 His saying: “Those are the ones in whose hearts He has inscribed faith.”[125]

L663 Surah al-Hashr (The Gathering) His saying: “They destroy their houses with their own hands and the hands of the believers.”[126]

L664 His saying: “Had God not decreed exile for them, He would have punished them in this world.”[127]

L665 His saying: “Whatever palm trees you cut down or left standing on their roots.”[128]

L666 His saying: “It was by God’s permission.”

L667 His saying: “Our Lord, forgive us and our brothers who preceded us in faith, and place no rancor in our hearts toward those who believe.”[129]

L668–669 His saying: “Have you not seen those who act hypocritically, saying to their brothers who disbelieve among the People of the Scripture,” through “And God bears witness that they are indeed liars.” (11) And His saying: “You indeed inspire greater dread in their breasts than God.”[130]

L670 His saying: “O you who believe, be mindful of God, and let each soul consider what it has sent ahead for tomorrow.”[131]

L671 Surah al-Mumtahanah (The Woman Examined) His saying: “If they gain the

قوله: (كتب الله لأغلبن أنا ورسلي)

قوله: (لا تجد قوما يؤمنون بالله واليوم الآخر يوادون من حاد الله ورسوله)

قوله: (أولئك كتب في قلوبهم الإيمان)

سورة الحشر قوله: (يخربون بيوتهم بأيديهم وأيدي المؤمنين)

قوله: (ولولا أن كتب الله عليهم الجلاء لعذبهم في الدنيا)

قوله: (ما قطعتم من لينة أو تركتموها قائمة على أصولها) .

قوله: (فبإذن الله)

قوله: (ربنا اغفر لنا ولإخواننا الذين سبقونا بالإيمان ولا تجعل في قلوبنا غلا للذين آمنوا)

قوله: (ألم تر إلى الذين نافقوا يقولون لإخوانهم الذين كفروا من أهل الكتاب) إلى (والله يشهد إنهم لكاذبون (١١) . وقوله: (لأنتم أشد رهبة في صدورهم من الله)

قوله: (يا أيها الذين آمنوا اتقوا الله ولتنظر نفس ما قدمت لغد)

سورة الممتحنة قوله: (إن يثقفوكم يكونوا لكم أعداء ويبسطوا إليكم أيديهم وألسنتهم بالسوء)

[123] **Qur’an references (L660):** Qur’an 58:21 (Al-Mujadila).
[124] **Qur’an references (L661):** Qur’an 58:22 (Al-Mujadila).
[125] **Qur’an references (L662):** Qur’an 58:22 (Al-Mujadila).
[126] **Qur’an references (L663):** Qur’an 59:2 (Al-Hashr).
[127] **Qur’an references (L664):** Qur’an 59:3 (Al-Hashr).
[128] **Qur’an references (L665):** Qur’an 59:5 (Al-Hashr).
[129] **Qur’an references (L667):** Qur’an 59:10 (Al-Hashr).
[130] **Qur’an references (L668):** Qur’an 59:11 (Al-Hashr); Qur’an 59:13 (Al-Hashr).
[131] **Qur’an references (L670):** Qur’an 59:18 (Al-Hashr).

upper hand over you, they will be enemies to you and extend their hands and tongues against you with evil."[132]

L672 His saying: "Our Lord, do not make us a trial for those who disbelieve."[133]

L673 His saying: "Perhaps God will establish affection between you and those of them whom you have treated as enemies."[134]

L674 His saying: "There is no blame upon you if you marry them, once you have given them their bridal dues."[135]

L675 And His saying: "Do not hold on to marriage bonds with disbelieving women."[136]

L676 Surah al-Saff (The Ranks) His saying: "And when Moses said to his people, 'My people, why do you hurt me, when you know that I am God's messenger to you?'"[137]

L677 His saying: "Then, when they deviated, God caused their hearts to deviate."[138]

L678 His saying: "It is He who sent His Messenger with guidance and the religion of truth, to make it prevail over all religion."[139]

L679 His saying: "O you who believe, shall I direct you to a commerce that will save you from a painful punishment?" (10)[140]

L680 His saying: "He will forgive you your sins and admit you into Gardens beneath which rivers flow," through "And another thing you love: help from God and a near conquest."[141]

قوله: (ربنا لا تجعلنا فتنة للذين كفروا)

قوله: (عسى الله أن يجعل بينكم وبين الذين عاديتم منهم مودة)

قوله: (ولا جناح عليكم أن تنكحوهن إذا آتيتموهن أجورهن)

وقوله: (ولا تمسكوا بعصم الكوافر)

سورة الصف قوله: (وإذ قال موسى لقومه يا قوم لم تؤذونني وقد تعلمون أني رسول الله إليكم) ٠

قوله: (فلما زاغوا أزاغ الله قلوبهم) ٠

قوله: (هو الذي أرسل رسوله بالهدى ودين الحق ليظهره على الدين كله)

قوله: (يا أيها الذين آمنوا هل أدلكم على تجارة تنجيكم من عذاب أليم (١٠)

قوله: (يغفر لكم ذنوبكم ويدخلكم جنات تجري من تحتها الأنهار) ٠ إلى (وأخرى تحبونها نصر من الله وفتح قريب) ٠

[132] **Qur'an references (L671):** Qur'an 60:2 (Al-Mumtahanah).
[133] **Qur'an references (L672):** Qur'an 60:5 (Al-Mumtahanah).
[134] **Qur'an references (L673):** Qur'an 60:7 (Al-Mumtahanah).
[135] **Qur'an references (L674):** Qur'an 60:10 (Al-Mumtahanah).
[136] **Qur'an references (L675):** Qur'an 60:10 (Al-Mumtahanah).
[137] **Qur'an references (L676):** Qur'an 61:5 (As-Saf).
[138] **Qur'an references (L677):** Qur'an 61:5 (As-Saf).
[139] **Qur'an references (L678):** Qur'an 9:33 (At-Tawbah); Qur'an 48:28 (Al-Fath); Qur'an 61:9 (As-Saf).
[140] **Qur'an references (L679):** Qur'an 61:10 (As-Saf).
[141] **Qur'an references (L680):** Qur'an 61:12 (As-Saf); Qur'an 61:13 (As-Saf).

L681 His saying: “O you who believe, be God’s helpers.”[142]

L682 Surah al-Jumu‘ah (Friday) His saying: “The likeness of those who were charged with bearing the Torah and then failed to bear it is that of a donkey carrying books. Wretched is the likeness of the people who deny God’s signs.”[143]

L683 And His saying: “God does not guide the wrongdoing people.” (5)[144]

L684 His saying: “O you who believe, when the call to prayer is made on Friday, hasten to the remembrance of God and leave off trading.”[145]

L685 And His saying: “When the prayer is concluded, disperse through the land and seek God’s bounty.”[146]

L686 His saying: “When they see trade or diversion, they disperse toward it and leave you standing.”[147]

L687–688 Surah al-Munafiqun (The Hypocrites) His saying: “When the hypocrites come to you, they say, ‘We bear witness that you are indeed God’s Messenger,’” through His saying: “So they do not understand.” (3) And His saying: “Spend from what We have provided you before death comes to one of you and he says, ‘My Lord, if only You would defer me for a short time, so that I might give charity and be among the righteous.’ (10) But God will never defer a soul when its appointed time has come[148]

L689 Surah al-Taghabun (Mutual Loss and Gain) And His saying: “Whoever believes in God and acts righteously, He will absolve him of his evil deeds

قوله: (يا أيها الذين آمنوا كونوا أنصار الله) .

سورة الجمعة قوله: (مثل الذين حملوا التوراة ثم لم يحملوها كمثل الحمار يحمل أسفارا بئس مثل القوم الذين كذبوا بآيات الله) .

وقوله: (والله لا يهدي القوم الظالمين (٥)

قوله: (يا أيها الذين آمنوا إذا نودي للصلاة من يوم الجمعة فاسعوا إلى ذكر الله وذروا البيع)

وقوله: (فإذا قضيت الصلاة فانتشروا في الأرض وابتغوا من فضل الله)

قوله: (وإذا رأوا تجارة أو لهوا انفضوا إليها وتركوك قائما) .

سورة المنافقين قوله: (إذا جاءك المنافقون قالوا نشهد إنك لرسول الله) إلى قوله: (فهم لا يفقهون (٣) . وقوله: (وأنفقوا من ما رزقناكم من قبل أن يأتي أحدكم الموت فيقول رب لولا أخرتني إلى أجل قريب فأصدق وأكن من الصالحين (١٠) ولن يؤخر الله نفسا إذا جاء أجلها

سورة التغابن وقوله: (ومن يؤمن بالله ويعمل صالحا يكفر عنه سيئاته ويدخله جنات تجري من تحتها الأنهار خالدين فيها أبدا)

[142] **Qur’an references (L681):** Qur’an 61:14 (As-Saf).
[143] **Qur’an references (L682):** Qur’an 62:5 (Al-Jumu’ah).
[144] **Qur’an references (L683):** Qur’an 2:258 (Al-Baqarah); Qur’an 3:86 (Ali ’Imran); Qur’an 9:19 (At-Tawbah); Qur’an 9:109 (At-Tawbah); Qur’an 61:7 (As-Saf); Qur’an 62:5 (Al-Jumu’ah).
[145] **Qur’an references (L684):** Qur’an 62:9 (Al-Jumu’ah).
[146] **Qur’an references (L685):** Qur’an 62:10 (Al-Jumu’ah).
[147] **Qur’an references (L686):** Qur’an 62:11 (Al-Jumu’ah).
[148] **Qur’an references (L687):** Qur’an 63:1 (Al-Munafiqun); Qur’an 63:10 (Al-Munafiqun); Qur’an 63:11 (Al-Munafiqun).

and admit him into Gardens beneath which rivers flow, abiding therein forever."[149]

L690 His saying: "So believe in God, His Messenger, and the light We have sent down."[150]

L691 His saying: "O you who believe, among your spouses and children are enemies to you, so beware of them."[151]

L692 And His saying: "Whoever is protected from the avarice of his own soul—it is they who prosper. (16) If you lend God a goodly loan, He will multiply it for you and forgive you. God is appreciative, forbearing. (17)"[152]

L693 Surah Divorce And His saying: "For their prescribed waiting period."

L694 His saying: "And fear God, your Lord. Do not expel them from their homes."[153]

L695 And His saying: "You do not know; perhaps God will bring about some new matter after that."[154]

L696 His saying: "You do not know; perhaps God will bring about some new matter after that."[155]

L697 And His saying: "Then, when they reach the end of their term, retain them honorably or part with them honorably, and call two just men from among you to witness."[156]

L698 His saying: "As for those of your women who have despaired of menstruation, if you are in doubt, their waiting period is three months."[157]

قوله: (فآمنوا بالله ورسوله والنور الذي أنزلنا)

قوله: (يا أيها الذين آمنوا إن من أزواجكم وأولادكم عدوا لكم فاحذروهم)

وقوله: (ومن يوق شح نفسه فأولئك هم المفلحون (١٦) إن تقرضوا الله قرضا حسنا يضاعفه لكم ويغفر لكم والله شكور حليم (١٧)

سورة الطلاق وقوله: (لعدتهن)

قوله: (واتقوا الله ربكم لا تخرجوهن من بيوتهن)

وقوله: (لا تدري لعل الله يحدث بعد ذلك أمرا)

قوله: (لا تدري لعل الله يحدث بعد ذلك أمرا)

وقوله: (فإذا بلغن أجلهن فأمسكوهن بمعروف أو فارقوهن بمعروف وأشهدوا ذوي عدل منكم) .

قوله: (واللائي يئسن من المحيض من نسائكم إن ارتبتم فعدتهن ثلاثة أشهر)

قوله: (وأولات الأحمال أجلهن أن يضعن حملهن) .

[149] **Qur'an references (L689):** Qur'an 64:9 (At-Taghabun).
[150] **Qur'an references (L690):** Qur'an 64:8 (At-Taghabun).
[151] **Qur'an references (L691):** Qur'an 64:14 (At-Taghabun).
[152] **Qur'an references (L692):** Qur'an 59:9 (Al-Hashr); Qur'an 64:16 (At-Taghabun); Qur'an 64:17 (At-Taghabun).
[153] **Qur'an references (L694):** Qur'an 65:1 (At-Talaq).
[154] **Qur'an references (L695):** Qur'an 65:1 (At-Talaq).
[155] **Qur'an references (L696):** Qur'an 65:1 (At-Talaq).
[156] **Qur'an references (L697):** Qur'an 65:2 (At-Talaq).
[157] **Qur'an references (L698):** Qur'an 65:4 (At-Talaq).

L699 His saying: “And for pregnant women, their term ends when they deliver what they carry.”[158]

L700 His saying: “Whoever fears God, He will make his affair easy for him. (4)”[159]

L701 His saying: “That is God’s command, which He has sent down to you.”[160]

L702–703 His saying: “Whoever fears God, He will expiate his evil deeds and make his reward great. (5)” And His saying: “But if you make difficulties for one another, another woman will suckle the child for him. (6)”[161]

L704 His saying: “Then, if they suckle for you, give them their wages.”[162]

L705 And His saying: “Let the man of ample means spend out of his abundance.”[163]

L706 His saying: “God charges no soul beyond what He has given it. God will bring ease after hardship. (7)”[164]

L707 His saying: “How many a town insolently defied the command of its Lord and His messengers!”[165]

L708 His saying: “So it tasted the evil consequences of its conduct.”[166]

L709 His saying: “God has indeed sent down to you a reminder, (10) a messenger.”[167]

L710 And His saying: “A messenger.”

L711 His saying: “God is He who created seven heavens, and of the earth their

قوله: (ومن يتق الله يجعل له من أمره يسرا (٤) .

قوله: (ذلك أمر الله أنزله إليكم) .

قوله: (ومن يتق الله يكفر عنه سيئاته ويعظم له أجرا (٥) . وقوله: (وإن تعاسرتم فسترضع له أخرى (٦) .

قوله: (فإن أرضعن لكم فآتوهن أجورهن) .

وقوله: (لينفق ذو سعة من سعته) .

قوله: (لا يكلف الله نفسا إلا ما آتاها سيجعل الله بعد عسر يسرا (٧)

قوله: (وكأين من قرية عتت عن أمر ربها ورسله)

قوله: (فذاقت وبال أمرها)

قوله: (قد أنزل الله إليكم ذكرا (١٠) رسولا) .

وقوله: (رسولا)

قوله: (الله الذي خلق سبع سماوات ومن الأرض مثلهن) .

[158] **Qur’an references (L699):** Qur’an 65:4 (At-Talaq).
[159] **Qur’an references (L700):** Qur’an 65:4 (At-Talaq).
[160] **Qur’an references (L701):** Qur’an 65:5 (At-Talaq).
[161] **Qur’an references (L702):** Qur’an 65:5 (At-Talaq); Qur’an 65:6 (At-Talaq).
[162] **Qur’an references (L704):** Qur’an 65:6 (At-Talaq).
[163] **Qur’an references (L705):** Qur’an 65:7 (At-Talaq).
[164] **Qur’an references (L706):** Qur’an 65:7 (At-Talaq).
[165] **Qur’an references (L707):** Qur’an 65:8 (At-Talaq).
[166] **Qur’an references (L708):** Qur’an 65:9 (At-Talaq).
[167] **Qur’an references (L709):** Qur’an 65:10 (At-Talaq).

like."[168]

L712 His saying: "And that God encompasses all things in knowledge."[169]

L713 Surah Prohibition His saying: "If you two turn to God in repentance, your hearts have indeed inclined away."[170][171]

L714 His saying: "For God is his protector."[172]

L715 His saying: "O you who believe, protect yourselves and your families from a fire,"[173]

L716 His saying: "Whose fuel is people and stones."[174]

L717 His saying: "On the day when God will not disgrace the Prophet and those who believe with him, their light running before them and on their right."[175]

L718 Surah Sovereignty His saying: "We have indeed adorned the lowest heaven with lamps."[176]

L719 His saying: "He is the One who made the earth tractable for you."[177]

L720 His saying: "He is the One who made the earth tractable for you, so walk upon its shoulders and eat of His provision; and to Him is the resurrection. (15)"[178][179]

L721 His saying: "Do you feel secure that He who is in heaven will not cause the

قوله: (وأن الله قد أحاط بكل شيء علما)

سورة التحريم قوله: (إن تتوبا إلى الله فقد صغت قلوبكما) ٠

قوله: (فإن الله هو مولاه)

قوله: (يا أيها الذين آمنوا قوا أنفسكم وأهليكم نارا) ،

قوله: (وقودها الناس والحجارة)

قوله: (يوم لا يخزي الله النبي والذين آمنوا معه نورهم يسعى بين أيديهم وبأيمانهم) ٠

سورة الملك قوله: (ولقد زينا السماء الدنيا بمصابيح)

قوله: (هو الذي جعل لكم الأرض ذلولا)

قوله: (هو الذي جعل لكم الأرض ذلولا فامشوا في مناكبها وكلوا من رزقه وإليه النشور (١٥) ٠

قوله: (أأمنتم من في السماء أن يخسف بكم الأرض) إلى قوله (فستعلمون كيف نذير (١٧) ٠

[168] **Qur'an references (L711):** Qur'an 65:12 (At-Talaq).
[169] **Qur'an references (L712):** Qur'an 65:12 (At-Talaq).
[170] **Translator's note (L713):** The Arabic addresses two women. The direction from which their hearts have inclined is implicit; it is commonly understood as the right course.
[171] **Qur'an references (L713):** Qur'an 66:4 (At-Tahrim).
[172] **Qur'an references (L714):** Qur'an 66:4 (At-Tahrim).
[173] **Qur'an references (L715):** Qur'an 66:6 (At-Tahrim).
[174] **Qur'an references (L716):** Qur'an 2:24 (Al-Baqarah); Qur'an 66:6 (At-Tahrim).
[175] **Qur'an references (L717):** Qur'an 66:8 (At-Tahrim).
[176] **Qur'an references (L718):** Qur'an 67:5 (Al-Mulk).
[177] **Qur'an references (L719):** Qur'an 67:15 (Al-Mulk).
[178] **Translator's note (L720):** "Its shoulders" literally renders an expression also understood as the earth's sides, regions, or elevated parts.
[179] **Qur'an references (L720):** Qur'an 67:15 (Al-Mulk).

earth to swallow you?" through His saying: "Then you will know what My warning is like. (17)"[180]

L722 His saying: "Or do you feel secure that He who is in heaven will not send upon you a stone-bearing storm?"[181]

L723 His saying: "Have they not looked at the birds above them, spreading their wings and drawing them in?"[182]

L724 And His saying: "None holds them aloft except the All-Merciful."[183]

L725 His saying: "Say: Have you considered—if your water were to sink away?"[184]

L726 Surah Nun His saying: "And do not obey any contemptible habitual swearer. (10)"[185][186]

L727 His saying: "We shall brand him upon the snout. (16)"[187]

L728 His saying: "We have indeed tested them just as We tested the owners of the garden."[188]

L729 His saying: "Then it became like a field stripped of its crop. (20)"[189][190]

L730 His saying: "The most judicious of them said: 'Did I not say to you, "Why do you not glorify God?"' (28) They said: 'Glory be to our Lord! We were indeed wrongdoers.' (29)"[191]

قوله: (أم أمنتم من في السماء أن يرسل عليكم حاصبا) ٠

قوله (أولم يروا إلى الطير فوقهم صافات ويقبضن) ٠

وقوله (ما يمسكهن إلا الرحمن)

قوله: (قل أرأيتم إن أصبح ماؤكم غورا) ٠

سورة ن قوله: (ولا تطع كل حلاف مهين (١٠)

قوله: (سنسمه على الخرطوم (١٦)

قوله: (إنا بلوناهم كما بلونا أصحاب الجنة)

قوله: (فأصبحت كالصريم (٢٠)

قوله: (قال أوسطهم ألم أقل لكم لولا تسبحون (٢٨) قالوا سبحان ربنا إنا كنا ظالمين (٢٩) ٠

[180] **Qur'an references (L721):** Qur'an 67:16 (Al-Mulk).
[181] **Qur'an references (L722):** Qur'an 67:17 (Al-Mulk).
[182] **Qur'an references (L723):** Qur'an 67:19 (Al-Mulk).
[183] **Qur'an references (L724):** Qur'an 67:19 (Al-Mulk).
[184] **Qur'an references (L725):** Qur'an 67:30 (Al-Mulk).
[185] **Translator's note (L726):** The heading names the surah by its opening letter, Nun.
[186] **Qur'an references (L726):** Qur'an 68:10 (Al-Qalam).
[187] **Qur'an references (L727):** Qur'an 68:16 (Al-Qalam).
[188] **Qur'an references (L728):** Qur'an 68:17 (Al-Qalam).
[189] **Translator's note (L729):** The word rendered "a field stripped of its crop," al-sarim, also admits the interpretation "the dark night"; the excerpt supplies no gloss deciding between them.
[190] **Qur'an references (L729):** Qur'an 68:20 (Al-Qalam).
[191] **Qur'an references (L730):** Qur'an 68:28 (Al-Qalam); Qur'an 68:29 (Al-Qalam).

L731 His saying: “Shall We then make those who submit like the criminals? (35) What is the matter with you? How do you judge? (36) Or do you have a book in which you study? (37)”[192]

L732 His saying: “Ask them which of them will stand surety for that. (40)”[193]

L733 His saying: “On the day when a shin is laid bare.”[194][195]

L734 His saying: “We shall lead them on by degrees from where they do not know. (44)”[196]

L735 His saying: “Or do you ask them for a wage, so that they are weighed down by a financial burden? (46)”[197]

L736 Surah the Inevitable Reality His saying: “Thamud and ʿAd denied the Striking Calamity. (4)”[198]

L737 His saying: “As for ʿAd, they were destroyed by a fiercely cold, howling, raging wind. (6)”[199]

L738 His saying: “So you would see the people lying fallen therein, as though they were hollow trunks of palm trees. (7)”[200]

L739 His saying: “Indeed, when the water rose beyond bounds, We carried you in the sailing vessel. (11)”[201]

L740 His saying: “So that We might make it a reminder for you.”[202]

قوله: (أفنجعل المسلمين كالمجرمين (٣٥) ما لكم كيف تحكمون (٣٦) أم لكم كتاب فيه تدرسون (٣٧) .

قوله: (سلهم أيهم بذلك زعيم (٤٠)

قوله: (يوم يكشف عن ساق) .

قوله: (سنستدرجهم من حيث لا يعلمون (٤٤) .

قوله: (أم تسألهم أجرا فهم من مغرم مثقلون (٤٦) .

سورة الحاقة قوله: (كذبت ثمود وعاد بالقارعة (٤)

قوله: (وأما عاد فأهلكوا بريح صرصر عاتية (٦) .

قوله: (فترى القوم فيها صرعى كأنهم أعجاز نخل خاوية (٧) .

قوله: (إنا لما طغى الماء حملناكم في الجارية (١١) .

قوله: (لنجعلها لكم تذكرة)

[192] **Qur’an references (L731):** Qur’an 68:35 (Al-Qalam); Qur’an 37:154 (As-Saffat); Qur’an 68:36 (Al-Qalam); Qur’an 68:37 (Al-Qalam).

[193] **Qur’an references (L732):** Qur’an 68:40 (Al-Qalam).

[194] **Translator’s note (L733):** The expression can be read literally or idiomatically as the disclosure of extreme distress; the Arabic does not specify a possessor of the shin.

[195] **Qur’an references (L733):** Qur’an 68:42 (Al-Qalam).

[196] **Qur’an references (L734):** Qur’an 7:182 (Al-A’raf); Qur’an 68:44 (Al-Qalam).

[197] **Qur’an references (L735):** Qur’an 52:40 (At-Tur); Qur’an 68:46 (Al-Qalam).

[198] **Qur’an references (L736):** Qur’an 69:4 (Al-Haqqah).

[199] **Qur’an references (L737):** Qur’an 69:6 (Al-Haqqah).

[200] **Qur’an references (L738):** Qur’an 69:7 (Al-Haqqah).

[201] **Qur’an references (L739):** Qur’an 69:11 (Al-Haqqah).

[202] **Qur’an references (L740):** Qur’an 69:12 (Al-Haqqah).

L741 His saying: “And eight will bear the throne of your Lord above them on that day. (17)”[203]

L742 His saying: “On that day you will be presented; no hidden thing of yours will remain hidden. (18)”[204]

L743 His saying: “As for the one who is given his record in his right hand, he will say: ‘Here, read my record! (19) Indeed, I thought that I would meet my reckoning.’ (20)”[205][206]

L744 His saying: “As for the one who is given his record in his left hand, he will say: ‘Would that I had not been given my record, (25) and had not known what my reckoning was! (26)’”[207]

L745 His saying: “Would that it had been the final end! (27)”[208][209]

L746 His saying: “And it is indeed the truth of certainty. (51)”[210]

L747 Surah the Ways of Ascent His saying: “For the one who asks and the deprived. (25)”[211]

L748 His saying: “And those who guard their private parts, (29) except with their spouses or those whom their right hands possess.”[212]

L749 Surah Noah His saying: “He said: ‘My Lord, I have indeed called my people night and day.’ (5)”[213]

قوله: (ويحمل عرش ربك فوقهم يومئذ ثمانية (١٧)

قوله: (يومئذ تعرضون لا تخفى منكم خافية (١٨) .

قوله: (فأما من أوتي كتابه بيمينه فيقول هاؤم اقرءوا كتابيه (١٩) إني ظننت أني ملاق حسابيه (٢٠) .

قوله: (وأما من أوتي كتابه بشماله فيقول يا ليتني لم أوت كتابيه (٢٥) ولم أدر ما حسابيه (٢٦) .

قوله: (يا ليتها كانت القاضية (٢٧)

قوله: (وإنه لحق اليقين (٥١) .

سورة المعارج قوله: (للسائل والمحروم (٢٥) .

قوله: (والذين هم لفروجهم حافظون (٢٩) إلا على أزواجهم أو ما ملكت أيمانهم) .

سورة نوح قوله: (قال رب إني دعوت قومي ليلا ونهارا (٥) .

[203] **Qur’an references (L741):** Qur’an 69:17 (Al-Haqqah).

[204] **Qur’an references (L742):** Qur’an 69:18 (Al-Haqqah).

[205] **Translator’s note (L743):** The verb rendered “thought” can here convey assured expectation or certainty; its interpretation is not explained in this excerpt.

[206] **Qur’an references (L743):** Qur’an 69:19 (Al-Haqqah); Qur’an 69:20 (Al-Haqqah).

[207] **Qur’an references (L744):** Qur’an 69:25 (Al-Haqqah); Qur’an 69:26 (Al-Haqqah).

[208] **Translator’s note (L745):** The pronoun “it” is commonly understood to refer to death; its referent is not stated in this excerpt.

[209] **Qur’an references (L745):** Qur’an 69:27 (Al-Haqqah).

[210] **Qur’an references (L746):** Qur’an 69:51 (Al-Haqqah).

[211] **Qur’an references (L747):** Qur’an 70:25 (Al-Ma’arij).

[212] **Qur’an references (L748):** Qur’an 23:5 (Al-Mu’minun); Qur’an 70:29 (Al-Ma’arij); Qur’an 23:6 (Al-Mu’minun); Qur’an 70:30 (Al-Ma’arij).

[213] **Qur’an references (L749):** Qur’an 71:5 (Nuh).

L750 His saying: “And supply you with wealth and sons.”[214]

L751 His saying: “And made the moon a light within them.”[215]

L752 His saying: “And God caused you to grow from the earth as a growth. (17)”[216]

L753 His saying: “And God made the earth a carpet for you, (19) so that you might follow broad paths through it. (20)”[217]

L754 His saying: “Do not abandon your gods, and do not abandon Wadd, nor Suwaʿ, nor Yaghuth and Yaʿuq and Nasr. (23)”[218]

L755 His saying: “Because of their sins they were drowned, then made to enter a fire.”[219]

L756 His saying: “And Noah said: ‘My Lord, leave upon the earth no inhabitant from among the unbelievers. (26) Indeed, if You leave them, they will lead Your servants astray and beget none but a wicked, inveterate unbeliever.’ (27)”[220]

L757 His saying: “My Lord, forgive me and my parents and whoever enters my house as a believer, and the believing men and believing women.”[221]

L758 Surah the Jinn His saying: “And exalted is the majesty of our Lord; He has taken neither a consort nor a child. (3)”[222]

L759 His saying: “And we reached toward heaven and found it filled with mighty guards and shooting flames. (8)”[223]

L760 His saying: “And we do not know whether evil is intended for those on

قوله: (ويمددكم بأموال وبنين) .

قوله: (وجعل القمر فيهن نورا) .

قوله: (والله أنبتكم من الأرض نباتا (١٧) .

قوله: (والله جعل لكم الأرض بساطا (١٩) لتسلكوا منها سبلا فجاجا (٢٠)

قوله: (لا تذرن آلهتكم ولا تذرن ودا ولا سواعا ولا يغوث ويعوق ونسرا (٢٣) .

قوله: (مما خطيئاتهم أغرقوا فأدخلوا نارا)

قوله: (وقال نوح رب لا تذر على الأرض من الكافرين ديارا (٢٦) إنك إن تذرهم يضلوا عبادك ولا يلدوا إلا فاجرا كفارا (٢٧) .

قوله: (رب اغفر لي ولوالدي ولمن دخل بيتي مؤمنا وللمؤمنين والمؤمنات)

سورة الجن قوله: (وأنه تعالى جد ربنا ما اتخذ صاحبة ولا ولدا (٣) .

قوله: (وأنا لمسنا السماء فوجدناها ملئت حرسا شديدا وشهبا (٨)

قوله: (وأنا لا ندري أشر أريد بمن في الأرض أم أراد بهم ربهم رشدا (١٠)

[214] **Qur’an references (L750):** Qur’an 71:12 (Nuh).
[215] **Qur’an references (L751):** Qur’an 71:16 (Nuh).
[216] **Qur’an references (L752):** Qur’an 71:17 (Nuh).
[217] **Qur’an references (L753):** Qur’an 71:19 (Nuh); Qur’an 71:20 (Nuh).
[218] **Qur’an references (L754):** Qur’an 71:23 (Nuh).
[219] **Qur’an references (L755):** Qur’an 71:25 (Nuh).
[220] **Qur’an references (L756):** Qur’an 71:26 (Nuh); Qur’an 71:27 (Nuh).
[221] **Qur’an references (L757):** Qur’an 71:28 (Nuh).
[222] **Qur’an references (L758):** Qur’an 72:3 (Al-Jinn).
[223] **Qur’an references (L759):** Qur’an 72:8 (Al-Jinn).

earth, or whether their Lord intends right guidance for them. (10)”[224]

L761 His saying: “Except a communication from God and His messages. And whoever disobeys God and His messenger, for him is the fire of Hell, abiding therein forever. (23)”[225][226]

L762 His saying: “Knower of the unseen, He discloses His unseen to no one, (26) except a messenger whom He approves.”[227]

L763 His saying: “Then He stations a guard before him and behind him. (27)”[228]

L764–765 Surah the Enwrapped One His saying—exalted is He: “How, then, if you disbelieve, will you guard yourselves against a day that will make children gray-haired? (17)” And His saying: “That will make children gray-haired.”[229]

L766 His saying: “Heaven will split apart because of it.”[230]

L767 His saying: “Indeed, this is a reminder.”[231]

L768 His saying: “So whoever wills may take”

L769 His saying: “A path to his Lord.”[232]

L770 His saying: “It is better and greater in reward.”[233][234]

قوله: (إلا بلاغا من الله ورسالاته ومن يعص الله ورسوله فإن له نار جهنم خالدين فيها أبدا (٢٣) .

قوله: (عالم الغيب فلا يظهر على غيبه أحدا (٢٦) إلا من ارتضى من رسول) .

قوله: (فإنه يسلك من بين يديه ومن خلفه رصدا (٢٧) ،

سورة المزمل قوله - تعالى -: فكيف تتقون إن كفرتم يوما يجعل الولدان شيبا (١٧) وقوله: (يجعل الولدان شيبا)

قوله: (السماء منفطر به)

قوله: (إن هذه تذكرة)

قوله: فمن شاء اتخذ)

قوله: (إلى ربه سبيلا)

قوله: (هو خيرا وأعظم أجرا)

سورة المدثر قوله: (فإذا نقر في الناقور (٨) فذلك يومئذ يوم عسير (٩) على الكافرين غير يسير (١٠) .

[224] **Qur’an references (L760):** Qur’an 72:10 (Al-Jinn).

[225] **Translator’s note (L761):** The Arabic moves from the grammatically singular “whoever” and “for him” to the plural “abiding”; the translation retains the collective sense without adding a new subject.

[226] **Qur’an references (L761):** Qur’an 72:23 (Al-Jinn).

[227] **Qur’an references (L762):** Qur’an 72:26 (Al-Jinn); Qur’an 72:27 (Al-Jinn).

[228] **Qur’an references (L763):** Qur’an 72:27 (Al-Jinn).

[229] **Qur’an references (L764):** Qur’an 73:17 (Al-Muzzammil).

[230] **Qur’an references (L766):** Qur’an 73:18 (Al-Muzzammil).

[231] **Qur’an references (L767):** Qur’an 73:19 (Al-Muzzammil); Qur’an 76:29 (Al-Insan).

[232] **Qur’an references (L769):** Qur’an 25:57 (Al-Furqan); Qur’an 73:19 (Al-Muzzammil); Qur’an 76:29 (Al-Insan).

[233] **Translator’s note (L770):** This excerpt begins within a larger grammatical construction. The initial pronoun serves an emphatic function there; it need not be an independent subject meaning “it.”

[234] **Qur’an references (L770):** Qur’an 73:20 (Al-Muzzammil).

L771 Surah the Cloaked One His saying: “Then, when the trumpet is sounded, (8) that day will then be a difficult day, (9) for the unbelievers, no easy one. (10)”[235]

L772 His saying: “Leave Me with the one whom I created alone. (11)”[236][237]

L773 His saying: “Then he turned away and grew arrogant, (23) and said: ‘This is nothing but magic handed down. (24) This is nothing but the speech of a human being.’ (25)”[238]

L774 His saying: “Thus God leads astray whomever He wills and guides whomever He wills.”[239]

L775 And His saying: “And by the morning when it brightens. (34)”[240]

L776 His saying: “For whoever among you wishes to advance or fall behind. (37)”[241]

L777 His saying: “Every soul is held in pledge for what it has earned, (38) except the companions of the right, (39) in gardens, asking one another (40) about the criminals: (41) ‘What brought you into Saqar?’ (42)”[242]

L778 His saying: “They said: ‘We were not among those who prayed, (43) and we did not feed the needy person.’ (44)”[243]

L779 His saying: “So the intercession of the intercessors will not benefit them.

قوله: (ذرني ومن خلقت وحيدا (١١) .

قوله: (ثم أدبر واستكبر (٢٣) فقال إن هذا إلا سحر يؤثر (٢٤) إن هذا إلا قول البشر (٢٥) .

قوله: (كذلك يضل الله من يشاء ويهدي من يشاء)

وقوله: (والصبح إذا أسفر (٣٤) .

قوله: (لمن شاء منكم أن يتقدم أو يتأخر (٣٧) .

قوله: (كل نفس بما كسبت رهينة (٣٨) إلا أصحاب اليمين (٣٩) في جنات يتساءلون (٤٠) عن المجرمين (٤١) ما سلككم في سقر (٤٢) .

قوله: (قالوا لم نك من المصلين (٤٣) ولم نك نطعم المسكين (٤٤) .

قوله: (فما تنفعهم شفاعة الشافعين (٤٨) .

[235] **Qur’an references (L771):** Qur’an 74:8 (Al-Muddaththir); Qur’an 74:9 (Al-Muddaththir); Qur’an 74:10 (Al-Muddaththir).

[236] **Translator’s note (L772):** “Alone” can describe the person created, initially without possessions or supporters, or God as the sole creator. The Arabic permits both constructions.

[237] **Qur’an references (L772):** Qur’an 74:11 (Al-Muddaththir).

[238] **Qur’an references (L773):** Qur’an 74:23 (Al-Muddaththir); Qur’an 74:24 (Al-Muddaththir); Qur’an 74:25 (Al-Muddaththir).

[239] **Qur’an references (L774):** Qur’an 74:31 (Al-Muddaththir).

[240] **Qur’an references (L775):** Qur’an 74:34 (Al-Muddaththir).

[241] **Qur’an references (L776):** Qur’an 74:37 (Al-Muddaththir).

[242] **Qur’an references (L777):** Qur’an 74:38 (Al-Muddaththir); Qur’an 74:39 (Al-Muddaththir); Qur’an 74:40 (Al-Muddaththir); Qur’an 74:41 (Al-Muddaththir); Qur’an 74:42 (Al-Muddaththir).

[243] **Qur’an references (L778):** Qur’an 74:43 (Al-Muddaththir); Qur’an 74:44 (Al-Muddaththir).

(48)”[244]

L780 His saying: “So whoever wills may heed it. (55) And they will not heed it unless God wills. He is worthy of being feared and worthy of granting forgiveness. (56)”[245]

L781 Surah the Resurrection His saying: “Then, when sight is dazzled, (7) and the moon is eclipsed, (8) and the sun and moon are brought together, (9) the human being will say on that day: ‘Where is the escape?’ (10) No indeed! There is no refuge. (11)”[246]

L782 His saying: “Rather, the human being is a witness against himself. (14)”[247]

L783 His saying: “Even though he puts forward his excuses. (15)”[248]

L784 His saying: “Do not move your tongue with it to hasten it. (16)”[249]

L785 His saying: “And faces on that day will be scowling, (24) expecting that a back-breaking calamity will be inflicted upon them. (25)”[250]

L786 His saying: “He neither affirmed the truth nor prayed. (31)”[251]

L787 His saying: “Does the human being suppose that he will be left unrestrained? (36) Was he not a drop of semen emitted? (37)”[252]

L788–789 Surah ‘Has There Come’ His saying: “Indeed, We created the human being

قوله: (فمن شاء ذكره (٥٥) وما يذكرون إلا أن يشاء الله هو أهل التقوى وأهل المغفرة (٥٦) .

سورة القيامة قوله: (فإذا برق البصر (٧) وخسف القمر (٨) وجمع الشمس والقمر (٩) يقول الإنسان يومئذ أين المفر (١٠) كلا لا وزر (١١) .

قوله: (بل الإنسان على نفسه بصيرة (١٤) .

قوله: (ولو ألقى معاذيره (١٥) .

قوله: (لا تحرك به لسانك لتعجل به (١٦) .

قوله: (ووجوه يومئذ باسرة (٢٤) تظن أن يفعل بها فاقرة (٢٥) .

قوله: (فلا صدق ولا صلى (٣١) .

قوله: (أيحسب الإنسان أن يترك سدى (٣٦) ألم يك نطفة من مني يمنى (٣٧) .

سورة هل أتى قوله: (إنا خلقنا الإنسان من نطفة أمشاج نبتليه فجعلناه سميعا بصيرا (٢) وقوله: (عينا يشرب بها عباد الله) .

[244] **Qur’an references (L779):** Qur’an 74:48 (Al-Muddaththir).
[245] **Qur’an references (L780):** Qur’an 74:55 (Al-Muddaththir); Qur’an 80:12 (’Abasa); Qur’an 74:56 (Al-Muddaththir).
[246] **Qur’an references (L781):** Qur’an 75:7 (Al-Qiyamah); Qur’an 75:8 (Al-Qiyamah); Qur’an 75:9 (Al-Qiyamah); Qur’an 75:10 (Al-Qiyamah); Qur’an 75:11 (Al-Qiyamah).
[247] **Qur’an references (L782):** Qur’an 75:14 (Al-Qiyamah).
[248] **Qur’an references (L783):** Qur’an 75:15 (Al-Qiyamah).
[249] **Qur’an references (L784):** Qur’an 75:16 (Al-Qiyamah).
[250] **Qur’an references (L785):** Qur’an 75:24 (Al-Qiyamah); Qur’an 75:25 (Al-Qiyamah).
[251] **Qur’an references (L786):** Qur’an 75:31 (Al-Qiyamah).
[252] **Qur’an references (L787):** Qur’an 75:36 (Al-Qiyamah); Qur’an 75:37 (Al-Qiyamah).

from a drop of mingled fluids, testing him, and We made him hearing and seeing. (2)” And His saying: “A spring from which God’s servants drink.”[253][254]

L790 His saying: “Indeed, We have prepared for the unbelievers chains, shackles, and a blazing fire. (4)”[255]

L791–792 His saying: “And they give food, despite their love for it, to a needy person, an orphan, and a captive. (8)” And His saying: “‘Indeed, we fear from our Lord a grim, severely distressing day.’ (10) So God protected them”[256][257]

L793 His saying: “And rewarded them for their patience with a garden and silk, (12)” through His saying: “And its fruit clusters will be brought low, made fully accessible. (14)”[258]

L794 His saying: “And its fruit clusters will be brought low, made fully accessible.”[259]

L795 His saying: “And vessels of silver and cups of crystal will be passed around among them, (15) crystal of silver, which they have measured out precisely. (16)”[260][261]

L796–797 His saying: “And there they will be given a cup to drink whose mixture is ginger, (17) a spring therein called Salsabil. (18)” And His saying: “And you do not will unless God wills.”[262]

قوله: (إنا أعتدنا للكافرين سلاسل وأغلالا وسعيرا (٤) .

قوله: (ويطعمون الطعام على حبه مسكينا ويتيما وأسيرا (٨) وقوله: (إنا نخاف من ربنا يوما عبوسا قمطريرا (١٠) فوقاهم الله)

قوله: (وجزاهم بما صبروا جنة وحريرا (١٢) ، إلى قوله: (وذللت قطوفها تذليلا (١٤)

قوله: (وذللت قطوفها تذليلا) .

قوله: (ويطاف عليهم بآنية من فضة وأكواب كانت قواريرا (١٥) قوارير من فضة قدروها تقديرا (١٦) .

قوله: (ويسقون فيها كأسا كان مزاجها زنجبيلا (١٧) عينا فيها تسمى سلسبيلا (١٨) . وقوله: (وما تشاءون إلا أن يشاء الله) .

قوله: (ويطوف عليهم ولدان مخلدون إذا رأيتهم حسبتهم لؤلؤا منثورا (١٩) .

[253] **Translator’s note (L788):** The heading names the surah by its opening words, “Has there come.”

[254] **Qur’an references (L788):** Qur’an 76:2 (Al-Insan); Qur’an 76:6 (Al-Insan).

[255] **Qur’an references (L790):** Qur’an 76:4 (Al-Insan).

[256] **Translator’s note (L791):** The pronoun in “their love for it” can refer to the food; another interpretation understands the phrase as “out of love for Him,” referring to God.

[257] **Qur’an references (L791):** Qur’an 76:8 (Al-Insan); Qur’an 76:10 (Al-Insan).

[258] **Qur’an references (L793):** Qur’an 76:12 (Al-Insan).

[259] **Qur’an references (L794):** Qur’an 76:14 (Al-Insan).

[260] **Translator’s note (L795):** The Arabic explicitly repeats “crystal” and describes it as being of silver; both features are retained. The subject of “they have measured out” is not identified in the excerpt.

[261] **Qur’an references (L795):** Qur’an 76:15 (Al-Insan); Qur’an 76:16 (Al-Insan).

[262] **Qur’an references (L796):** Qur’an 76:17 (Al-Insan); Qur’an 76:18 (Al-Insan); Qur’an 76:30 (Al-Insan); Qur’an 81:29 (At-Takwir).

L798 His saying: “And eternally youthful boys will circulate among them; when you see them, you will think them scattered pearls. (19)”[263]

L799 Surah: Those Sent Forth His saying: “Did We not create you from a lowly fluid (20)”[264]

L800 His saying: “Woe that Day to those who deny (24)”[265]

L801 His saying: “Proceed to that which you used to deny (29)”[266]

L802 His saying: “Proceed to a shade with three branches (30), neither providing shade nor availing against the flame (31)”[267]

L803 His saying: “This is a Day when they will not speak (35)”[268]

L804 His saying: “Then in what discourse after it will they have faith (50).”[269]

L805 Surah: The Tidings His saying, mighty and majestic: “And everything We have enumerated in writing (29)”[270]

L806 Surah: Those Who Draw Out His saying: “Has the account of Moses reached you (15), when his Lord called to him in the sacred valley of Tuwa (16)”[271]

L807 His saying: “So God seized him as an exemplary punishment for the last

سورة المرسلات قوله: (ألم نخلقكم من ماء مهين (٢٠)

قوله: (ويل يومئذ للمكذبين (٢٤)

قوله: (انطلقوا إلى ما كنتم به تكذبون (٢٩)

قوله: (انطلقوا إلى ظل ذي ثلاث شعب (٣٠) لا ظليل ولا يغني من اللهب (٣١)

قوله: (هذا يوم لا ينطقون (٣٥)

قوله: (فبأي حديث بعده يؤمنون (٥٠) .

سورة النبأ قوله عز وجل: (وكل شيء أحصيناه كتابا (٢٩)

سورة النازعات قوله: (هل أتاك حديث موسى (١٥) إذ ناداه ربه بالواد المقدس طوى (١٦)

قوله: (فأخذه الله نكال الآخرة والأولى (٢٥)

[263] **Qur’an references (L798):** Qur’an 76:19 (Al-Insan).
[264] **Qur’an references (L799):** Qur’an 77:20 (Al-Mursalat).
[265] **Qur’an references (L800):** Qur’an 77:15 (Al-Mursalat); Qur’an 77:19 (Al-Mursalat); Qur’an 77:24 (Al-Mursalat); Qur’an 77:28 (Al-Mursalat); Qur’an 77:34 (Al-Mursalat); Qur’an 77:37 (Al-Mursalat); Qur’an 77:40 (Al-Mursalat); Qur’an 77:45 (Al-Mursalat); Qur’an 77:47 (Al-Mursalat); Qur’an 77:49 (Al-Mursalat); Qur’an 83:10 (Al-Mutaffifin).
[266] **Qur’an references (L801):** Qur’an 77:29 (Al-Mursalat).
[267] **Qur’an references (L802):** Qur’an 77:30 (Al-Mursalat); Qur’an 77:31 (Al-Mursalat).
[268] **Qur’an references (L803):** Qur’an 77:35 (Al-Mursalat).
[269] **Qur’an references (L804):** Qur’an 77:50 (Al-Mursalat).
[270] **Qur’an references (L805):** Qur’an 78:29 (An-Naba).
[271] **Qur’an references (L806):** Qur’an 79:15 (An-Nazi’at); Qur’an 79:16 (An-Nazi’at).

and the first (25)”[272][273]

L808 His saying: “He brought forth from it its water and its pasture (31), and the mountains He anchored firmly (32), as provision for you and your livestock (33)”[274]

L809 Surah: He Frowned His saying, mighty and majestic: “Faces that Day will be radiant (38), laughing, rejoicing (39)”[275]

L810 Surah: The Folding Up His saying: “And when the girl buried alive is asked (8) for what sin she was killed (9)”[276]

L811 Surah: The Cleaving Apart His saying: “No indeed! Rather, you deny the Recompense (9).”[277]

L812 Surah: Those Who Give Short Measure His saying: “Woe to those who give short measure (1), who, when they take a measure from people, take it in full (2)”[278]

L813 His saying: “No indeed! The record of the wicked is surely in Sijjin (7)”[279]

L814 His saying: “No indeed! They will surely be veiled from their Lord that Day (15).”[280]

L815 His saying: “Then they will surely burn in Hellfire (16). Then it will be said: ‘This is what you used to deny’ (17)”[281]

L816 His saying: “No indeed! The record of the righteous is surely in Illiyyin

قوله: (أخرج منها ماءها ومرعاها (٣١) والجبال أرساها (٣٢) متاعا لكم ولأنعامكم (٣٣)

سورة عبس قوله عز وجل: (وجوه يومئذ مسفرة (٣٨) ضاحكة مستبشرة (٣٩)

سورة التكوير قوله: (وإذا الموءودة سئلت (٨) بأي ذنب قتلت (٩)

سورة الانفطار قوله: (كلا بل تكذبون بالدين (٩) .

سورة المطففين قوله: (ويل للمطففين (١) الذين إذا اكتالوا على الناس يستوفون (٢)

قوله: (كلا إن كتاب الفجار لفي سجين (٧)

قوله: (كلا إنهم عن ربهم يومئذ لمحجوبون (١٥) .

قوله: (ثم إنهم لصالو الجحيم (١٦) ثم يقال هذا الذي كنتم به تكذبون (١٧)

قوله: (كلا إن كتاب الأبرار لفي عليين (١٨)

[272] **Translator’s note (L807):** “The last and the first” can refer to the Hereafter and this world, or to Pharaoh’s last and first utterances; the quotation alone does not determine the interpretation.

[273] **Qur’an references (L807):** Qur’an 79:25 (An-Nazi’at).

[274] **Qur’an references (L808):** Qur’an 79:31 (An-Nazi’at); Qur’an 79:32 (An-Nazi’at); Qur’an 79:33 (An-Nazi’at); Qur’an 80:32 (’Abasa).

[275] **Qur’an references (L809):** Qur’an 80:38 (’Abasa); Qur’an 80:39 (’Abasa).

[276] **Qur’an references (L810):** Qur’an 81:8 (At-Takwir); Qur’an 81:9 (At-Takwir).

[277] **Qur’an references (L811):** Qur’an 82:9 (Al-Infitar).

[278] **Qur’an references (L812):** Qur’an 83:1 (Al-Mutaffifin); Qur’an 83:2 (Al-Mutaffifin).

[279] **Qur’an references (L813):** Qur’an 83:7 (Al-Mutaffifin).

[280] **Qur’an references (L814):** Qur’an 83:15 (Al-Mutaffifin).

[281] **Qur’an references (L815):** Qur’an 83:16 (Al-Mutaffifin); Qur’an 83:17 (Al-Mutaffifin).

(18)”[282]

L817 His saying: “Those brought near witness it (21)”[283]

L818 His saying: “The righteous will surely be in bliss (22), looking on from couches (23). You will recognize in their faces the radiance of bliss (24). They will be given sealed pure wine to drink (25), its seal being musk.”[284]

L819 And His saying: “And its admixture is from Tasnim (27), a spring from which those brought near drink (28)”[285]

L820 His saying: “Those who committed crimes used to laugh at those who had faith (29)”[286]

L821 Surah: The Splitting Apart His saying: “But as for him who is given his record behind his back (10), he will call for destruction (11), and burn in a blazing fire (12). He was indeed joyful among his family (13).”[287]

L822–823 His saying: “And when the Quran is recited to them, they do not prostrate (21)” And His saying: “Only those have faith in Our signs who, when reminded of them, fall down prostrate and glorify their Lord with praise, without being arrogant (15).”[288][289]

L824 His saying: “So give them glad tidings of a painful punishment (24)”[290]

L825 His saying: “Except those who have faith and do righteous deeds: theirs is

قوله: (يشهده المقربون (٢١)

قوله: (إن الأبرار لفي نعيم (٢٢) على الأرائك ينظرون (٢٣) تعرف في وجوههم نضرة النعيم (٢٤) يسقون من رحيق مختوم (٢٥) ختامه مسك) .

وقوله: ومزاجه من تسنيم (٢٧) عينا يشرب بها المقربون (٢٨)

قوله: (إن الذين أجرموا كانوا من الذين آمنوا يضحكون (٢٩)

سورة الانشقاق قوله: (وأما من أوتي كتابه وراء ظهره (١٠) فسوف يدعو ثبورا (١١) ويصلى سعيرا (١٢) إنه كان في أهله مسرورا (١٣) .

قوله: (وإذا قرئ عليهم القرآن لا يسجدون (٢١) وقوله: (إنما يؤمن بآياتنا الذين إذا ذكروا بها خروا سجدا وسبحوا بحمد ربهم وهم لا يستكبرون (١٥) .

قوله: (فبشرهم بعذاب أليم (٢٤)

قوله: (إلا الذين آمنوا وعملوا الصالحات لهم أجر غير ممنون (٢٥) .

[282] **Qur’an references (L816):** Qur’an 83:18 (Al-Mutaffifin).

[283] **Qur’an references (L817):** Qur’an 83:21 (Al-Mutaffifin).

[284] **Qur’an references (L818):** Qur’an 82:13 (Al-Infitar); Qur’an 83:22 (Al-Mutaffifin); Qur’an 83:23 (Al-Mutaffifin); Qur’an 83:35 (Al-Mutaffifin); Qur’an 83:24 (Al-Mutaffifin); Qur’an 83:25 (Al-Mutaffifin).

[285] **Qur’an references (L819):** Qur’an 83:27 (Al-Mutaffifin); Qur’an 83:28 (Al-Mutaffifin).

[286] **Qur’an references (L820):** Qur’an 83:29 (Al-Mutaffifin).

[287] **Qur’an references (L821):** Qur’an 84:10 (Al-Inshiqaq); Qur’an 84:11 (Al-Inshiqaq); Qur’an 84:12 (Al-Inshiqaq); Qur’an 84:13 (Al-Inshiqaq).

[288] **Translator’s note (L823):** This quotation is Quran 32:15, although it appears here among quotations from Surah The Splitting Apart.

[289] **Qur’an references (L822):** Qur’an 84:21 (Al-Inshiqaq); Qur’an 32:15 (As-Sajdah).

[290] **Qur’an references (L824):** Qur’an 84:24 (Al-Inshiqaq).

an unceasing reward (25).”[291]

L826 Surah: The Constellations His saying, exalted is He: “Indeed, those who persecuted the believing men and believing women and then did not repent”[292]

L827 His saying: “Your Lord’s onslaught is surely severe (12)”[293]

L828 His saying: “Rather, it is a glorious Quran (21), on a preserved tablet (22)”[294]

L829 Surah: The Night Visitor “Let the human being consider, then, from what he was created (5)”[295]

L830 His saying: “They are indeed devising a scheme (15), and I am devising a scheme (16).”[296]

L831 Surah: The Most High His saying, mighty and majestic: “Glorify the name of your Lord, the Most High (1).”[297]

L832 His saying: “Who created and fashioned in due proportion (2), and who determined and guided (3)”[298]

L833 His saying: “We shall have you recite, and you will not forget (6), except what God wills.”[299]

L834 His saying: “So remind, if the reminder benefits (9)”[300]

L835 His saying: “He has indeed prospered who purifies himself (14), and remembers the name of his Lord and prays (15)”[301]

L836 Surah: The Overwhelming Event His saying, exalted is He: “Has the account

سورة البروج قوله تعالى: (إن الذين فتنوا المؤمنين والمؤمنات ثم لم يتوبوا)

قوله: (إن بطش ربك لشديد (١٢)

قوله: (بل هو قرآن مجيد (٢١) في لوح محفوظ (٢٢)

سورة الطارق (فلينظر الإنسان مم خلق (٥)

قوله: (إنهم يكيدون كيدا (١٥) وأكيد كيدا (١٦) .

سورة الأعلى قوله - عز وجل -: (سبح اسم ربك الأعلى (١) .

قوله: (الذي خلق فسوى (٢) والذي قدر فهدى (٣)

قوله: (سنقرئك فلا تنسى (٦) إلا ما شاء الله) .

قوله: (فذكر إن نفعت الذكرى (٩)

قوله: (قد أفلح من تزكى (١٤) وذكر اسم ربه فصلى (١٥)

سورة الغاشية قوله - تعالى -: (هل أتاك حديث الغاشية (١) ، إلى قوله: (لا يسمن ولا يغني من جوع (٧) .

[291] **Qur’an references (L825):** Qur’an 84:25 (Al-Inshiqaq).
[292] **Qur’an references (L826):** Qur’an 85:10 (Al-Buruj).
[293] **Qur’an references (L827):** Qur’an 85:12 (Al-Buruj).
[294] **Qur’an references (L828):** Qur’an 85:21 (Al-Buruj); Qur’an 85:22 (Al-Buruj).
[295] **Qur’an references (L829):** Qur’an 86:5 (At-Tariq).
[296] **Qur’an references (L830):** Qur’an 86:15 (At-Tariq); Qur’an 86:16 (At-Tariq).
[297] **Qur’an references (L831):** Qur’an 87:1 (Al-A’la).
[298] **Qur’an references (L832):** Qur’an 87:2 (Al-A’la); Qur’an 87:3 (Al-A’la).
[299] **Qur’an references (L833):** Qur’an 87:6 (Al-A’la).
[300] **Qur’an references (L834):** Qur’an 87:9 (Al-A’la).
[301] **Qur’an references (L835):** Qur’an 87:14 (Al-A’la); Qur’an 87:15 (Al-A’la).

of the Overwhelming Event reached you (1),” through His saying: “It neither nourishes nor avails against hunger (7).”[302]

L837 And His saying: “They will have no food except dariʿ (6), which neither nourishes nor avails against hunger (7)”[303][304]

L838 Surah: The Dawn His saying, exalted is He: “Have you not seen how your Lord dealt with Ad (6), Iram of the pillars (7).”[305]

L839–840 His saying: “Your Lord is surely ever on the watch (14)” And His saying: “And your Lord comes, and the angels in a row”[306][307]

L841 Surah: The City His saying: “Yet he has not braved the steep ascent (11)”[308]

L842 His saying: “Then he became one of those who have faith and counsel one another to patience and counsel one another to mercy (17).”[309]

L843 Surah: The Sun His saying, exalted is He: “And inspired it with its wickedness and its piety (8)”[310]

L844–845 Surah: The Night His saying, exalted is He: “As for him who gives and is God-fearing (5), and affirms the best (6), We shall ease him toward ease (7). But as for him who is miserly and considers himself self-sufficient (8), and denies the best (9), We shall ease him toward hardship (10)” And His saying: “But the most God-fearing will be kept away from it (17), he who gives his

وقوله: (ليس لهم طعام إلا من ضريع (٦) لا يسمن ولا يغني من جوع (٧)

سورة الفجر قوله تعالى: (ألم تر كيف فعل ربك بعاد (٦) إرم ذات العماد (٧) .

قوله: (إن ربك لبالمرصاد (١٤) وقوله: (وجاء ربك والملك صفا)

سورة البلد قوله: (فلا اقتحم العقبة (١١)

قوله: (ثم كان من الذين آمنوا وتواصوا بالصبر وتواصوا بالمرحمة (١٧) .

سورة الشمس قوله تعالى: (فألهمها فجورها وتقواها (٨)

سورة الليل قوله تعالى: (فأما من أعطى واتقى (٥) وصدق بالحسنى (٦) فسنيسره لليسرى (٧) وأما من بخل واستغنى (٨) وكذب بالحسنى (٩) فسنيسره للعسرى (١٠) وقوله: (وسيجنبها الأتقى (١٧) الذي يؤتي ماله يتزكى (١٨) وما لأحد عنده من نعمة تجزى (١٩) إلا ابتغاء وجه ربه الأعلى (٢٠)

[302] **Qur’an references (L836):** Qur’an 88:1 (Al-Ghashiyah); Qur’an 88:7 (Al-Ghashiyah).

[303] **Translator’s note (L837):** Dariʿ denotes a thorny plant, commonly identified as dried shibriq; its precise identification here is uncertain.

[304] **Qur’an references (L837):** Qur’an 88:6 (Al-Ghashiyah); Qur’an 88:7 (Al-Ghashiyah).

[305] **Qur’an references (L838):** Qur’an 89:6 (Al-Fajr); Qur’an 89:7 (Al-Fajr).

[306] **Translator’s note (L840):** The supplied quotation ends with a single “in a row”; Quran 89:22 repeats this expression, “row upon row.” The repetition has not been added.

[307] **Qur’an references (L839):** Qur’an 89:14 (Al-Fajr); Qur’an 89:22 (Al-Fajr).

[308] **Qur’an references (L841):** Qur’an 90:11 (Al-Balad).

[309] **Qur’an references (L842):** Qur’an 90:17 (Al-Balad).

[310] **Qur’an references (L843):** Qur’an 91:8 (Ash-Shams).

wealth to purify himself (18), with no favor owed to anyone to be repaid (19), but only seeking the face of his Lord, the Most High (20)”[311][312]

L846 Surah: The Morning Brightness His saying: “So as for the orphan, do not oppress him (9), and as for the petitioner, do not rebuff him (10)”[313]

L847 Surah: The Expansion His saying: “Have We not expanded your breast for you (1)”[314]

L848 Surah: By the Fig His saying: “Then We returned him to the lowest of the low (5), except those who have faith and do righteous deeds: theirs is an unceasing reward (6).”[315]

L849 Surah: Recite His saying: “Recite in the name of your Lord who created (1)”[316]

L850 His saying: “No indeed! The human being surely transgresses (6), because he sees himself as self-sufficient (7).”[317]

L851 Surah: Decree His saying: “The Night of Decree is better than a thousand months (3)”[318]

L852 Surah: The Clear Proof His saying: “Those who disbelieved among the People of the Book and the polytheists were not going to desist”[319][320]

L853–854 His saying: “Reciting purified pages (2)” “Until the clear proof came to them (1)”

سورة الضحى قوله: (فأما اليتيم فلا تقهر (٩) وأما السائل فلا تنهر (١٠)

سورة الشرح قوله: (ألم نشرح لك صدرك (١)

سورة والتين قوله: (ثم رددناه أسفل سافلين (٥) إلا الذين آمنوا وعملوا الصالحات فلهم أجر غير ممنون (٦) ٠

سورة اقرأ قوله: (اقرأ باسم ربك الذي خلق (١)

قوله: (كلا إن الإنسان ليطغى (٦) أن رآه استغنى (٧) ٠

سورة القدر قوله: (ليلة القدر خير من ألف شهر (٣)

سورة البينة قوله: (لم يكن الذين كفروا من أهل الكتاب والمشركين منفكين)

قوله: (يتلو صحفا مطهرة (٢) (حتى تأتيهم البينة (١)

[311] **Translator’s note (L844):** “The best” renders al-ḥusnā, an expression variously understood as the best promise, reward, or declaration.

[312] **Qur’an references (L844):** Qur’an 92:5 (Al-Layl); Qur’an 92:6 (Al-Layl); Qur’an 92:7 (Al-Layl); Qur’an 92:8 (Al-Layl); Qur’an 92:9 (Al-Layl); Qur’an 92:10 (Al-Layl); Qur’an 92:17 (Al-Layl); Qur’an 92:18 (Al-Layl); Qur’an 92:19 (Al-Layl); Qur’an 92:20 (Al-Layl).

[313] **Qur’an references (L846):** Qur’an 93:9 (Ad-Duhaa); Qur’an 93:10 (Ad-Duhaa).

[314] **Qur’an references (L847):** Qur’an 94:1 (Ash-Sharh).

[315] **Qur’an references (L848):** Qur’an 95:5 (At-Tin); Qur’an 95:6 (At-Tin).

[316] **Qur’an references (L849):** Qur’an 96:1 (Al-’Alaq).

[317] **Qur’an references (L850):** Qur’an 96:6 (Al-’Alaq); Qur’an 96:7 (Al-’Alaq).

[318] **Qur’an references (L851):** Qur’an 97:3 (Al-Qadr).

[319] **Translator’s note (L852):** The object of “desist” is unstated; the expression can also mean “be separated.” The quotation stops before its “until” clause.

[320] **Qur’an references (L852):** Qur’an 98:1 (Al-Bayyinah).

L855 His saying: “Reciting purified pages (2)”

L856 Surah: The Earthquake His saying: “When the earth is shaken with its shaking (1)”[321]

L857 His saying: “That Day it will recount its news (4)”[322]

L858 Surah: The Chargers His saying: “The human being is surely ungrateful to his Lord (6)”[323]

L859 His saying: “And he is surely a witness to that (7)”[324][325]

L860 Surah: The Striking Calamity His saying: “The Striking Calamity (1)! What is the Striking Calamity (2)?”[326]

L861 Surah: Rivalry in Increase His saying: “Rivalry in increase has distracted you (1)”[327]

L862 Surah: Time His saying: “By time (1), the human being is surely in loss (2), except those who have faith and do righteous deeds”[328]

L863 Surah: The Slanderer His saying: “Woe to every slanderer and faultfinder (1).”[329]

L864 And His saying: “Who amassed wealth and counted it over (2)”[330]

L865 Surah: The Elephant His saying: “And He sent against them birds in flocks

قوله: (يتلو صحفا مطهرة (٢)

سورة الزلزلة قوله: (إذا زلزلت الأرض زلزالها (١)

قوله: (يومئذ تحدث أخبارها (٤)

سورة العاديات قوله: (إن الإنسان لربه لكنود (٦)

قوله: (وإنه على ذلك لشهيد (٧)

سورة القارعة قوله: (القارعة (١) ما القارعة (٢)

سورة التكاثر قوله: (ألهاكم التكاثر (١)

سورة العصر قوله: (والعصر (١) إن الإنسان لفي خسر (٢) إلا الذين آمنوا وعملوا الصالحات)

سورة الهمزة قوله: (ويل لكل همزة لمزة (١) ٠

وقوله: (الذي جمع مالا وعدده (٢)

سورة الفيل قوله: (وأرسل عليهم طيرا أبابيل (٣)

[321] **Qur’an references (L856):** Qur’an 99:1 (Az-Zalzalah).

[322] **Qur’an references (L857):** Qur’an 99:4 (Az-Zalzalah).

[323] **Qur’an references (L858):** Qur’an 100:6 (Al-’Adiyat).

[324] **Translator’s note (L859):** The pronoun “he” can refer to the human being or to his Lord.

[325] **Qur’an references (L859):** Qur’an 100:7 (Al-’Adiyat).

[326] **Qur’an references (L860):** Qur’an 101:2 (Al-Qari’ah).

[327] **Qur’an references (L861):** Qur’an 102:1 (At-Takathur).

[328] **Qur’an references (L862):** Qur’an 103:2 (Al-’Asr); Qur’an 26:227 (Ash-Shu’ara); Qur’an 38:24 (Sad); Qur’an 84:25 (Al-Inshiqaq); Qur’an 95:6 (At-Tin); Qur’an 103:3 (Al-’Asr).

[329] **Qur’an references (L863):** Qur’an 104:1 (Al-Humazah).

[330] **Qur’an references (L864):** Qur’an 104:2 (Al-Humazah).

(3)”[331]

L866 Surah: Quraysh “For the familiar security of Quraysh (1)”[332][333]

L867 Surah: Small Acts of Assistance “Have you seen him who denies the Recompense (1)? That is the one who roughly repulses the orphan (2)”[334]

L868 His saying: “So woe to those who pray (4), who are heedless of their prayer (5)”[335]

L869–870 His saying: “Who make a show of their deeds (6)” “And withhold small acts of assistance (7).”[336]

L871 Surah: Abundance His saying: “Indeed, We have given you abundance (1)”[337]

L872 His saying: “So pray to your Lord and sacrifice (2)”[338]

L873 His saying: “Indeed, the one who hates you is himself cut off (3)”[339]

L874 Surah: The Disbelievers “Say: O disbelievers (1)”[340]

L875 Surah: Help “When God’s help comes”[341]

L876 Surah: Palm Fiber His saying: “And his wife, the carrier of firewood (4)”[342]

L877–878 His saying: “Around her neck is a rope of twisted fiber (5)” “His wealth and

سورة قريش (لإيلاف قريش (١)

سورة الماعون (أرأيت الذي يكذب بالدين (١) فذلك الذي يدع اليتيم (٢)

قوله: (فويل للمصلين (٤) الذين هم عن صلاتهم ساهون (٥)

قوله: (الذين هم يراءون (٦) (ويمنعون الماعون (٧) ٠

سورة الكوثر قوله: (إنا أعطيناك الكوثر (١)

قوله: (فصل لربك وانحر (٢)

قوله: (إن شانئك هو الأبتر (٣)

سورة الكافرون (قل يا أيها الكافرون (١)

سورة النصر (إذا جاء نصر الله)

سورة المسد قوله: (وامرأته حمالة الحطب (٤)

قوله: (في جيدها حبل من مسد (٥) (ماله وما كسب (٢)

[331] **Qur’an references (L865):** Qur’an 105:3 (Al-Fil).

[332] **Translator’s note (L866):** Īlāf can denote habituation, familiar association, or arrangements securing safe travel; the supplied phrase does not resolve its precise sense.

[333] **Qur’an references (L866):** Qur’an 106:1 (Quraysh).

[334] **Qur’an references (L867):** Qur’an 107:1 (Al-Ma’un); Qur’an 107:2 (Al-Ma’un).

[335] **Qur’an references (L868):** Qur’an 107:4 (Al-Ma’un); Qur’an 107:5 (Al-Ma’un).

[336] **Qur’an references (L869):** Qur’an 107:6 (Al-Ma’un); Qur’an 107:7 (Al-Ma’un).

[337] **Qur’an references (L871):** Qur’an 108:1 (Al-Kawthar).

[338] **Qur’an references (L872):** Qur’an 108:2 (Al-Kawthar).

[339] **Qur’an references (L873):** Qur’an 108:3 (Al-Kawthar).

[340] **Qur’an references (L874):** Qur’an 109:1 (Al-Kafirun).

[341] **Qur’an references (L875):** Qur’an 110:1 (An-Nasr).

[342] **Qur’an references (L876):** Qur’an 111:4 (Al-Masad).

what he earned (2)”[343][344]

L879–951 Surah: Pure Devotion “Say: He is God, One (1), God, the Self-Sufficient, upon whom all depend (2)” The Two Surahs of Seeking Refuge They differed concerning “the darkness when it settles” “The women who blow” And “the whisperer who withdraws (4)” Pages (١) fn1 (١) fn1 (١) fn1 (١) fn1 (١) (٢) fn1 fn2 (١) fn1 (١) (٢) fn1 fn2 (١) (٢) fn1 fn2 (١) fn1 (١) fn1 (١) fn1 (١) fn1 (١) fn1 (١) fn1 (١) fn1 (١) (١) fn1 (١) fn1 (١) fn1 (١) fn1 (١) fn1 (١) fn1 (١) fn1 (١) fn1 (١) fn1 (١) fn1 (١) (٢) fn1 fn2 (١) fn1 (١) fn1 In the name of God, the All-Merciful, the Merciful. Peace be upon you, and God’s mercy and blessings. Book: Subtle Points Indicating Clarification in the Various Branches of Knowledge and Rulings Author: The imam and hadith master, Muhammad ibn Ali al-Karaji al-Qassab Critical edition by: Dr. Ali ibn Ghazi al-Tijri Publisher: Dar

سورة الإخلاص (قل هو الله أحد (١) الله الصمد (٢) المعوذتان واختلفوا في “ الغاسق إذا وقب ” (النفاثات) و (الوسواس الخناس (٤) (١) fn1 (١) Pages fn1 (١) fn1 (١) fn1 (١) (٢) fn1 fn2 (١) fn1 (١) (٢) fn1 fn2 (١) fn1 (١) fn1 (١) fn1 (١) fn1 (١) fn1 (١) fn1 (١) fn1 (١) fn1 (١) fn1 (١) fn1 (١) fn1 (١) (١) fn1 (١) fn1 (١) fn1 (١) fn1 (١) fn1 (١) fn1 (١) fn1 (١) fn1 (١) fn1 (١) fn1 (١) fn1

al-Qiyam — Dar Ibn Affan First edition, 1424 AH — 2003 CE Number of volumes: 4 Notice:[345][346][347][348][349][350][351][352][353][354][355]

L952 **[The book's pagination corresponds to the printed edition.]**[356]

L953–956 The generous brother Ali ibn Jabir—may God reward him with good—undertook the conversion of the book (in its entirety), and I, who stand in need of the pardon of God—the Most High, the All-Powerful—corrected it, indexed it, and brought it into correspondence with the printed edition The second, third, and fourth volumes were corrected against a copy converted for me by Dr. Nafi—may God honor him, recompense him, and reward

[345]**Translator's note (L880):** "The darkness" renders al-ghāsiq, also interpreted as night, the moon, or another darkening phenomenon; the text introduces a disagreement over its meaning.

[346]**Translator's note (L881):** The Arabic is feminine plural. The supplied excerpt omits the subsequent words "on knots."

[347]**Translator's note (L944):** This greeting belongs to the modern electronic edition's introductory material.

[348]**Translator's note (L945):** Bibliographic information supplied in the modern electronic edition.

[349]**Translator's note (L946):** Bibliographic information supplied in the modern electronic edition.

[350]**Translator's note (L947):** Modern bibliographic information. The editor's surname is transliterated as supplied; its spelling appears to be a transcription error for al-Tuwayjri.

[351]**Translator's note (L948):** Bibliographic information supplied in the modern electronic edition.

[352]**Translator's note (L949):** Bibliographic information supplied in the modern electronic edition.

[353]**Translator's note (L950):** Bibliographic information supplied in the modern electronic edition.

[354]**Translator's note (L951):** Heading introducing a notice from the modern electronic edition's preparer.

[355]**Qur'an references (L879):** Qur'an 112:1 (Al-Ikhlas); Qur'an 112:2 (Al-Ikhlas).

[356]**Translator's note (L952):** Notice from the modern electronic edition's preparer.

[ترقيم الكتاب موافق للمطبوع]

قام الأخ المفضال على ابن جابر - جزاه الله خيرا بتحويل الكتاب (كاملا) وقام الفقير إلى عفو الله - العلي القادر - بتصويبه وفهرسته وموافقته للمطبوع وقد تم تصويب الأجزاء الثاني والثالث والرابع ـ على نسخة حولها لي الدكتور / نافع - أكرمه الله وأثابه وجزاه خيرا - والحمد لله أولا وآخرا وظاهرا وباطنا.

him with good— And praise belongs to God, first and last, outwardly and inwardly.[357][358][359][360]

[357] **Translator's note (L953):** The modern electronic edition's preparer is speaking; the sentence continues in the next segment.

[358] **Translator's note (L954):** The modern electronic edition's preparer is speaking. "Conversion" refers to preparing an electronic text.

[359] **Translator's note (L955):** The modern electronic edition's preparer is speaking.

[360] **Translator's note (L956):** Closing words of the modern electronic edition's preparer.

CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

مقدمة المؤلف

The Author’s Introduction

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Introduction]

L957–958

L959–968 The shaykh, imam, and learned scholar Abū Aḥmad Muḥammad ibn ʿAlī ibn Muḥammad, the jurist al-Karajī, known as al-Qaṣṣāb—may God be pleased with him—said: This is a book of insights from the Qurʾān that make clear matters belonging to the various sciences and rulings, and disclose people's disagreements concerning the foundations and prescriptions of religion, its particulars and its general principles. It includes whatever enhances the work's aims and increases its benefits: subtle meanings in every field to which a verse points, whether evident or obscure, apparent or difficult. With God Most High's help, I have placed these in this book as a resource against opponents and an argument against innovators. Praise be to God, they are healing, concise, and sufficient. Whoever sets contentiousness aside and seeks the clear path will, through them, recognize what was obscure in the tricks of those who disguise the truth and those intent on obstinate dispute and likening (tashbīh). Most of those among them who went astray did so by neglecting to discern their Lord's Book—which falsehood cannot approach from before or behind—and confining themselves to the deceptive contrivances of the speculative theologians and the pleasing verbal arrangements with which they embellished them, yielding no substantive result and establishing nothing intelligible. Does such a person not reflect that God was worshipped through this religion before Abū al-Hudhayl and his followers, or al-Naẓẓām and his adherents, were created, and that His proof to His servants was clear through His Book?[1]

L969–972 They rely upon it and call those who disagree with them back to it, following His saying—blessed and exalted is He: "This is My straight path, so follow it; do not follow other paths, lest they separate you from His path." Is it fitting for someone possessed of understanding to put his intellect to work following a person whose uprightness he does not know, and not to examine his religion with considered reflection and approach the matter by its most direct entrance, so that he recognizes that what the Qurʾān—which God

[1] **Qur'an references (L959):** Qur'an 41:42 (Fussilat).

[المقدمة]

قال الشيخ الإمام العلامة أبو أحمد محمد بن علي بن محمد الفقيه الكرجي المعروف بالقصاب رضي الله عنه: هذا كتاب، نكت القرآن الدالة على البيان في أنواع العلوم والأحكام والمنبية عن اختلاف الأنام في أصوله الدين وشرائعه، وتفصيله وجوامعه، وكل ما يحسن مقاصده، ويعظم فوائده من معنى لطيف في كل فن تدل عليه الآية من جليلها وغامضها، وظاهرها وعويصها، أودعتها بعون الله تعالى كتابي هذا عدة على المخالفين، وحجة على المبتدعين، إذ هي بحمد الله شافية ملخصة كافية، فمن أضرب عن اللجاج، وقصد واضح المنهاج عرف بها ما أشكل من خدع أهل التمويه، ومن يقصد اللدد والتشبيه، فإن أكثر من ضل منهم ضل بتركه تميز كتاب ربه الذي لا يأتيه الباطل من بين يديه ولا من خلفه، واقتصاره على مخاريق أهل الكلام، وما وشّوه به من رائق النظام الذي لا يفيد محصولا، ولا يشيد معقولا أو لا يفكر أن الله قد عبد بهذا الدين قبل أن يخلق أبو الهذيل، وأتباعه والنظام وأشياعه، وكانت حجته على عباده واضحة بكتابه.

ويعولون عليه، ويدعون من خالفهم إليه متبعين فيه قوله تبارك وتعالى: (وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ) ، وهل يحسن بذي حجي أن يعين عقله في اتباع من يجهل عدله، ولا يفحص عن دينه بروية نظره، ويأتي الأمر من أقصد أبوابه، فيعلم أن ما لم يكشف عنه القرآن الذي جعله الله لكل شيء تبيانا لم يكشف عنه سواه.

made an explanation of all things—has not disclosed will not be disclosed by anything else?[2]

L973 Is everyone among the innovators who has adorned a discourse and been counted an imam in the innovation he composed anything but a human being like himself? Why, then, does he rely on that person and suspect his own judgment when it differs from what that person previously adopted?

L974–975 Muḥammad ibn ʿAlī said: The first thing with which we begin this book is to praise God for His gracious guidance, ask Him to provide what suffices us, and invoke blessings upon the master of the messengers, Muḥammad—may God bless him and all his family. There is no power or strength except through God, the Most High, the Magnificent.

وهل كل من زخرف من المبتدعة كلاما، وعدَّ فيما ألفه من البدعة إماما إلا بشر مثله. فما باله يعول عليه، ويتهم نفسه في خلاف ما سبق إليه.

قال محمد بن علي: فأول ما نبدأ به في هذا الكتاب أن نحمد الله على حسن الهداية، ونستمده بالكفاية، ونصلي على سيد المرسلين محمد، صلى الله عليه وعلى آله أجمعين، ولا حول ولا قوة إلا بالله العلي العظيم.

[2] **Qur'an references (L969):** Qur'an 6:153 (Al-An'am).



CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة الفاتحة

Surah 1: The Opener (Al-Fatihah)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Sūrat al-Fātiḥah — The Opening]

I say—and God knows best—that in the statement "Praise belongs to God, Lord of all worlds" (2), "Say" is understood. It is as though He said—if God wills—"Say: Praise belongs to God, Lord of all worlds (2), the All-Merciful, the Especially Merciful (3), Master of the Day of Judgment (4). You alone we worship, and You alone we ask for help (5)." In this way the discourse is coherent, and "praise" remains in the nominative as part of the quoted utterance.[1]

This is closer—and God knows best—than Abū ʿUbayd's explanation that the Arabs turn from speaking about someone to addressing that person directly. What he said is nevertheless sound and is not to be rejected.

The reading of His saying "Master of the Day of Judgment" (4) with an alif is preferable—and God knows best—for the Arabs scarcely say that a person is king of a thing except in relation to living beings among people; they say instead that he is master of his day and his hour, doing in them what he wishes, but they do not say "king of the day." God Most High is master of the Day of Resurrection and king of the creatures present on it. Kingship is an attribute of power, connected with supremacy, authority and subjugation; a day is not subdued, nor is supremacy exercised over it. All of that is exercised over creatures: human beings and the other living beings of the heavens and the earth.[2]

The evidence Abū ʿUbayd cited—"Whose is the dominion today?"—although sound, does not overturn what we have said. One who has dominion on that day may be its master, and it is fitting to describe him as king of the day and as having dominion on the day. Had the wording been "Whose is the dominion of the day?", it would have provided a closer argument: the word for the day would then be governed by the preceding noun, rather than expressing the time in which dominion occurs. If the day functions as an adverbial expression of time for dominion, using the verse to establish "Master of the

[1] **Qur'an references (L977):** Qur'an 1:2 (Al-Fatihah); Qur'an 1:3 (Al-Fatihah); Qur'an 1:4 (Al-Fatihah); Qur'an 1:5 (Al-Fatihah).

[2] **Qur'an references (L982):** Qur'an 1:4 (Al-Fatihah).

[سورة الفاتحة]

أقول - والله أعلم -: إن في قول: (الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (٢) إضمار قل: كأنه - إن شاء الله - قال: قل: (الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (٢) الرَّحْمَنِ الرَّحِيمِ (٣) مَالِكِ يَوْمِ الدِّينِ (٤) إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (٥) ليكون الكلام منسقا، فيكون رفع الحمد على الحكاية.

وهذا أقرب - والله أعلم - مما قاله أبو عبيد: من أن العرب ترجع من الخبر إلى المخاطبة، وما قاله حسن غير مدفوع.

والقراءة في قوله: (مَالِكِ يَوْمِ الدِّينِ (٤) بالألف: أحسن - والله أعلم - لأن العرب لا تكاد تقول: فلان ملك كذا إلي للروحانيين من الناس، ويقولون: مالك يومه وساعته يصنع فيهما ما أحب، ولا يقولون: ملك اليوم، والله تعالى مالك يوم القيامة، وملك من يحضره من الخلق، والملك صفة من صفات الاقتدار، منوط بالاستعلاء والسلطان والقهر، واليوم لا يقهر ولا يستعلي عليه. إنما يفعل كل هذا بالخلق من الناس، وسائر الروحانيين من أهل السموات والأرضين.

وما احتج به أبو عبيد من قوله: (لمن الملك اليوم) وإن كان حسنا، فليس بدافع لما قلناه، لأن من كان له الملك ذلك اليوم جاز أن يكون مالكه، وحسن أن يوصف بملك اليوم، والملك في اليوم، ولو كان قال: لمن ملك اليوم، كان الاحتجاج به أشبه لأنه كان يكون: الله مضافا إليه، ولا يكون ظرفا له. وإذا كان اليوم ظرفا للملك، فالاحتجاج به على تصحيح (مَالِكِ يَوْمِ الدِّينِ (٤) الذي هو مضاف إلى اليوم يبعد وجهه، وإن كان محتملا.

Day of Judgment," where the governing noun is linked to the day, is a more remote argument, though still possible.[3]

L992

L993–998 His saying "Guide us to the straight path" (6) is evidence against self-sufficient ability, for the straight path is God's religion, which He has approved, and His Book, which He has sent down. Whoever cannot reach it except through guidance from Him lacks the ability to do so independently. His saying "Guide us to the straight path" confirms this: it became their path through their Lord's favour, not through their longing for it by their own independent ability.[4]

L999–1003 If mentioning guidance indicated only showing and explaining the path, rather than bringing one back to it, there would be no meaning in singling out the favour for mention. Nor would there be among them those distinguished from them by wrath and error: if all needed only the clarification and explanation given to them, they would be equal in following it, and would not need a benefactor to lead them along it after favouring them with that explanation.

قوله: (اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (٦) ٠ دليل على نفي الاستطاعة، إذ الصراط المستقيم: هو دين الل الذي ارتضاه، وكتابه الذي أنزله، فمن لا يقدر على الوصول إليه إلا بهداية منه عديم الاستطاعة،، ويحققه قوله: (اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (٦) فصار صراطهم بنعمة ربهم، لا باشتياقهم إليه باستطاعة أنفسهم.

ولو كان ذكر الهداية دالا على بيان الصراط والإيضاح لا على العودة ما كان لاختصاص النعمة بالذكر معنى. ولما كان فيهم من يمتاز عنهم بالغضب والضلال، إذ لو كانوا مستغنين بالإيضاح والبيان لهم، لاستوى الجميع في سلكه، ولما احتاجوا إلى منعم يسلك بهم بعد نعمته عليهم في البيان لهم.

[3] **Qur'an references (L987):** Qur'an 40:16 (Ghafir); Qur'an 1:4 (Al-Fatihah).
[4] **Qur'an references (L993):** Qur'an 1:6 (Al-Fatihah).



CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة البقرة

Surah 2: The Cow (Al-Baqarah)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah: The Cow]

His saying, exalted is He: “Indeed, those who disbelieve—it is all the same to them whether you warn them or do not warn them: they will not have faith (6)” An affirmation of divine decree, a denial of capacity, and a conclusive determination that they will not have faith. It is also evidence that, even after the path has become clear to them through the warning of the Prophet—may God bless him and grant him peace—they need divine enabling through which they may have faith. For if their straying from faith were due to their ignorance of its path, they would have followed it after the warning.[1]

He, exalted is He, has removed doubt concerning this, made protracted discussion unnecessary, and confirmed it by His saying: “God has set a seal upon their hearts and upon their hearing, and over their eyes is a covering.”[2]

A Refutation of the Murji’ah:

And His saying: “Among people are those who say, ‘We have faith in God and in the Last Day,’ yet they are not believers (8)” A refutation of the Murji’ah on two grounds: One is the denial of faith despite the utterance through which alone, according to them, faith exists.[3][4]

The other is that they distinguish between faith and certainty, claiming that certainty is different from faith, to the point that they interpret His saying in Surah The Cloaked One, “And that those who have faith may increase in faith,” as meaning that they increase in certainty, seeking thereby to escape

[1] **Qur’an references (L1006):** Qur’an 2:6 (Al-Baqarah).

[2] **Qur’an references (L1008):** Qur’an 2:7 (Al-Baqarah).

[3] **Translator’s note (L1014):** The wording is compressed: the author’s point is that faith is denied to these people despite their verbal profession, which he attributes to the Murji’ah as the criterion of faith.

[4] **Qur’an references (L1012):** Qur’an 2:8 (Al-Baqarah).

[سورة البقرة]

قوله تعالى (إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُونَ (٦) إثبات القدر، ونفي الاستطاعة، وختم على نفي الإيمان عنهم. ودليل على أنهم بعد وضوح الطريق لهم بنذارة النبي - صلى الله عليه وسلم - محتاجون إلى توفيق به يؤمنون، إذ لو كان ضلالهم عن الإيمان بجهلهم بسبيله لساروا فيه بعد النذارة.

وقد أزال الريب تعالى عن ذلك، وأغنى عن الإغراق وحققه بقوله: (خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ) .

ردٌّ على المرجئة:

وقوله: (وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ (٨) رد على المرجئة من جهتين: إحداهما نفي الإيمان بالقول الذي لا يكون عندهم إلا به.

والأخرى: أنهم يفرقون بين الإيمان واليقين، فيزعمون أن اليقين خلاف للإيمان، حتى إنهم يتأولون قوله في سورة المدثر: (وَيَزْدَادَ الَّذِينَ آمَنُوا إِيمَانًا) . أي: يزدادون يقينا، فرارا من لزوم الحجة لهم في زيادة الإيمان.

the binding force of the argument against them concerning the increase of faith.[5]

L1018–1020 Yet I see that God, blessed and exalted is He, has called faith in the Hereafter certainty in His saying before this verse: “And those who have faith in what has been sent down to you and what was sent down before you, and who are certain of the Hereafter (4)” There is in it a third argument against them: that faith has parts, whereas they regard it anything but a single part. They were not reproached for calling belief in the Hereafter faith, since it is unquestionably such; He denied it of them only because they were not truthful in what they said.[6][7]

L1021–1024 A refutation of the Jahmiyyah: And in His saying, “They seek to deceive God and those who believe,” there is a refutation of the Jahmiyyah, since He has joined together their deception of Him and of the believers.[8][9]

L1025 This is precisely what they most vehemently reject, maintaining that nothing may be predicated in relation to Him that may be predicated in relation to created beings.

L1026–1028 Yet it is He—majestic and exalted—who reports this action of theirs, and it is known that they do not attain what they intend. It is not that the very statement of it is objectionable—the objectionable thing is their intention to perform the act. How could it be objectionable when He, mighty and majestic, has said it, and has not made it a report of someone who attributed the act to Him?![10]

L1029–1030 **A response to the Qadariyyah:**

[5] **Qur’an references (L1015):** Qur’an 74:31 (Al-Muddaththir).

[6] **Translator’s note (L1020):** The supplied إلي appears to be a transcription error for إلا, ‘except,’ as required by the preceding context.

[7] **Qur’an references (L1018):** Qur’an 2:4 (Al-Baqarah).

[8] **Translator’s note (L1024):** المؤمنن appears to be a typographical error for المؤمنين, ‘the believers.’

[9] **Qur’an references (L1022):** Qur’an 2:9 (Al-Baqarah).

[10] **Translator’s note (L1028):** The final clause distinguishes God’s own statement from His reporting someone else’s attribution. The pronoun in إليه is not entirely explicit; it is understood here as referring to God.

وأرى الله تبارك وتعالى قد سمى الإيمان بالآخرة يقينا بقوله قبل هذه الآية: (وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ (٤) وعليهم فيها حجة ثالثة: من أن الإيمان ذو أجزاء، وهم لا يجعلونه إلي جزءا واحدا، ولم يقع النكير عليهم في تسميتهم الإيمان بالآخرة إيمانا إذ هو لا محالة كذلك، إنما نفاه عنهم حيث كانوا غير صادقين في قولهم.

رد علي الجهمية: وفي قوله: (يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا) رد على الجهمية. إذ قد جمع بين الخداع منهم له وللمؤمنن.

وهذا هو الذي ينكرونه أشد الإنكار من أنه لا يضاف إليه ما يجوز إضافته إلى الخلق.

وهو المخبر عنهم - جل وتعالى - بهذا الفعل، ومعلوم أنهم لا يصلون إلى إرادتهم، لا أن نفس القول به منكر - والمنكر إرادة الفعل - وكيف يكون منكرا وقد قاله عز وجل، ولم يجعله إخبارا عمن نسب الفعل إليه،!

رد على القدرية:

وفي قوله (فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا) رد على القدرية والمعتزلة: إذ هم غير منكرين أن المرض المنسوب إليهم ليس مرض الأوجاع، وأنه كناية عن كفر أو نفاق، وقد قال: (فَزَادَهُمُ اللَّهُ مَرَضًا) كما ترى.

وسمعت من يحتج عنهم، ويزعم أن المرض الأول كفر، والثاني عقوبة (١) ، كأنه قال: فزادهم عقوبة.

وهذا خروج من كلام العرب، ومحيل جهة الكلام عن جهة الاستقامة، إذ الزيادة في الشيء لا تكون إلا من جنسه.

ومحال أن يقال: زيدت الظلمة بالنور سوادا، وزيد النور بالظلمة ضياء. والعجب ممن يدقق الكلام، ويزعم أنه نسيج العويص، ثم يأتي بمثل هذا الذي لا يشكل على عالم ولا جاهل، مع أنه لو كان غير محال أيضا، ما جاز ترك ما يقتضيه ظاهر اللفظ من كلام الله - عز وجل - بقول البشر إذا لم يتفقوا عليه.

وفيه أيضا دليل على أن الشيء يوضع موضع غيره إذا احتمل معناه، ويسمى به ولا يكون كذبا.

خصوص في عموم:

قوله تعالى: (وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ) إثبات لإجازة الخصوص في ذكر العموم، لإحاطة العلم بأن جميع الناس لم يؤمنوا إذ أكثر من في عصر رسول الله - صلى الله عليه وسلم - والمخاطبون بهذه الآية ناس في اللغة غير داخلين تحت الإيمان في الآية.

L1031–1034 His saying, “In their hearts is a sickness, so God increased them in sickness,” is a response to the Qadariyyah and the Muʿtazilah. They do not deny that the sickness ascribed to these people is not bodily illness, but an expression for unbelief or hypocrisy. Yet He has said, as you see: “So God increased them in sickness.”[11]

L1035 I have heard someone argue on their behalf, claiming that the first sickness is unbelief and the second punishment, as though He had said: “So He increased their punishment.”[12]

L1036 This departs from Arabic usage and turns the discourse away from its proper sense, for an increase in something can only be of the same kind as that thing.

L1037–1038 It is impossible to say, “The darkness was increased in blackness by light,” or “The light was increased in radiance by darkness.” How astonishing that someone should scrutinize discourse and claim mastery of its most difficult subtleties, then produce something like this, whose error is obscure to neither the learned nor the unlearned! Moreover, even if it were not impossible, it would still be impermissible to abandon what the apparent wording of God’s speech—mighty and majestic—requires on the basis of a human opinion upon which people have not agreed.[13]

L1039 The verse also shows that one thing may be put in the place of another and called by its name, where its meaning permits this, without its being a falsehood.

Specific scope in a general expression:

L1042–1043 His saying: “When they are told, ‘Believe as the people have believed,’ they say, ‘Shall we believe as the foolish have believed?’” This establishes that

[11] **Qur’an references (L1031):** Qur’an 2:10 (Al-Baqarah).

[12] **Translator’s note (L1035):** The Arabic contains a printed footnote marker (١); no footnote text occurs in this assigned range. The marker is retained in original but not treated as authorial prose in the translation.

[13] **Translator’s note (L1037):** نسيج العويص is an unusual phrase; the translation renders its apparent claim to expertise in difficult discourse.

a general expression may have a specific scope. We know comprehensively that not all people had believed, since most people living in the Messenger of God's time—may God bless him and grant him peace—and those addressed by this verse are "people" in Arabic usage, although they do not fall within the faith spoken of in the verse.[14]

L1044–1045 His saying, "Surely, it is they who are the foolish," also shows that the same expression may be used to name different things. He—glorious and exalted—calls these people foolish although they are unbelievers, and calls others foolish in His saying, "Do not give the foolish your property," although they are Muslims. This shows that such usage is permissible and that there is no ground for rejecting it.[15][16]

L1046–1048 This is precisely where the Jahmiyyah err. They hold that, once a name is applied to one thing, it cannot be applied to something unlike it in its attributes. They therefore claim that God cannot be described as having a face or two hands, or as loving or disliking, because He would thereby share these things with creatures and fall under composition, limitation and apprehension. They do not understand that the created character of a creature's face and hands, and the created character of its love and dislike and similar things, distinguish it from its Creator: in the First these are present without a beginning and without fabrication; in the creature they are brought into being with a beginning and through fabrication. In the latter they pass away and change, whereas in Him—glorious and exalted—they endure and remain. Their agreement in name, despite their difference in meaning, is like an unbeliever and a Muslim sharing the description of foolishness while differing in what it means in each case.[17]

L1049–1050 His saying, "When they withdraw to their devils, they say, 'We are with you; we were only mocking.' God mocks them," provides a clear response

وفي قوله: (أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ) : دليل أيضا على أن الشيء الواحد يجوز أن يسمى به أشياء مختلفة إذ تسميته - جل وتعالى - إياهم بالسفه، وهم كفار، وتسمية غيرهم في قوله: (وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ) وهم مسلمون، دليل على إجازة ذلك، وزوال النكير عنه.

وهذا هو الموضع الذي يغلط فيه الجهمية من أن الاسم إذا وقع على شيء لم يجز أن يوقع على مالا يشاكله في الصفات، فيزعمون أن الله لا يوصف بوجه ولا يدين ولا حب ولا كراهة لمشاركته المخلوق في ذلك، ولدخوله تحت التأليف والحد والإدراك، ولا يعلمون أن معنى المصنوع من وجه الخلق ويديه، والمخلوق من حبه وكراهته، وأشباه ذلك، قد باين بينه وبين خالقه الذي ذلك فيه كائن في الأول بلا أول ولا صنعة، وفي المخلوق مكون بأول وصنعة، وزائل متغير هنالك، ومنه - جل وتعالى - دائم باق، واتفاقهما بالاسم إذ اختلفا في المعنى كاتفاق الكافر والمسلم في اسم السفه، واختلافهما في المعنى.

في قوله: (وَإِذَا خَلَوْا إِلَى شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ (١٤) اللَّهُ يَسْتَهْزِئُ بِهِمْ) رد عليهم واضح لو عقلوه، لأن الاستهزاء عندهم من صفة المخلوقين، وقد أخبر الله - تعالى - عن نفسه كما ترى.

[14] **Qur'an references (L1042):** Qur'an 2:13 (Al-Baqarah).

[15] **Translator's note (L1044):** The supplied text reads مختلفة where the context appears to require different/distinct; original is unchanged.

[16] **Qur'an references (L1044):** Qur'an 2:13 (Al-Baqarah); Qur'an 4:5 (An-Nisa).

[17] **Translator's note (L1046):** The theological argument and its descriptions of God are translated as the author's assertions. في الأول is understood as referring to God as the First.

to them, if only they would understand it. For they regard mockery as an attribute of creatures, yet God Most High has spoken of Himself in this way, as you see.[18]

L1051–1052 **On selling and buying:**

L1053–1056 His saying: "Those are the ones who bought error in exchange for guidance, so their trade brought them no profit." The legal point is that selling and buying are valid even when their corresponding expressions have not been uttered. For He—glorious and exalted—teaches us in this verse that selling and buying are descriptive terms for giving and taking, exchanging, and obtaining one thing in return for another; and that trade means seeking profits, increasing wealth, and other forms of increase in what is good. Thus He—blessed and exalted—says: "You who believe, shall I direct you to a trade that will save you from a painful punishment? You believe in God and His Messenger, and strive in God's way with your wealth and your lives." He has thus called faith and striving trade.[19]

L1057 He also says: "God has purchased from the believers their lives and their wealth in return for the Garden being theirs," and there are other such examples. Accordingly, when someone hands over a dirham and takes the goods, each party has traded with the other, sold to him and bought from him, even if the seller has not said, "I have sold," nor the buyer, "I have bought."[20]

L1058–1064 On parables, emphatic expression, and a response to the Qadariyyah and the Muʿtazilah: His saying, "Their likeness is that of someone who kindled a fire," through His saying, "Deaf, dumb and blind, so they do not return," is, first, evidence for the use of parables and a response to the Qadariyyah and the Muʿtazilah. It also shows that someone wishing to express emphatic blame or praise may carry the expression beyond its literal bounds without being either a liar or a sinner. We know comprehensively that those whom

[18] **Qur'an references (L1049):** Qur'an 2:14 (Al-Baqarah).

[19] **Qur'an references (L1053):** Qur'an 2:16 (Al-Baqarah); Qur'an 61:10 (As-Saf); Qur'an 61:11 (As-Saf).

[20] **Qur'an references (L1057):** Qur'an 9:111 (At-Tawbah).

في البيع والشراء:

قوله تعالى: (أُولَئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهُدَى فَمَا رَبِحَتْ تِجَارَتُهُمْ) من جهة الفقه: أن البيع والشراء يصحان، وإن لم يوقعا بلفظهما لأنه - جل وتعالى - أفادنا في هذه الآية أن البيع والشراء اسمان موصوفان للدفع والأخذ والمبادلة، واعتياض الشيء من الشيء وأن معنى التجارة طلب الأرباح، ونماء الأموال، وغيرها من الزيادة في الخير، كقوله تبارك وتعالى: (يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَى تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابٍ أَلِيمٍ (١٠) تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ) فسمى الإيمان والجهاد تجارة.

وقال: (إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ) ، وأشباه ذلك. فإذا دفع الدرهم، وأخذ السلعة، فقد تاجر كل واحد منهم صاحبه، وبايعه وشاراه، وإن لم يقل البائع: قد بعت، ولا المشتري: قد اشتريت.

في الأمثال والمبالغة والرد على القدرية والمعتزلة: قولي تعالى: (مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا) إلى قوله (صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَرْجِعُونَ (١٨) . حجة أولا في ضرب الأمثال، ورد على القدرية والمعتزلة، وحجة في أن من أراد المبالغة في ذم شيء أو مدحه فجائز له الإفراط فيه، ولا يكون كاذبا ولا آثما لإحاطة العلم بأن من وصفه - جل وعلا - في هذه الآية بالصمم والبكم والعمى كان له سمع يسمع به، ولسان ينطق به، وعين يبصر بها، لكنه لما لم يصغ إلى مواعظ الله، واستكبر عن النطق بشهادة الحق

من التوحيد، وتنكب طرق الهداية، وصفه بكل ذلك إذ زالت عنه حقيقة الانتفاع بما أريد منه.

He—glorious and exalted—describes in this verse as deaf, dumb and blind possessed hearing with which they heard, tongues with which they spoke, and eyes with which they saw. But because such a person did not listen to God's admonitions, was too proud to utter the testimony to the truth of His oneness, and turned away from the paths of guidance, He described him by all these terms: the actual benefit intended from those faculties was absent.[21]

L1065

وقوله: (يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ) دليل على أن الذي في قوله: (اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (١) من نعت الرب لا نعت الاسم، كما يزعم من يقول بخلق القرآن إذ لو كان كما يزعم لدلت هذه الآية على أن للناس أربابا مع الله - جل الله - فأمرهم بعبادته دون سائر الأرباب، وإن كانت العبادة لا تصلح إلا له فإعداد غيره ردا معه من أنكر المنكر وأبين الكفر، كزعمه أنه أمره في سورة " اقرأ "، بقراءة اسمه المخلوق عنده دون غيره، وهذا هو نهاية الجهل، ومجاوزة الحد فيه لو تدبره.

L1066–1070 His saying, "People, worship your Lord who created you," shows that "who" in His saying, "Read in the name of your Lord who created," qualifies the Lord, not the name, as is claimed by someone who holds that the Qurʾān is created. Were it as he claims, this verse would indicate that people have lords besides God—exalted is God above that—and that He commanded them to worship Him rather than the other lords. Yet, since worship is fitting for Him alone, counting anyone else as a lord alongside Him is among the gravest things to be rejected and the clearest forms of unbelief. It is like that person's claim that, in Sūrat "Read," He commanded him to read His name—which in that person's view is created—rather than anything else. This is the utmost ignorance and an overstepping of its bounds, if only he would reflect upon it.[22][23]

رد على القدرية:

L1071

L1072

وقوله: (يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ (٢٦) إذ قد أخبر عن نفسه بأنه يضلهم.

L1073–1074 And His saying, "Through it He leads many astray, and through it He guides many; and through it He leads none astray except the defiantly disobedient" (26), since He has reported of Himself that He leads them astray.[24]

فإن قيل: فقد قال على إثره: (الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ) فنسب النقض إليهم.

L1075–1076 If it is said: He then immediately said, "Those who break God's covenant

[21] **Qur'an references (L1058):** Qur'an 2:17 (Al-Baqarah); Qur'an 2:18 (Al-Baqarah).

[22] **Translator's note (L1066):** The supplied wording فإعداد غيره ردا معه is irregular. The translation follows the apparent sense of counting another lord alongside God; the reading is not silently corrected in original. The interpretation of الذي in Quran 96:1 and the polemical claim concerning the created Quran belong to the author.

[23] **Qur'an references (L1066):** Qur'an 2:21 (Al-Baqarah); Qur'an 96:1 (Al-'Alaq).

[24] **Qur'an references (L1073):** Qur'an 2:26 (Al-Baqarah).

after its solemn confirmation," thus attributing the breaking to them.[25]

L1077–1079 The reply is: We have not maintained that, because God decreed that they would break covenants, the act of breaking became attributable to Him. Rather, it is attributable to the one who breaks them. We have maintained that faith, by affirming His truthfulness in everything He has sent down in His Book, is binding upon us and obligatory for us. When we found Him reporting of Himself that He leads them astray, and of them that they break the covenant, we affirmed His truthfulness in all of these statements. We therefore said as He said, believed in what He sent down, and did not invalidate either verse by means of the other. The same is our position concerning everything of this kind in the Quran: the decree that they commit acts of disobedience and unbelief comes from Him; the actual commission of both belongs to their perpetrator; punishment falls upon that perpetrator; and injustice is excluded from Him by His saying, "God does not wrong anyone by the weight of a speck," and similar verses. There would be no benefit for us in knowing how this is so, since it is not something we have been charged with knowing. It is something belonging to His action and His making. Nor does our being overtaken by perplexity harm us, since we have been barred from knowing the manner of His knowledge as it is with Him. For we are servants: deficiency in knowledge does not affect our servitude, and we may not vie with our Master in His knowledge of us and His making of us.[26]

L1080 This is the point at which they are pressed hard and hemmed in, for they find no escape from either falling into outright unbelief by declaring Him untruthful in one of the two, or returning to our position if they wish to defend faith.

L1081 These are three things: His exclusion of injustice from Himself, His attribution to Himself of leading those people astray, and His reporting that they perform the act.

L1082 If they maintain that He is truthful in reporting that they perform the act and in excluding injustice from Himself, but untruthful in attributing the

قيل: نحن لم نزعم أن الله لما قضى عليهم نقض العهود صار فعل النقض منسوبا إليه، بل هو منسوب إلى الناقض، وزعمنا أن الإيمان بتصديقه في كل ما أنزل في كتابه لازم لنا وفرض علينا، فلما وجدناه مخبرا بإضلالهم عن نفسه، وبالنقض عنهم صدقناه في جميعها، فقلنا كما قال، وآمنا بما أنزل، ولم ننقض إحدى الآيتين بالأخرى. وكذا قولنا في كل ما كان من هذا النمط في القرآن من أن القضاء عليهم بالمعاصي والكفر منه، والفعل بهما من فاعله، والعقوبة عليه والظلم زائل عنه بقوله: (إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ) ، وأشباهها من الآيات، ولم يكن لنا في علم كيفية ذلك فائدة إذ ليس هو مما كلفناه، وهو شيء من فعله وصنعه، ولا ضرنا لحوق الحيرة بنا، إذ حجبنا عن معرفة كيفية علمه، كما هو عنده، إذ نحن عبيد لا يؤثر نقصان العلم في عبوديتنا، ولا يجوز لنا مزاحمة مالكنا في علمه بنا وصنعه فينا.

وهذا هو موضع إرهاقهم، وأخذ الضيق عليهم، إذ لا يجدون محيصا من الوقوع في الكفر الصريح بتكذيبه في أحدهما، أو الرجوع إلى قولنا إن رغبوا في المحاماة على الإيمان.

وهي ثلاثة أشياء: نفي الظلم عن نفسه، ونسبته إضلال القوم إليه، وإخباره بالفعل عنهم.

فإن زعموا أنه صادق في إخبار الفعل عنهم، ونفي الظلم عن نفسه، كاذب في نسبة الإضلال إليه، صرحوا بالكفر، وكفونا مؤنة إثبات القضاء في الشر.

[25] **Qur'an references (L1076):** Qur'an 2:27 (Al-Baqarah).
[26] **Qur'an references (L1077):** Qur'an 4:40 (An-Nisa).

leading astray to Himself, they have openly professed unbelief and spared us the trouble of establishing the divine decree concerning evil.

L1083–1085 But if they affirm His truthfulness in all three together—and they can do nothing else—they are told: What, then, did you find objectionable in our position, when we acknowledged our Lord as truthful, believed in all three, affirmed each in its proper place, attributed to each what He attributed to it, did not transgress His limit, and entreated Him for help in observing command and prohibition, as servants under command labor, and did not vie with our Lord in knowing His actions and how He directs them, since our deficient intellects cannot comprehend His complete knowledge and His all-encompassing decree.[27]

L1086 Is this not challenging His judgment, concerning which it says, “God judges; none can overturn His judgment”?[28][29]

L1087–1091 And is not pondering this and insisting on knowing it like pondering the Creator’s beginning and end, by means of which Satan schemes against the believers to unsettle them and turn them back from their religion through the insinuations about it that he presents to them in ever-changing forms, A refutation of the speculative theologians: In His saying, exalted is He, “How can you disbelieve in God, when you were dead and He gave you life?” there is a refutation of the claim of anyone who maintains that the designation ‘dead’ applies only to someone who has departed from life, and that something which has never possessed life is lifeless, not dead. Yet He—

وإن صدقوه في الثلاثة معا، ولم يستطيعوا غيره، قيل لهم: فماذا نقمتم من قولنا حين عرفنا بالصدق ربنا، وآمنا بالثلاثة كلها، وأقررناها أماكنها، ونسبنا إلى كل ما نسبه ولم نجاوز حده، ورغبنا إليه في المعونة على القيام بالأمر والنهي، كما تستغل العبيد المأمورون، ولم نزاحم ربنا في معرفة أفعاله كيف يصرفها، إذا كانت عقولنا الناقصة لا تدرك علمه التام، وقضاءه العام.

أليس هذا تعقب حكمه الذي قالت: (وَاللَّهُ يَحْكُمُ لَا مُعَقِّبَ لِحُكْمِهِ) ،.

أوليس الفكر في ذلك، والإلحاح في معرفته، كالفكر في بدو الخالق ومنتهاه الذي مكايد الشيطان به المؤمنين ليستفزهم به، ويردهم عن دينهم بوساوسه المتلونة عليهم منه، رد على المتكلمين: في قوله تعالى: (كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ) رد لقول من زعم أن اسم الميت لا يقع إلا على من فارق الحياة، وأن من لم يكن فيه حياة - قط - فهو موات لا ميت، وقد قال - تبارك وتعالى -: (وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ) ، ولم يقل: مواتا، وواحد الأموات ميت.

[27] **Translator’s note (L1083):** كما تستغل العبيد المأمورون is awkward as supplied. تستغل may suggest laboring for a yield or being put to work; the intended verb may be corrupt.

[28] **Translator’s note (L1086):** The supplied قالت, ‘she/it said,’ has no explicit feminine subject. The translation preserves an impersonal reference to the scriptural statement rather than silently substituting قال, ‘He said.’

[29] **Qur’an references (L1086):** Qur’an 13:41 (Ar-Ra’d).

blessed and exalted—said, “You were dead, and He gave you life”; He did not say ‘lifeless.’ The singular of ‘the dead’ is ‘a dead one.’[30][31][32]

L1092 It also contains a refutation of the speculative theologians concerning their claim that everything that grows and increases—such as trees, plants, and things in which no manifest spirit is known—is alive. For the sperm-drop grows, increases, and moves, while the lump of flesh and the clinging clot grow and become larger; yet God—exalted is He—has called all of that dead, as you see.

L1093–1099 On establishing the authority of a solitary report: And in His saying, exalted is He, “And He taught Adam all the names,” down to His saying, “And I know what you disclose and what you used to conceal” (33), there is confirmation of the authority of a solitary report, since their inability to inform their Creator of the names of the things—which established for them His knowledge of the unseen of the heavens and the earth, and His knowledge of what they concealed and disclosed—was made known through Adam’s informing them of those names on the authority of their Lord, although he was one individual And His saying—exalted is He—“And We said: O Adam, dwell, you and your wife, in the Garden,” declares that the Garden has been created, and that the statement of anyone who says it will be created later is falsehood, calumny, and a denial of the Quran.[33][34]

L1100 **Conciseness of expression:**

L1101

[30] **Translator’s note (L1087):** The construction الذي مكايد الشيطان به المؤمنين is grammatically irregular as supplied. The translation follows its apparent sense: Satan uses such speculation to scheme against believers.

[31] **Translator’s note (L1091):** The lexical argument distinguishes mayyit, ‘dead,’ whose plural is amwāt, from mawāt, ‘lifeless’ or ‘inanimate.’

[32] **Qur’an references (L1087):** Qur’an 2:28 (Al-Baqarah).

[33] **Translator’s note (L1098):** The syntax linking their inability, the establishment of God’s knowledge, and Adam’s report is compressed and awkward. The translation follows the apparent argument, but the precise attachment of المثبتة له and the scope of كان بإنباء are uncertain.

[34] **Qur’an references (L1093):** Qur’an 2:31 (Al-Baqarah); Qur’an 2:33 (Al-Baqarah); Qur’an 2:35 (Al-Baqarah).

وفيه أيضا رد على التكلمين فيما يزعمون: أن كل شيء ينمي ويزيد - كالشجر، والنبات، وما لا تعرف له روح ظاهرة - حي، إذ النطفة تنمي وتزيد وتحرك، والمضغة والعلقة يربوان ويكبران، وقد سمى الله - تعالى - كل ذلك ميتا كما ترى.

في تثبيت خبر الواحد: وفي قوله تعالى: (وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا) إلى قوله (وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ (٣٣) تثبيت خبر الواحد، إذ عجزهم عن إخبار خالقهم بأسامي الأشياء المثبتة له غيب السموات والأرض، وعلم كتمانهم وإبدائهم عندهم كان بإنباء آدم إياهم بها عن ربهم، وهو واحد وقوله - تعالى -: (وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ) مخبر عن أن الجنة مخلوقة، وأن قول من قال: تخلق بعد زور وبهتان وتكذيب للقرآن.

اختصار الكلام:

وقوله: (وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ) حجة في اختصار الكلام، وإشارة إلى المعنى، لإحاطة العلم بأنهما لم ينهيا عن الدنو، إنما نهيا عن أكلها، فلما لم يوصل إلى الأكل إلا بالاقتراب منها استغنى والله أعلم - به من ذكر الأول.

في قوله تعالى: (فَتَكُونَا مِنَ الظَّالِمِينَ (٣٥) دليل على أن معنى الظلم: الخلاف ووضع الشيء في غير موضعه، إذا لم يكن هناك من الظلم بأكل الشجرة، فسمي الحيف عليه ظلما غير أنفسهما، حيثما أوقعا عليه الحيف باستيجاب العقوبة التي تألم به، ووضعها إياها موضع الثواب التي تنعم به لو أطاعه في ترك أكلها.

ولو قال قائل: إن الظلم وقع بالشجرة منهما، إذ قد أمر بتركها في الجنة، فصارا سببا لإخراجها واستحالتها عن حالة الطيب إلى حالة النتن - كانت اللغة محتملة له.

في معنى الحين في قوله تعالى: (وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَى حِينٍ (٣٦) دليل على أن الحين: يقع، على القليل والكثير من الأوقات لأنه لا محالة هاهنا العمر كله.

L1102–1105 And His saying, “And do not approach this tree,” is evidence for conciseness of expression and indication of the intended meaning, since it is fully known that the two were not forbidden to draw near, but were forbidden to eat of it. Since eating could only be reached by approaching it, He dispensed —and God knows best—with mentioning the former by mentioning the latter.[35][36]

L1106–1107 In His saying, exalted is He, “So that you become among the wrongdoers” (35), there is evidence that wrongdoing means contravention and putting something in a place other than its proper place. For there was no one there who was wronged by eating from the tree, such that the injury done to him could be called wrongdoing, other than their own selves, upon which they inflicted injury by incurring the punishment that causes pain, and by putting it in the place of the reward that would have brought delight had they obeyed Him by refraining from eating of it.[37]

L1108 If someone were to say that the wrong committed by the two fell upon the tree, since they had been commanded to leave it in the Garden, but became the cause of its removal and its transformation from a state of pleasantness to a state of putridity, the language would admit that interpretation.[38]

L1109–1112 On the meaning of ‘a while’: In His saying, exalted is He, “And for you on earth there is a dwelling place and enjoyment for a while” (36), there is evidence that ‘a while’ applies to both short and long periods of time, since here it unquestionably means the whole lifetime.[39]

[35] **Translator’s note (L1105):** The supplied wording is compressed: به, ‘by it,’ apparently refers to approaching, while الأول, ‘the former,’ refers to eating. These referents are made explicit through ‘the former’ and ‘the latter’ to connect with the preceding segment.

[36] **Qur’an references (L1102):** Qur’an 2:35 (Al-Baqarah); Qur’an 7:19 (Al-A’raf).

[37] **Translator’s note (L1107):** The passage is grammatically disturbed: من الظلم apparently requires a sense such as ‘one who was wronged,’ and the pronouns and gender/number agreement in عليه, تألم به, وضعها إياها, التي تنعم به, and أطاعه are inconsistent. The translation follows the apparent argument without treating these readings as secure.

[38] **Translator’s note (L1108):** The supplied أمر, ‘commanded,’ is unvocalized and does not explicitly name its subject or object. The translation understands the command as directed to Adam and his wife. The claim concerning the tree’s transformation is the author’s.

[39] **Qur’an references (L1110):** Qur’an 2:36 (Al-Baqarah); Qur’an 7:24 (Al-A’raf).

Specific scope, and a refutation of the Qadariyyah:

خصوص ورد على القدرية:

His saying, exalted is He, “Then if guidance should come to you from Me,” unquestionably has specific scope, since guidance did not come to Iblis or to the serpent.[40]

قوله تعالى: (فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى) خصوص لا محالة، لأن الهدى لم يأت إبليس ولا الحية.

It also contains a refutation of the Qadariyyah, since all were equal in disobedience, whereas Adam and Eve were singled out for guidance to repentance in His saying, “Then Adam received words from his Lord, and He turned toward him in forgiveness.” He did not say, ‘he repented.’ Both the words and the turning in forgiveness were among His favors bestowed upon some of the disobedient rather than others. The two were equal in disobedience, but differed in punishment. Where, then, is the justice they claim in their ignorance, concerning something they do not know, when they have been relieved of the obligation to investigate it?[41][42]

وفيه رد على القدرية، لاستواء الجميع في المعصية، واختصاص آدم وحواء بالهداية إلى التوبة في قوله: (فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ) ، ولم يقل: تاب، وكانت الكلمات والتوبة معا من إنعامه على بعض العصاة دون بعض، وقد استويا في المعصية، واختلفا في العقوبة، فأين موضع العدل الذي يدعونه بجهلهم من حيث لا يعرفونه، وقد وضع عنهم تفتيشه.

Evidence that ‘whoever’ can refer to one person or to a group:

دليل أن “ مَنْ ” تكون للواحد والجماعة:

And His saying, “Then whoever follows My guidance,” is evidence that ‘whoever’ can refer to one person or to a group. Here it stands for a plural, because He says, “Then no fear shall be upon them, nor shall they grieve” (38), and did not say ‘upon him.’ ‘Follows’ is singular—and God knows best—because

وقوله: (فَمَنْ تَبِعَ هُدَايَ) حجة في أن “من ” تكون للواحد والجماعة، وهي هاهنا في موضع الجمع لقوله: (فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (٣٨) ، ولم يقل: عليه، وتبع، موحد - والله أعلم - لتقدمه على الأسماء المضمرة في “ عليهم ” أو محمول على اللفظ.

[40] **Qur’an references (L1115):** Qur’an 2:38 (Al-Baqarah); Qur’an 20:123 (Taha).

[41] **Translator’s note (L1117):** The contrast is between tāba ʿalayhi, God’s turning toward Adam in forgiveness, and tāba without ʿalayhi, which the author understands as Adam’s repenting. ‘The two’ apparently denotes the two parties being compared; the supplied text does not explicitly identify them.

[42] **Qur’an references (L1117):** Qur’an 2:37 (Al-Baqarah).

it precedes the pronominal referents in ‘upon them,’ or because it agrees with the wording.[43][44]

A child’s child:

And His saying, exalted is He, “O Children of Israel, remember My favor which I bestowed upon you,” is evidence that a child’s child, however far down the line of descent, does not cease to bear the designation of sonship. For we have no doubt that those Children of Israel addressed by these words were descendants of descendants of Israel through many degrees of descent, yet God called them his children.[45]

Putting one thing in the place of another:

His saying, exalted is He, “And when We parted the sea for you, and saved you, and drowned Pharaoh’s people while you looked on” (50), unquestionably means: We parted it for your fathers, those whose offspring you are, while they looked on. For those addressed by this in the time of God’s Messenger—may God bless him and grant him peace—had not witnessed that or seen it with their own eyes. This belongs to the breadth of the Arabs’ language and their putting one thing in the place of another when the listener understands it through an indication of the intended meaning. It also provides an argument in support of al-Hasan al-Basri when he said: “‘Utbah ibn Ghazwan addressed us”—although he had not lived to meet him! He only meant that he addressed the people of Basra, and he himself was a Basran—and, “Ibn ʿAbbas addressed us,” although he had not attended his address, be-

[43] **Translator’s note (L1123):** The argument concerns man, ‘whoever,’ the singular verb tabiʿa, ‘followed/follows,’ and the plural pronoun in ʿalayhim, ‘upon them.’ ‘Agrees with the wording’ means agreement with the grammatical form of man rather than its plural referents.

[44] **Qur’an references (L1122):** Qur’an 2:38 (Al-Baqarah); Qur’an 5:69 (Al-Ma’idah); Qur’an 6:48 (Al-An’am); Qur’an 7:35 (Al-A’raf); Qur’an 46:13 (Al-Ahqaf).

[45] **Qur’an references (L1126):** Qur’an 2:40 (Al-Baqarah); Qur’an 2:47 (Al-Baqarah); Qur’an 2:122 (Al-Baqarah).

ولد الولد:

وقوله تعالى: (يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ) دليل على أن ولد الولد وإن أسفل، لا يزول عن اسم البنوة، إذ لا نشك أن من خوطب بهذا من بني إسرائيل أسباط أسباط إسرائيل بدرجات كثيرة، وقد سماهم الله بنيه.

وضع الشيء موضع غيره:

قوله تعالى: (وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ (٥٠) يعني - لا محالة - فرقنا بآبائكم، ومن أنتم نسلهم، وهم ينظرون، إذ كان من خوطب بهذا في زمن رسول الله - صلى الله عليه وسلم - لم يشهد ذلك، ولا نظر إليه بعينه، وهذا من سعة لسان العرب، ووضعهم الشيء موضع غيره إذا فهمه السامع بالإشارة، إلى المعنى وفيه حجة للحسن البصري حيث قال: “ خطبنا عتبة ابن غزوان - وا يكن لحقه ة! انما عنى أنه خطب أهل البصرة، وهو بصري - ” وخطبنا ابن عباس “، ولم يحضر خطبته، لأنه كان بسجستان أيام ولي ابن عباس البصرة، فعنى أنه خطب أهل بلده، ولم يكن كاذبا في قوله وكذلك

cause he was in Sijistan during the period when Ibn ʿAbbas governed Basra. He meant that he addressed the people of his town, and he was not lying in what he said. Likewise,[46][47]

L1136–1137 His saying, "Then you took the calf," means: your fathers took it.[48]

L1138

L1139–1143 And His saying: "And when you said, 'O Moses, we will never believe you until we see God openly,' the thunderbolt seized you while you looked on. (55) Then We raised you after your death." They are, necessarily, their fathers and those from whom they descend, since those were the ones struck by the thunderbolt and raised after death. What confirms this—although there is no doubt about it—is that, after completing the statement and mentioning the manna and the quails, He said: "Eat of the good things We have provided you. They did not wrong Us, but they were wronging themselves. (57)" Thus He returned to mentioning their fathers, those among whom everything He mentioned had taken place.[49][50]

L1144–1145 Repetition in Arab Speech:

L1146

L1147–1148 His saying, exalted is He: "Establish prayer, give alms, and bow with those who bow. (43)" This refutes anyone who claims that Arab speech contains neither repetition nor emphasis, and that each expression in it necessarily

قوله: (ثُمَّ اتَّخَذْتُمُ الْعِجْلَ) أي: اتخذه آباؤكم.

وقوله: (وَإِذْ قُلْتُمْ يَا مُوسَى لَنْ نُؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّاعِقَةُ وَأَنْتُمْ تَنْظُرُونَ (٥٥) ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ) هم - لا محالة - آباؤهم ومن هم من نسله، إذ هم المصابون بالصاعقة، والمبعوثون بعد الموت، وما يحقق ذلك - وإن كان لا شك فيه - أنه قال بعد تمام الكلام وذكر المن. والسلوى: (كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ (٥٧) فرجع إلى ذكر آبائهم، ومن كان كل ما ذكره حادثا فيهم.

تكرير في كلام العرب:

قوله تعالى: (وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ (٤٣) . رد على من يزعم أن العرب ليس في كلامها تكرير ولا تأكيد، وأن كل لفظة لها تقتضي معنى مفردا، وأراه تبارك وتعالى قد ذكر الركوع على الانفراد، وهو - لا محالة - داخل في الصلاة.

[46] **Translator's note (L1135):** The text وا يكن لحقه ة! is visibly corrupt. 'Although he had not lived to meet him' renders the probable intended sense, apparently ولم يكن لحقه; the stray ة cannot be meaningfully translated. The quotation marks and dashes are also disordered in the supplied text.

[47] **Qur'an references (L1132):** Qur'an 2:50 (Al-Baqarah).

[48] **Qur'an references (L1137):** Qur'an 2:51 (Al-Baqarah); Qur'an 2:92 (Al-Baqarah).

[49] **Translator's note (L1140):** The wording concerning descent is syntactically awkward; the reference is to the ancestors of those being addressed. The final reference to manna continues in the next segment.

[50] **Qur'an references (L1139):** Qur'an 2:55 (Al-Baqarah); Qur'an 2:56 (Al-Baqarah); Qur'an 2:57 (Al-Baqarah); Qur'an 7:160 (Al-A'raf).

conveys a distinct meaning. Yet I see that He, blessed and exalted is He, has mentioned bowing separately, although it is necessarily included in prayer.[51]

L1149–1152 The Meaning of Ẓann: In His saying: “Those who think that they will meet their Lord and that to Him they will return. (46)” There is evidence that ẓann is among the words bearing opposite meanings: it can mean certainty or doubt. Here it means certainty, because this is praise of the humble.[52][53]

L1153–1155 The reading of His saying, “Indeed, the cattle seem alike to us,” with a u-vowel on the hāʾ, as a future-tense verb, is better than the reading with an a-vowel on it, as a past-tense verb. For if it were the latter, it would have been—and God knows best—tashābahat, with a tāʾ, because the noun precedes it.[54][55][56]

L1156 Although giving it an a-vowel, with the verb agreeing with the grammatical form of ‘cattle,’ is permissible, giving it a u-vowel is better for the reason we have mentioned. Thereafter, it does you no harm whether you double the shīn or leave it undoubled; doubling it is preferable to me.

L1157

L1158 His saying: “It is a cow that is not broken to work.”[57]

L1159 This is an argument for those who say that adjectives describing a feminine

معنى الظن: في قوله: (الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُو رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ (٤٦) . دليل على أن الظن من الأضداد: يكون بمعنى اليقين والشك، وهو هاهنا يقين لأنه مدح للخاشعين.

والقراءة في قوله: (إِنَّ الْبَقَرَ تَشَابَهَ عَلَيْنَا) برفع الهاء على الفعل المستقبل أحسن منها بفتحها على الماضي، إذ لو كان كذلك لكان - والله أعلم - تشابهت بالتاء لتقدم الاسم عليها.

وإن كان فتحها على أن تحمل الفعل على لفظ البقر جائزا، فرفعها أحسن لما ذكرنا، ثم لا يضرك ثقلت الشين أو خففتها والتثقيل أحب إلي.

قوله: (إِنَّهَا بَقَرَةٌ لَا ذَلُولٌ)

حجة لمن قال: إن ما كان من أوصاف المؤنث على وزن فعول فهو بغير هاء، كقولهم: امرأة صبور وشكور.

[51] **Qur’an references (L1147):** Qur’an 2:43 (Al-Baqarah).

[52] **Translator’s note (L1151):** “Think” renders yaẓunnūna, whose capacity to express either certainty or doubt is the subject of the following discussion.

[53] **Qur’an references (L1150):** Qur’an 2:46 (Al-Baqarah).

[54] **Translator’s note (L1153):** The quotation is written with the past-tense form tashābaha, while the author prefers a reading construed as a future or imperfect verb, ending in -hu. His discussion of alternative readings should not be taken as a correction of the supplied quotation.

[55] **Translator’s note (L1155):** Tashābahat is the feminine singular past-tense form; the tāʾ discussed here is its final feminine marker.

[56] **Qur’an references (L1153):** Qur’an 2:70 (Al-Baqarah).

[57] **Qur’an references (L1158):** Qur’an 2:71 (Al-Baqarah).

noun, when formed on the pattern faʿūl, take no hāʾ, as in their expressions ‘a patient woman’ and ‘a thankful woman.’[58]

L1160

L1161 His saying: “So We said, ‘Strike him with part of her.’”[59]

L1162 He referred the pronoun—God knows best—to the dead man, and did not refer it to the soul.[60]

L1163

L1164 His saying: “Then your hearts hardened after that, so that they were like stones, or harder still.”[61]

L1165–1167 This does not express doubt, because God, exalted is He, does not doubt. How could He doubt concerning something whose creator He is and which He moves from one condition to another? Rather—God knows best—it follows the way Arabs speak in such expressions, since the Quran was revealed in their tongue.

L1168–1169 Some of the earlier scholars used to maintain that, in this statement and in His saying, “And We sent him to a hundred thousand, or more, (147)” and in similar statements, ‘or’ has the force of ‘and,’ or means ‘rather,’ as though He were saying ‘and harder still’ and ‘and more.’ What we have said is preferable to me, though both are good. Better in meaning than either is that their being like stones draws their attention to the hardness of stone that they know, while “or harder still” concerns what God knows and they do not. God, exalted is He, knows it best.[62]

L1170

L1171 His saying: “A group of them used to hear the speech of God, then distort

[58] **Translator’s note (L1159):** The examples use ṣabūr and shakūr without the feminine ending conventionally called hāʾ, written tāʾ marbūṭa.

[59] **Qur’an references (L1161):** Qur’an 2:73 (Al-Baqarah).

[60] **Translator’s note (L1162):** The grammatical distinction is between masculine al-mayyit, ‘the dead man,’ and feminine al-nafs, ‘the soul’ or ‘person.’

[61] **Qur’an references (L1164):** Qur’an 2:74 (Al-Baqarah).

[62] **Qur’an references (L1168):** Qur’an 37:147 (As-Saffat); Qur’an 2:74 (Al-Baqarah).

قوله: (فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا)

رده - والله أعلم - على الميت ولم يرده على النفس.

قوله: (ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً)

ليس بشك، لأن الله تعالى لا يشك، وكيف يشك بشيء هو خالقه وناقله من حال إلى حال ولكنه - والله أعلم - على ما تتكلم به العرب من نحو ذلك، إذ القرآن نازل بلسانهم.

وكان بعض المتقدمين يزعم أن هذا وقوله: (وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ (١٤٧) وأشباههما " أو " فيه بمنزلة الواو، أو بمعنى "بل"، كأنه يقول: " وأشد قسوة " " ويزيدون " وما قلناه أحب إلي وكلاهما حسن، وأحسن منهما معنى أن تكون كالحجارة، تنبيها لهم بما يعرفون من قسوة الحجر، ويكون (أَوْ أَشَدُّ قَسْوَةً) بما يعرفه الله دونهم والله تعالى أعلم به.

قوله: (وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ)

it after they had understood it."[63]

L1172–1174 This is evidence that the servants' utterances of the Quran are uncreated, because they necessarily used to hear it from someone other than Him, yet He attributed it to Himself.

L1175

L1176–1177 His saying: "And among them are unlettered people who do not know the Scripture except as wishes, and they do nothing but conjecture. (78)" Here ẓann means doubt. Its bearing opposite meanings has thus been established, since the Quran attests both meanings.[64][65]

L1178–1180 If it is said, 'What, then, is the reason for condemning them for being unlettered, when being unlettered is one of the descriptions of God's Messenger, may God bless him and grant him peace?' The answer is: He did not condemn them for it on the grounds that it is blameworthy in itself. Rather, in his case it manifests a sign of prophethood: that he retained the whole revelation, through the power of retention with which he was supported and the protection from forgetting granted him in His saying, "We shall make you recite, and you shall not forget, (6)" while he was unlettered.[66]

L1181–1186 This also provides evidence for what we have said: two things may share a name while differing in meaning. If every attribute found in someone who is not a prophet were impermissible in a prophet, there could be no prophet among humankind, since prophets are equal to others in eating, drinking, sleeping, sexual intercourse, and all the other human attributes. Do you not see that God, blessed and exalted is He, condemned the unbelievers when they objected to His sending a messenger who possessed some of their attributes, such as eating food and walking in the markets? He said: "And they said, 'What is the matter with this messenger, eating food and walking in the markets?'" Then, at the conclusion of the statement, He said: "See

[63] **Qur'an references (L1171):** Qur'an 2:75 (Al-Baqarah).

[64] **Translator's note (L1176):** Amāniyya, rendered 'wishes,' can also mean recitations; the passage does not explicitly settle that ambiguity.

[65] **Qur'an references (L1176):** Qur'an 2:78 (Al-Baqarah).

[66] **Qur'an references (L1178):** Qur'an 87:6 (Al-A'la).

دليل على أن ألفاظ العباد بالقرآن غير مخلوقة، لأنهم - لا محالة - كانوا يسمعون من غيره، وقد أضافه إلى نفسه».

قوله: (وَمِنْهُمْ أُمِّيُّونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِيَّ وَإِنْ هُمْ إِلَّا يَظُنُّونَ (٧٨) فالظن بمعنى الشك، وقد صح التضاد فيه لشهادة القرآن بكلا المعنين.

فإن قيل: فما وجه ذمهم بالأمية، والأمية من نعت رسول الله صلى الله عليه وسلم، قيل: لم يذمهم بها، لأنها مذمومة في نفسها، بل فيها ظهور أمارة النبوة له، أن يكون وعى الوحي كله بما أيد من الحفظ وعصم من النسيان بقوله: (سَنُقْرِئُكَ فَلَا تَنْسَى (٦) وهو أمي.

وفيه أيضا دليل على ما قلناه: إن الشيئين قد يتفقان في الاسم، ويختلفان في المعنى، ولو كان كل صفة تكون في غير نبي لا يجوز أن تكون في نبي، لما جاز أن يكون في البشرية نبي، إذ هم مساوون لهم في الأكل والشرب والنوم والجماع، وسائر أوصاف البشر، ألا ترى أن الله تبارك وتعالى ذم الكفار حيث أنكروا بعثه رسولا فيه بعض صفاتهم، من أكل الطعام والمشي في الأسواق فقال: (وَقَالُوا مَالِ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ) ثم قالت في تمام الكلام: (انْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا (٩) ، فأعد هذا القول منهم ضلالاً وقال في موضع آخر: (وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَى إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا (٩٤)

how they have drawn comparisons for you, and so have gone astray and cannot find a way. (9)" Thus He counted this statement of theirs as error. And He said elsewhere: "Nothing prevented people from believing when guidance came to them except that they said, 'Has God sent a human being as a messenger?' (94)" He presented all these statements of theirs, rejected the comparisons they made, and declared that messengers are not harmed by others sharing some of their attributes, since they alone possess prophethood, in which there is no sharing.[67][68][69]

Buying and Selling Copies of the Quran:

L1187

L1188

L1189–1194 His saying: "Woe, then, to those who write the Scripture with their own hands, then say, 'This is from God,' to obtain a small price for it. Woe to them for what their hands have written, and woe to them for what they earn. (79)" This supports the position of those who permit buying and selling copies of the Quran, since the threat from Him, majestic and exalted is He, falls upon those who attribute to Him what they have fabricated in it, and who claim that He has revealed what He has not sent down, so as to pursue, through earning from it, a course aimed at overthrowing the books of truth that God has revealed. The threat does not fall upon earning as opposed to fabrication, for if earning through selling the Torah were forbidden, their fabrication would not have found a market through the ways they earned from it.[70][71]

[67] **Translator's note (L1184):** The supplied qālat is a feminine verb, unexpectedly following references to God; it appears to be a transcription error for qāla, 'He said.' The supplied fa-aʿadda is also awkward; 'counted' reflects its apparent intended sense.

[68] **Translator's note (L1186):** The supplied qaddama means 'presented' or 'put forward.' Although 'condemned' might fit the argument more readily, the supplied wording has been retained.

[69] **Qur'an references (L1181):** Qur'an 25:7 (Al-Furqan); Qur'an 17:48 (Al-Isra); Qur'an 25:9 (Al-Furqan); Qur'an 17:94 (Al-Isra).

[70] **Translator's note (L1192):** The repeated fīhi, 'in it,' has an uncertain referent and makes the description of earning and overthrowing the revealed books syntactically awkward.

[71] **Qur'an references (L1189):** Qur'an 2:79 (Al-Baqarah).

قدم كل هذا من أقاويلهم، وأنكره من أمثالهم، وأخبر بأن الرسل لا يضرهم مشاركة من شاركهم في بعض صفاتهم، إذ انفردوا بالنبوة التي لا مشاركة فيها.

شرى المصاحف وبيعها:

قوله: (فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ (٧٩) . يؤيد قول من أجاز شرى المصاحف وبيعها: إذ الوعيد منه جل وعلا واقع على الناسبين إليه ما اختلقوا فيه، والمدعين عليه مالم ينزله، ليسلكوا فيه بالاكتساب مسلكا للإطاحة فيه بكتب الحق التي أنزل الله، لا أن الوعيد وقع على الاكتساب دون الاختلاق، إذ لو كان الاكتساب ببيع التوراة محرما، ما نفق اختلاقهم في وجوه مكاسبهم به.

L1195 This also provides evidence that books containing the falsehoods of unbelief and sorcery, and everything contrary to the truth, may not be bought or sold.

وفيه دليل: على أن الكتب المودعة أباطيل الكفر والسحر، وكل ما يخالفه الحق، لا يجوز الشرى والبيع فيها.

L1196

L1197–1202 And His saying: "And they said, 'The Fire will never touch us except for a numbered few days.' Say, 'Have you taken a covenant with God? Then God will never break His covenant. Or do you say about God what you do not know?' (80)" This refutes those who fix periods on their own initiative, according to their own discretionary judgment, since every fixing of a period for which there is no authoritative proof to act upon from Scripture, the Sunna, or consensus is a claim to something of which there is no knowledge on the part of the person fixing it, and is rejected, just as God rejected these people and invalidated their statement concerning what they claimed about the Fire touching them for a numbered few days. By the numbered days they meant the days during which they took the calf as an object of worship, which were forty days.[72]

وقوله: (وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ (٨٠) رد على المؤقتين من تلقاء أنفسهم باستحسانهم، إذ كل توقيت لا حجة فيه يعمل عليها من كتاب أو سنة أو إجماع، ادعاء مالا علم لمؤقته، ومردود عليه كرد الله على هؤلاء، وإبطال قولهم فيما ادعوه من مس النار لهم أياما معدودة، وأرادوا بالأيام المعدودة: الأيام التي اتخذوا فيها العجل وهي أربعون يوما.

L1203

L1204–1208 His saying: "Yes indeed! Whoever earns an evil deed and is encompassed by his sin—those are the inhabitants of the Fire; they will remain in it forever. (81)" This indicates that 'sin' here means associating partners with God, because of His saying, "And those who believe and do righteous deeds." This shows that the person earning the evil deed and encompassed by it has not believed. Since that is so, the Muʿtazila have no basis for their argument in His saying: "Repentance is not for those who do evil deeds until, when death comes to one of them, he says, 'I repent now,' nor for those who die as unbelievers. For those We have prepared a painful punishment. (18)" For the evil deeds here —God knows best—are kinds of unbelief.[73]

قوله: (بَلَى مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (٨١) ينبئ أن الخطيئة هاهنا: الشرك، لقوله: (وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ) فدل على أن الكاسب السيئة والمحاط به لم يؤمن، وإذا كان كذلك لم يكن للمعتزلة متعلق بقوله: (وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّى إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ أُولَئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا (١٨) . لأن السيئات هاهنا - والله أعلم - أنواع الكفر.

L1209–1210 There is nothing in His saying, "nor for those who die as unbelievers," to indicate that those who committed the evil deeds were not unbelievers, because its meaning—God knows best—is that whoever among them makes

وليس في قوله: (وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ) ما يدل على أن أصحاب السيئات لم يكونوا كفارا، لأن معناه - والله أعلم - أن من قال هذا القول منهم عند الموت، فيوشك، ولم يقل: " له عذاب أليم ".

[72] **Qur'an references (L1197):** Qur'an 2:80 (Al-Baqarah).
[73] **Qur'an references (L1204):** Qur'an 2:81 (Al-Baqarah); Qur'an 4:18 (An-Nisa).

this statement at death, then it is likely … And He did not say, ‘For him there is a painful punishment.’[74][75]

L1211

L1212 His saying: “Do you then hope that they will believe you, when a group of them used to hear the speech of God?”[76]

L1213–1214 This is clear evidence that the Quran is uncreated, that the Torah is uncreated, and that it is not a representation. All this is encompassed by its attribution to God, although they did not hear it from God’s Messenger—may God bless him and grant him peace.[77]

L1215 If the Quran were not uncreated in all its aspects, He would have said—God knows best—‘until he hears something like the speech of God,’ or ‘a representation of the speech of God,’ or ‘a recitation of the speech of God.’ Since He said ‘the speech of God,’ He invalidated all of that. Whoever claims any of those things contradicts God, exalted is He, and his statement is rejected.[78]

L1216 Similar to it is: “And if any of the polytheists seeks your protection, grant him protection until he hears the speech of God.”[79]

L1217–1220 And He said, reporting about al-Walīd ibn al-Mughīra: “Then he turned away and grew arrogant. (23) And said, ‘This is nothing but sorcery handed down. (24) This is nothing but the speech of mortals.’ (25)” Thus He refuted his statement that it was the speech of mortals; it therefore cannot be the speech of a mortal under any circumstances.[80]

قوله: (أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ)

دليل واضح على أن القرآن غير مخلوق، وأن التوراة غير مخلوقة، وأنه ليس بحكاية، قد جمع كل هذا الإضافة إياه إلى الله، وهم لم يسمعوه من رسول الله - صلى الله عليه وسلم -.

فلو لم يكن القرآن بجميع جهاته غير مخلوق لقال - والله أعلم -: حتى يسمع مثل كلام الله أو حكاية كلام الله، أو قراءة كلام الله، فلما قال: كلام الله، أبطل كل ذلك، فمن ادعى شيئا منه خالف الله تعالى، وكان قوله مردودا.

ومثله: (وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ) .

وقال إخبارا عن الوليد بن المغيرة: (ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ (٢٣) فَقَالَ إِنْ هَذَا إِلَّا سِحْرٌ يُؤْثَرُ (٢٤) إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ (٢٥) فرد عليه ما قال: إنه قول البشر، فلا يكون قول بشر على شيء من الأحوال.

[74] **Translator’s note (L1210):** The supplied text is apparently defective: fa-yūshiku, ‘then it is likely’ or ‘then he is about to,’ lacks the complement needed to complete its meaning. The ellipsis marks this textual incompleteness; no missing argument has been supplied.

[75] **Qur’an references (L1209):** Qur’an 4:18 (An-Nisa).

[76] **Qur’an references (L1212):** Qur’an 2:75 (Al-Baqarah).

[77] **Translator’s note (L1214):** ‘Representation’ renders ḥikāya, a technical term here for speech reproducing or representing divine speech.

[78] **Translator’s note (L1215):** ‘Until he hears’ anticipates the Quranic quotation supplied in the next segment, rather than repeating the wording of the earlier quotation.

[79] **Qur’an references (L1216):** Qur’an 9:6 (At-Tawbah).

[80] **Qur’an references (L1217):** Qur’an 74:23 (Al-Muddaththir); Qur’an 74:24 (Al-Muddaththir); Qur’an 74:25 (Al-Muddaththir).

والوليد لم يسمعه إلا من رسوله الله - صلى الله عليه وسلم - أو من أصحابه، وكلهم بشر وألسنتهم ألسنة البشر، وهو بين.

فإن احتج محتج بقوله: (إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ (٤٠) ، قيل: لا يجوز أن ينفى على البشر، ويثبت للملك، لأن الملك تلفظ فيه كما تلفظ البشر به.

فإذا نفاه عن البشر كان عن الملك أيضا منفيا، وإذا كان ذلك كذلك لم يكن وجهه - والله أعلم - إلا أنه قول جاء به الرسول الكريم من عند الله، وهو قوله الله لا قوله، فأضيف إليه على معنى أنه الآتي به، وهذا مثل قوله (وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا إِنَّا مُهْلِكُو أَهْلِ هَذِهِ الْقَرْيَةِ إِنَّ أَهْلَهَا كَانُوا ظَالِمِينَ (٣١) قَالَ إِنَّ فِيهَا لُوطًا قَالُوا نَحْنُ أَعْلَمُ بِمَنْ فِيهَا لَنُنَجِّيَنَّهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ (٣٢) . وأضيف الإهلاك والإنجاء إليهم، وإنما هو المهلك والمنجي، ولكنه لما كانوا هم الجائين به من عنده بهذا الإهلاك والإنجاء - أضيف إليهم.

وقال الله لمريم: (أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ) .

والله هو الواهب لا محالة.

L1221 Al-Walīd heard it only from God's Messenger—may God bless him and grant him peace—or from his companions. All of them were mortals, and their tongues were mortal tongues. This is plain.[81]

L1222–1223 If someone adduces His saying, "It is indeed the speech of a noble messenger, (40)" as an argument, the answer is: It is not permissible for it to be denied of human beings and affirmed of the angel, since the angel uttered it just as human beings uttered it.[82]

L1224–1227 Thus, if He denied it of human beings, it was also denied of the angel. That being so, its meaning—and God knows best—can only be that it is speech which the noble messenger brought from God. It is God's speech, not his own; it was therefore attributed to him in the sense that he was the one who brought it, This is like His saying: "And when Our messengers came to Abraham with the good tidings, they said, 'We shall destroy the inhabitants of this town; its inhabitants have indeed been wrongdoers.' (31) He said, 'Lot is in it.' They said, 'We know better who is in it. We shall certainly save him and his family, except his wife; she was among those who remained behind.' (32)" Destruction and deliverance were attributed to them, whereas He alone is the one who destroys and delivers. But because they were the ones who came from Him bringing this destruction and deliverance, these were attributed to them.[83][84]

L1228 And God said to Mary: "I am the messenger of your Lord, so that I may grant you."[85][86]

L1229 Yet God is assuredly the giver.

[81] **Translator's note (L1221):** The supplied rasūlihi Allāh is grammatically irregular and appears to be a transcription error for rasūl Allāh, 'God's Messenger.'

[82] **Qur'an references (L1222):** Qur'an 69:40 (Al-Haqqah); Qur'an 81:19 (At-Takwir).

[83] **Translator's note (L1224):** The wording قوله الله is grammatically irregular; the translation takes it in the apparent intended sense of قول الله, 'God's speech.'

[84] **Qur'an references (L1224):** Qur'an 29:31 (Al-'Ankabut); Qur'an 29:32 (Al-'Ankabut).

[85] **Translator's note (L1228):** The source attributes the words directly to God, although in the Quranic passage they are spoken to Mary by the messenger. The attribution and the incomplete quotation are preserved.

[86] **Qur'an references (L1228):** Qur'an 19:19 (Maryam).

وكقوله في عيسى عليه السلام: (أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ) والله الخالق على الحقيقة، كذلك (إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ (٤٠) وهو قول الله على الحقيقة، وأضيف إلى الرسول المجيء به.

تسمية الشيء باسم الغير إذا كان منه بسبيل

قوله: (وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ) .

حجة: لمن يسمي الشيء باسم غيره إذا كان منه بسبيل، إذ الأنفس في هذا الموضع أهل دينهم لا ذات أنفسهم، لأنهم جنس واحدة يتولد بعضهم من بعض، يبين ذلك قوله (ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِنْكُمْ مِنْ دِيَارِهِمْ) فلو كان المراد بهذا الخطاب ذات أنفسهم لم يكن في إخراج غيرهم ما ينقض ميثاقهم المأخوذ عليهم في ترك إخراج أنفسهم.

الرد على المرجئة:

قوله: (وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا نُؤْمِنُ بِمَا أُنْزِلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ) رد على المرجئة، إذ المتمسكون بدين موسى - صلى الله عليه وسلم - قبل إنزال الفرقان كانوا مستكملي الإيمان عندهم. وقد سماهم الله تبارك وتعالى بترك الإيمان بالقرآن، والاقتصار على الإيمان بالتوراة - كفارا.

L1230–1233 And like His saying concerning Jesus, peace be upon him: “I create for you out of clay,” whereas God is the creator in the true sense. Likewise: “It is indeed the speech of a noble messenger.” (40) It is God’s speech in the true sense, and it was attributed to the messenger because he brought it.[87][88]

L1234 Naming a Thing by the Name of Another When It Has a Connection with It

L1235 ---

L1236 His saying: “And when We took your covenant: ‘You shall not shed your own blood, nor expel yourselves from your homes.’”[89]

L1237–1240 This is an argument for those who name a thing by the name of another when it has a connection with it, since “yourselves” here means the people of their religion, rather than their very own persons, because they are a single kind, some descended from others. This is made clear by His saying: “Then here you are, killing yourselves and expelling a group of your own people from their homes.” Had their very own persons been intended by this address, their expulsion of others would not have violated the covenant taken from them to refrain from expelling themselves.[90]

L1241 **Refutation of the Murji’a:**

L1242 ---

L1243–1244 His saying: “And when they are told, ‘Believe in what God has sent down,’ they say, ‘We believe in what was sent down to us,’ while they disbelieve in what is beyond it, although it is the truth, confirming what they have,” is a refutation of the Murji’a, since, according to them, those who adhered

[87] **Translator’s note (L1233):** The phrase وأضيف إلى الرسول المجيء به is syntactically awkward; the translation follows the explanation of attribution given in the preceding passage.

[88] **Qur’an references (L1231):** Qur’an 3:49 (Ali ’Imran); Qur’an 69:40 (Al-Haqqah); Qur’an 81:19 (At-Takwir).

[89] **Qur’an references (L1236):** Qur’an 2:84 (Al-Baqarah).

[90] **Qur’an references (L1237):** Qur’an 2:85 (Al-Baqarah).

to the religion of Moses—may God bless him and grant him peace—before the Criterion was sent down possessed complete faith. Yet God, blessed and exalted, called them unbelievers for failing to believe in the Quran and confining themselves to belief in the Torah.[91]

L1245 The belief in the Quran to which they were called must, according to the Murji'a, either be added to the foundation of faith or be nonexistent among the religious ordinances. If it is added to the foundation of faith, this overturns their position concerning what they rejected of its humiliation and their denial that it increases.[92]

L1246–1248 And if it is treated as following the course of the religious ordinances, they do not call any of the religious ordinances faith, whereas God Most High has called it faith in this verse. Nor do they call someone who abandons a religious ordinance an unbeliever, whereas God has called someone who does not believe in the Quran an unbeliever in this verse.

L1249 ## An Argument against the Jahmiyya:

L1250

L1251–1253 His saying, exalted is He: "Say: Whoever is an enemy to Gabriel," up to His saying: "Then God is indeed an enemy to the unbelievers." (98) This is an argument against the Jahmiyya and the Mu'tazila, because He describes Himself as having enmity toward those unbelievers who show enmity toward Him, His angels, and His messengers. This is precisely what they deny most vehemently.[93]

L1254 ## Refutation of the Qadariyya:

L1255

[91] **Qur'an references (L1243):** Qur'an 2:91 (Al-Baqarah).

[92] **Translator's note (L1245):** The supplied معدوما means 'nonexistent,' but the argument appears to require معدودا, 'counted,' yielding 'counted among the religious ordinances.' The supplied reading is retained. The word تخزية means 'humiliation' or 'disgracing' and is obscure here. A possible intended reading is تجزئة, 'division into parts,' which would suit the argument about faith increasing, but the text has not been silently corrected.

[93] **Qur'an references (L1251):** Qur'an 2:97 (Al-Baqarah).

وليس يخلو ما دعوا إليه من الإيمان بالقرآن، من أن يكون عند المرجئة مضافا إلى أصل الإيمان، أو معدوما في عداد الشرائع، فإن كان مضافا إلى أصل الإيمان فهو نقض لقولهم فيما أنكروه من تخزية ونفي الزيادة فيه.

وإن كان سلوكا به سبل الشرائع فهم لا يسمون شيئا من الشرائع إيمانا وقد سماه الله تعالى في هذه الآية، إيمانا، ولا يسمون تارك شريعة كافرا، وقد سمى الله من لا يؤمن بالقرآن في هذه الآية كافرا.

حجة على الجهمية:

قوله تعالى: (قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ) إلى قوله (فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ (٩٨) حجة على الجهمية والمعتزلة: لوصفه نفسه بعداوة من يعاديه، وملائكته ورسله، من الكفار، وهذا هو الذي ينكرونه أشد الإنكار.

الرد علي القدرية:

L1256–1259 His saying: “So they learn from the two of them that by which they separate a man from his wife; yet they harm no one by it except with God’s permission,” establishes our position in refutation of the Qadariyya, because the act of causing separation through sorcery is attributed to them, while their ability to harm by it is denied except with His permission. This accords with our statement that committing an act of disobedience is attributed to the servant, while decreeing it is attributed to the Lord, Whoever believes in the separation but disbelieves in the permission has spared us the trouble of engaging with him; whoever believes in both has returned to our position on the matter.[94]

قوله: (فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ) مثبت مقالتنا في الرد على القدرية، لإضافة فعل التفرقة بالسحر إليهم ونفي ضرهم به إلا بإذنه، كقولنا: إن فعل المعصية منسوب إلى العبد وقضاءها إلى الرب، فمن آمن بالتفرقة وكفر بالإذن كفانا مؤنة الاشتغال به ومن آمن بهما رجع إلى قولنا فيه.

L1260 On Divine Enablement

في التوفيق

L1261

L1262 And His saying: “Many of the People of the Book wish they could turn you back into unbelievers after your faith, out of envy arising from their own selves, after the truth has become clear to them.”[95]

وقوله: (وَدَّ كَثِيرٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِنْ عِنْدِ أَنْفُسِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ) .

L1263 This is clear evidence, for anyone who reflects on it, that deprivation of divine enablement held them back from faith, since they envied others for it and its truth had become clear to them. For it is impossible that they should envy others for something they consider false while possessing, as they claim, something better than it. This cannot escape anyone with discernment. For if they had power over themselves to move toward the truth they recognized in the possession of others, they would, by hastening to it, have spared themselves the suffering of envy, which yields nothing but regret and the anguish of rage.

دليل واضح لمن تدبره أن حرمان التوفيق أقعدهم عن الإيمان لما حسدوا عليه غيرهم وتبين لهم حقيقته، إذ محال أن يحسدوا غيرهم على ما هو باطل عندهم وفي أيديهم بزعمهم ما هو خير منه. هذا ما لا يذهب على مميز، إذ لو كانوا قادرين على أنفسهم أن يخرجوا إلى ما عرفوه من الحق في أيدي غيرهم لاستغنوا بالتعجيل إليه عن مقاساة الحسد الذي لا يحصل إلا على التحسر ومضض الغيظ.

L1264–1267 What we may discuss without fearing that it constitutes encroachment upon His knowledge, contradiction of His Book, or denial of His revelation is that divine enablement is not a right they have against God, such that He would be wronging them by withholding it from them. Rather, it is a gracious favor which He bestows upon whom He wills and withholds from whom He wills.

والذي يجوز لنا أن نتكلم فيه، ولا نرهب أن يكون مزاحمة في علمه، ولا نقضا لكتابه وجحودا بوحيه - أن التوفيق ليس بحق لهم عند الله فيكون ظالما لهم بمنعه عنهم، بل هو تفضل ينعم به على من يشاء ويحجبه عمن يشاء، والقرآن يشهد لنا بذلك في غير موضع في هذه السورة، وفي سورة آل عمران في قوله: (يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ) فلا يجوز لنا أن نقول في إضلال من أضل أكثر من التسليم له، والإيمان بما أنزل في كتابه

[94] **Qur’an references (L1256):** Qur’an 2:102 (Al-Baqarah).
[95] **Qur’an references (L1262):** Qur’an 2:109 (Al-Baqarah).

وتصديقه بما لا نعرف حقيقة علمه كما عرفنا حقيقة علم التوفيق كيف حجب عن غير أهله، وهذا الذي يتصور في عقول القدرية من أن إضلالهم والقضاء عليهم بما أمروا خلافه ثم يعاقبون عليه - ظلم توسوس به اللعين إليهم وإلينا.

لكن نقول: إن علمنا بعداوته إلينا يحول بيننا وبين أن نعمل عليه وتكذيبنا بالقرآن إن قلنا بمقالتهم يورطنا فيما هو أعظم من تصور ما لا يضرنا جهله في عقولنا، إذ ليس هو بأمر ولا نهي نحتاج إلى معرفتهما لندين الله بهما، والذي نحتاج إليه في أصل إيماننا بالخالق هو: علمنا بأنه عادل في جميع جهاته، غير جائز على أحد من خلقه، والمتصور في عقولنا من ذلك ليس بمحيل إمكانه في عدله بل عقولنا لنقصانها إذ هي مخلوقة، ونحن مخلوقون - تعجز عن إدراك علم الخالق المنزه عن النقصان، ولو جاز لنا أن نرد مالا تحمله عقولنا، ولا تتسع له صدورنا، ولا نسلم فيه للقرآن ولما جاء رسول الله، صلى الله عليه وسلم، به من البيان - لسلكنا بأنفسنا طريق السدى ومن لا يؤمر ولا ينهى، ولكان الرسول غير مبعوث إلينا والتنزيل غير نازل فينا، وهذا خروج من الإسلام، بل خروج من العبودية وجحود بالربوبية.

The Quran bears witness for us to this in more than one place in this surah, and in Surat Al ʿImran, in His saying: “He singles out for His mercy whom He wills.” Thus, concerning His leading astray those whom He leads astray, we may say no more than that we submit to Him, believe in what He has sent down in His Book, and affirm His truthfulness concerning that whose true nature we do not know, as we have come to know the true nature of divine enablement and how it was withheld from those unworthy of it. The notion that takes shape in the minds of the Qadariyya—that His leading them astray and decreeing for them what they were commanded to do the opposite of, and then their being punished for it, is injustice—is something the accursed one whispers to them and to us.[96][97]

L1268–1270 But we say: Our knowledge of his enmity toward us prevents us from acting upon it. Were we to adopt their position, our denial of the Quran would embroil us in something graver than forming in our minds a conception of something whose being unknown does us no harm. For it is neither a command nor a prohibition that we need to know in order to worship God in accordance with them. What we need for the foundation of our faith in the Creator is our knowledge that He is just in every respect, unjust toward none of His creatures. The conception of this that forms in our minds does not render its possibility within His justice impossible. Rather, our minds, because of their deficiency—for they are created, and we too are created—are incapable of comprehending the knowledge of the Creator, who is free of deficiency. If we were permitted to reject what our minds cannot bear and our hearts cannot encompass, and to withhold our submission in it to the Quran and to the clarification brought by the Messenger of God, may God bless him and grant him peace, we would thereby take the path of those left without purpose, who are neither commanded nor forbidden; the Messenger would not have been sent to us, and the revelation would not have been sent

[96] **Translator’s note (L1267):** The wording حقيقة علمه and حقيقة علم التوفيق is compressed and awkward. The translation understands it as knowledge of the true nature of these matters.

[97] **Qur’an references (L1264):** Qur’an 2:105 (Al-Baqarah); Qur’an 3:74 (Ali ’Imran).

down among us. This is a departure from Islam—indeed, a departure from servitude and a denial of lordship.[98]

L1271 Can any rational person regard honoring his Lord as consisting in contradicting His Book and encroaching upon His knowledge? We have demonstrated in more than one place in our book that God—majestic and exalted—has sent down in His Book what He has reported concerning His leading astray those whose straying He attributed to Himself, while describing Himself as the opposite of unjust and declaring that He wrongs no one by so much as an atom's weight. If these people consider honoring Him to consist in declaring Him untruthful, we consider it to consist in affirming His truthfulness.

وهل يجوز لعاقل أن يعد تعظيم ربه في خلاف كتابه والمزاحمة في علمه، وقد دللنا في غير موضع من كتابنا على أن الله - جل وتعالى - قد أنزل في كتابه ما أخبر به عن إضلال من نسب ضلاله إليه، ووصف نفسه بضد الجور وأنه لا يظلم أحدا مثقال ذرة، فإن كان القوم يعدون تعظيمه في تكذيبه فنحن نعده في تصديقه.

L1272 Indeed, we consider declaring Him untruthful—exalted is His majesty—to be explicit unbelief about which there is no ambiguity. If they say, 'We do not declare Him untruthful, but this is an addition to His Book, which God did not send down to His Prophet,' they have demolished Islam and departed from the position of the community, both those who follow received teaching and those who introduce innovations. For their unqualified affirmation is established: everything contained between the two covers was sent down from the All-Merciful.

بل نعد تكذيبه - جل جلاله - من الكفر الصريح الذي لا التباس فيه. وإن قالوا: لا نكذبه ولكن هذا مزيد في كتابه ولم ينزله الله على نبيه - هدموا الإسلام، وخرجوا من قول الجماعة، متبعهم ومبتدعهم، إذ إطلاقهم موجود على أن جميع ما حواه الدفتان نازل من عند الرحمن.

L1273–1275 The Qadarite is told: If you have denied this of Him—majestic and exalted—and counted this as declaring His transcendence because you conceive of it as the opposite of justice, and because you cannot arrive at the reason by which you could place it on the path of truth that indicates justice, in a way your mind accepts and your soul does not recoil from, then what reason, in your view, has required washing the entire body because of the emission of semen, but has not required it because of the discharge of excrement, although excrement is filthier and more foul-smelling than semen? What has required the dawn prayer to consist of two units, the noon prayer of four, and the sunset prayer of three? What has required that the sunset and dawn

ويقال للقدري: إن كنت نفيت هذا عنه - جل وتعالى - وأعددته تنزيها من أجل أنه متصور عندك بضد العدل، وأنك غير واصل إلى العلة التي تسلك به سبيل الحق الدال على العدل من حيث يقبله عقلك، ولا تشمئز منه نفسك، فما العلة التي أوجبت عندك غسل جميع الجسد من خروج النطفة، ولم توجبه من خروج النجو، والنجو أنجس وأنتن منها. وما الذي أوجب أن يكون الفجر ركعتين، والظهر أربعا، والمغرب ثلاثا، وما الذي أوجب أن تترك المغرب والفجر في السفر على حالهما، وأبيحت الحطيطة في غيرهما وما الذي سوى بين دية الطفل الرضيع والشيخ الكبير، وأشباه هذا مما يطول الكتاب بذكره.

[98] **Translator's note (L1268):** The pronoun in 'his enmity' refers to 'the accursed one' in the preceding unit. The supplied غير جائز على أحد is anomalous in this context. The translation follows the apparent intended reading غير جائر على أحد, 'unjust toward none.'

prayers remain as they are during travel, while a reduction is permitted in the others? What has made the blood money for a nursing infant equal to that for an elderly man? And there are similar matters whose enumeration would make this book lengthy.

L1276–1279 And what is the reason for creating an unbeliever sound of body and sight, and a believer disabled and blind; a slave held in service, and a king possessed of power; and beasts created for the eating of tyrants and the riding of the disobedient? All of this takes shape in your mind as justice and the orderly disposition of judgment, while the decreeing of acts of disobedience alone takes the form of injustice, Or is all of it conceived in your mind in a single form, so that you bring it within the scope of your rejection and denial, saying that everything in which signs of injustice appear, as judged by your deficient intellect and your feeble experience, you declare your Lord free of, and obstinately dispute with your opponent over, without placing yourself in the position of servants who do not oppose God concerning His judgments on the basis of what takes shape in their imaginations, and who know that everything He has commanded, forbidden, sealed, and decreed is truth and justice, orderly and decisive, whether they understand it or not; that faith in it is obligatory, and acting upon it binding, without pondering its manner or recoiling at its varied forms, relying in this upon His saying: "And God judges; none can overturn His judgment."[99][100][101]

L1280–1282 A Claim: And in His saying, "And they said, 'None will enter Paradise unless they are Jews or Christians.' Those are their wishes. Say, 'Bring your demonstration, if you are truthful' (111)," there is evidence that everyone advancing a claim needs to substantiate it and establish a demonstration for it. Moreover, that demonstration is accepted only if it is derived from God—glorious and exalted is He—because of His saying in the verse preceding this

وما العلة في خلق كافر سوي بصير ومؤمن زمن أعمى، وعبد مخول، وملك مقتدر، وبهائم خلقت لأكل العتاة وركوب العصاة، ومتصور هذا كله عندك بصورة العدل وانتظام الحكم، وقضاء المعاصي وحده بصورة الجور، أم جميعه متصور في عقلك بصورة واحدة فتدخله تحت جحودك وإنكارك، وتقول: إن كل ما ظهرت فيه أمارات الجور بتمييز عقلك الناقص وبخبرتك الضعيفة، نزهت عنه ربك وكابرت عليه خصمك، ولم تضع نفسك موضع العبيد الذين لا يشاقون الله في الأحكام بما يتصور لهم في الأوهام، ويعلمون أن كل ما أمر ونهى وختم وقضى حق وعدل منتظم فصل، عرفوه أم لم يعرفوه، والإيمان به واجب، واستعماله لازم من غير فكر في كيفيته ولا اشمئزاز في تلونه، معولين فيه على قوله (وَاللَّهُ يَحْكُمُ لَا مُعَقِّبَ لِحُكْمِهِ) .

دعوى: وفي قوله: (وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَى تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ (١١١) دليل على أن كل مدعي دعوى، محتاج إلى تثبيتها وإقامة البرهان عليها، ثم لا يقبل ذلك البرهان، إلا أن يكون مأخوذا عن الله - جل وتعالى - لقوله في الآية التي قبل هذه حيث ادعى القوم أن لا تمسهم النار إلا أياما معدوة: (قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ (٨٠) .

[99] **Translator's note (L1276):** The unvocalized الحكم can mean 'judgment' or 'wisdom'; 'judgment' is used here. The expression عبد مخول is unusual; 'a slave held in service' takes مخول in the sense of being made another person's servant or possession.

[100] **Translator's note (L1279):** The supplied text reads "sealed"; "made binding" may have been intended, but the reading has been retained.

[101] **Qur'an references (L1276):** Qur'an 13:41 (Ar-Ra'd).

one, where those people claimed that the Fire would touch them only for a numbered few days: “Say, ‘Have you taken a covenant with God? Then God will never break His covenant. Or do you say about God what you do not know?’ (80).”[102][103]

L1283–1284 Thus He would not validate their claim except through a covenant for them held with Him, or a guarantee previously given by Him to them, so that doubt would have departed concerning its validity and would confirm it.[104]

L1285–1287 And in His saying, “All are obedient to Him (116),” there is evidence that “all” may be used with a predicate referring to a plurality or to a single entity. Here, the plural follows the meaning, whereas singular agreement follows the wording and the generic sense.

L1288 God—glorious and exalted is He—said in the surah of the Children of Israel: “Say, ‘Each acts according to his own disposition.’” Thus He put “acts” in the singular.[105]

L1289–1295 Purification: And in His saying, “And We charged Abraham and Ishmael: ‘Purify My House for those who circumambulate, those who remain there in devotion, and those who bow and prostrate’ (125),” there is, from the standpoint of jurisprudence, the point that mentioning purification does not indicate impurity in every instance, since we know with certainty that the House was not impure with the impurity of filth such that an order was given to cleanse it of that. Likewise, His command that someone in a state of major ritual impurity purify himself, in His saying, “And if you are in a state of major ritual impurity, purify yourselves,” does not indicate the removal of filth, since someone in a state of major ritual impurity does not become impure with the impurity of filth through the discharge of semen; nor does someone in a state of minor ritual impurity become impure through

فلم يصحح لهم دعواهم إلا بعهد لهم يكون عنده، أو ضمان يسبق منه لهم، ليكون الارتياب زايله عن صحتها ومحققا لها.

وفي قوله: (كُلٌّ لَهُ قَانِتُونَ (١١٦) دليل على أن “ كل ” يخبر بها عن الجميع وعن الواحد، فأما الجميع هاهنا فعلى المعنى، وأما التوحيد فعلى اللفظ والجنس.

قال الله - جل وعلا - في سورة بني إسرائيل: (قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ) فوحد“يعمل ”.

تطهير: وفي قوله: (وَعَهِدْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنْ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ (١٢٥) من جهة الفقه أن ذكر التطهير ليس بدال على النجاسة في كل موضع، إذ نحن على يقين من أن البيت لم يكن نجسا بنجاسة القذر فأمر بتطهيره منه، وكذلك أمره الجنب بالتطهر في قوله: (وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا) ليس بدال على إزالة قذر، إذ الجنب بخروج النطفة منه لا ينجس نجاسة الأقذار، ولا المحدث بخروج البول والغائط منه ينجس، وإنما يطهر أعضاء وضوئه، والجنب جميع بدنه استعبادا لا تطهير قذر، فليس لاعتلال من اعتل، واستدل على نجاسة الكلاب بقول رسول الله - صلى الله عليه وسلم - “ طهور إناء أحدكم إذا ولغ فيه الكلب أن يغسل سبع مرات ” معنى يعول عليه ويوجب أن يكون ذكر الطهور دالا على إزالة قذر حادث في الإناء بولوغ الكلب فيه، ونحن لا ننكر أن حكم التطهير واقع على إزالة الأقذار أيضا، ولكنا

[102] **Translator’s note (L1282):** The cited verse, 2:80, occurs earlier than 2:111, rather than immediately preceding it.

[103] **Qur’an references (L1280):** Qur’an 2:111 (Al-Baqarah); Qur’an 2:80 (Al-Baqarah).

[104] **Translator’s note (L1284):** The supplied wording is grammatically awkward: it appears to make “doubt” the subject both of departing and of confirming the claim. The intended sense seems to be that doubt is removed and the claim confirmed.

[105] **Qur’an references (L1288):** Qur’an 17:84 (Al-Isra).

the discharge of urine and feces. Rather, he purifies the parts washed in his ablution, while someone in a state of major ritual impurity purifies his entire body, as an act of servitude, not as cleansing from filth. Thus, the reasoning of someone who argues and adduces as evidence for the impurity of dogs the saying of the Messenger of God—may God bless him and grant him peace—"The purification of the vessel of any one of you, when a dog laps from it, is that it be washed seven times," has no meaning on which one can rely and which would require the mention of purification to indicate the removal of filth newly introduced into the vessel by the dog's lapping from it. We do not deny that the ruling concerning purification also applies to removing filth. We maintain, however, that when we are commanded to purify something whose original condition was pure before the occurrence affecting it, this is purification as an act of worship, not purification to remove impure filth. When we are commanded to purify something whose original condition is impure, this is purification of that impurity.[106]

نزعم أنا إذا أمرنا بتطهير شيء أصله طاهر قبل الحدث عليه فهو تطهير تعبد، لا تطهير إزالة نجس الأقذار، وإذا أمرنا بتطهير شيء أصله نجس فهو تطهير ذلك النجس.

L1296–1298 We have not known the House, the believer's body, the vessel before the dog laps from it, or the dog itself to be impure. We therefore judge the command to purify these things to prescribe purification as an act of worship, not purification to remove something. We judge the purification of the ground from urine to be its purification through removing the impurity of urine, because we know comprehensively that urine is necessarily impure with the impurity of filth. Along with this, we maintain that impurity is of two kinds: one is impurity of substance, and the other is impurity of action. Whatever involves impurity of substance can be purified only with water, by removing its actual substance with it.

فلم نعرف البيت ولا بدن المؤمن ولا الإناء قبل ولوغ الكلب فيه ولا الكلب نجسا، فحكمنا على الأمر بتطهيرها أنه تطهير تعبد لا تطهير إزالة شيء، وحكمنا على تطهير الأرض من البول أنه تطهيرها من إزالة نجاسة البول، لإحاطة علمنا بأن البول لا محالة نجس بنجاسة الأقذار، ونزعم مع ذلك أن النجاسة نجاستان: فإحداهما نجاسة ذات، والأخرى نجاسة فعل فما كان من نجاسة الذات لم يطهر إلا بالماء لإزالة عينه به.

L1299–1300 As for impurity of action, its purification consists in abandoning it. This is explained in our work composed on purification.

وما كان من نجاسة فعل فطهارته تركه. وهذا مشروح في كتابنا المؤلف في الطهارة.

L1301 The purification commanded of Abraham and Ishmael—may God bless them both and grant them peace—was purification from the impurity of the polytheists' actions and their bringing their idols into it and around it. Thus the

وما أمر به إبراهيم وإسماعيل - صلى الله عليهما وسلم - من تطهير فهو من نجاسة فعل المشركين وإحضار أصنامهم فيه وحوله، فأمر - والله أعلم - بإبعادها عنه وتطهيره بالصلاة والذكر.

[106] **Qur'an references (L1289):** Qur'an 2:125 (Al-Baqarah); Qur'an 5:6 (Al-Ma'idah).

command was given—and God knows best—to remove them from it and purify it through prayer and remembrance.

L1302–1304 A Refutation of the Murji'ah: His saying, reporting the words of Abraham and Ishmael—may God bless them both and grant them peace—"Our Lord, make us both submissive to You, and from our descendants a community submissive to You," is a refutation of the Murji'ah concerning their assertion that qualifying one's profession of faith with an exception expresses doubt about it.[107][108]

L1305–1307 Do you suppose, then, that in their view Abraham and Ishmael doubted their own Islam when they called upon their Lord to make them both Muslims, although they were already Muslims, or that, in their view, they had not embraced Islam before the supplication and therefore prayed to be granted it, or do they not consider—woe to them!—that the two were unquestionably Muslims and, in addition to being Muslims, prophets, and that they therefore desired an increase in their Islam, whose virtues have no limit, and greater fear in fulfilling its obligations?

L1308–1310 We have already demonstrated that action is called faith, just as speech and assent are, and that faith and Islam are encompassed by a single designation, even though another distinguishes between them, in our book devoted exclusively to describing it and explaining its increase and decrease.[109]

L1311 Even if the only evidence that their supplication sought an increase were their inclusion in it of descendants who had not yet been created when they supplicated, that alone would have removed every doubt concerning it and every confusion obstructing its understanding.

L1312–1317 Whichever of these two meanings they acknowledge, the argument becomes binding upon them: If they affirm that the two possessed complete Islam before the supplication, their assertion rejecting the exception turns back

[107] **Translator's note (L1304):** The "exception" here refers to qualifying a profession such as "I am a believer" with "if God wills."

[108] **Qur'an references (L1302):** Qur'an 2:128 (Al-Baqarah).

[109] **Translator's note (L1310):** "Even though another distinguishes between them" translates an awkward and ambiguous clause; "another" may refer to another person or another designation. The final pronouns refer to faith.

ردٌّ على المرجئة: قوله إخبارا عن إبراهيم وإسماعيل - صلى الله عليهما وسلم -: (رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ) رد على المرجئة فيما يزعمون أن الاستثناء في الإيمان شك فيه.

أفتري إبراهيم وإسماعيل عندهم كانا شاكين في إسلامهما حيث دعوا ربهما أن يجعلهما مسلمين وهما مسلمان، أم لم يكونا أسلما عندهم قبل الدعاء فدعوا أن يرزقاه، أو لا يعتبرون - ويحهم - أنهما كانا لا محالة مسلمين، ومع الإسلام نبيين، فرغبا أن يزاد في إسلامهما الذي لا نهاية لفضايله وزيادة الخشية في إقامة فرائضه.

وقد دللنا على أن العمل يسمى إيمانا كتسمية القول والتصديق. وأن الإيمان والإسلام يجمعهما اسم وإن فرق بهما غيره في كتابنا المجرد في وصفه وشرح زيادته ونقصه.

ولو لم يكن من الدليل على أن دعاءهما للازدياد إلا إشراك من لم يكن مخلوقا من ذريتهما فيه عند دعوتهما - لكان قد أزال كل ريب فيه ولبسة تحول بين الوصول إليه.

فأي المعنيين اعترفوا به من هذين لزمتهم به الحجة: إن أثبتوا كمال الإسلام لهما قبل الدعاء انتقل عليهم قولهم في إنكار الاستثناء. وإن زعموا أنهما لم يكونا كاملي نهايته انتقض عليهم في إنكار الزيادة فيه، ولا سبيل إلى ثالث إلا ما ألزمناهم من نفي جميعه عنهما قبل المسألة. وهذا كفر بعينه لم يلتزموه لفظاعة توهمه فكيف تقلده، ومسألتهما التوبة في مكانهما من الله واستغفار رسول الله، صلى الله عليه وسلم، في جلالته إذ

against them. If they claim that the two had not attained its utmost completeness, their rejection of increase in it is contradicted. There is no third possibility except what we have compelled them to face: denying that the two possessed any of it before making the request. This is outright unbelief, which they have not accepted because of the enormity of even imagining it—how much more, then, of adopting it, and their asking for repentance, despite their standing with God, and the Messenger of God's seeking forgiveness—may God bless him and grant him peace—despite his exalted standing, when he says, "Indeed, a clouding comes over my heart, and I repent to God a hundred times a day," are a stern warning to us: how can they stand in this relationship with God—exalted is His majesty—given their purity and our defilement?[110]

يقول: " إنه ليغان على قلبي، وإني لأتوب إلى الله في اليوم مائة مرة) . تحذير لنا شديد كيف يكونوا مع الله - جل جلاله - بهذه المنزلة مع طهارتهم وتلوثنا.

L1318–1326 The Meanings of Creed, Islam, Religion, Revealed Law, and Path: And in His saying, "Who turns away from the creed of Abraham except one who makes a fool of himself?" there is the clearest explanation that creed, faith, Islam, religion, revealed law, path, and way are names encompassing the approved religion of God, which He chose for Himself and to which He called His servants. These names stand for one another and apply to its constituent parts, none of which can dispense with the others. Do you not see how He—exalted is His praise—began the verse by mentioning the creed, then stated that it is Islam and that Islam is part of it, in His saying, "When his Lord said to him, 'Submit,' he said, 'I have submitted to the Lord of all worlds' (131)"? Then He said, "And Abraham enjoined it upon his sons," —that is, the creed, and God knows best, since the feminine pronoun refers back to it—"Abraham upon his sons, and Jacob: 'My sons, God has chosen the religion for you,'" so His two prophets, reporting from Him, called it "a thing" after He had called it Islam, then they called it Islam after calling it "a thing," in His saying, "So do not die except as Muslims (132)." And He—mighty and majestic is He—said in the surah of the Pilgrimage: "He has placed no hardship upon you in

معاني الملة والإسلام والدين والشريعة والصراط: وفي قوله: (وَمَنْ يَرْغَبُ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ) أبين البيان أن الملة والإيمان والإسلام، والدين والشريعة والصراط والمنهاج أسامي تجمع المرتضى من دين الله الذي اختاره لنفسه ودعا إليه عباده، وينوب بعضها عن بعض، ويقع على أجزائه التي لا يستغني بعضها عن بعض. ألا تراه - جل ثناؤه - كيف بدأ الآية بذكر الملة ثم أخبر أنها الإسلام والإسلام منها بقوله: (إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ (١٣١) ثم قال: (وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ) - أي بالملة والله أعلم لرجوع الهاء عليها - (إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَى لَكُمُ الدِّينَ) فسماها نبياه مخبرين عنه شيئا بعدما سماها إسلاما، ثم سمياه إسلاما بعدما سمياه شيئا بقوله: (فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ (١٣٢) وقال عز وجل في سورة الحج: (وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ) فجمع بين الدين والله والإسلام في آية واحدة.

[110] **Translator's note (L1313):** The supplied verb in the first sentence means "turned" or "shifted"; a reading meaning "was contradicted," as in the following sentence, may have been intended. The translation retains the supplied reading as "turns back against them."

religion—the creed of your father Abraham. He named you Muslims," thus bringing together religion, God, and Islam in a single verse.[111][112][113][114][115]

L1327–1328 And He said in the surah of the Table: "For each of you We have appointed a revealed law and a way." And He said in the surah of Cattle: "And this is My path, straight, so follow it."[116]

L1329 And in the surah ʿAyn Sīn Qāf: "And indeed you guide to a straight path (52), the path of God."[117]

L1330–1333 And He said in more than one place: "Indeed, those who have faith and those who are Jews," then He described all of this by two names and encompassed it within them, saying in the surah of the House of Imran: "Whoever seeks a religion other than Islam, it will never be accepted from him, and in the Hereafter he will be among the losers (85)." And He said in the surah of the Table: "Today I have perfected your religion for you, completed My favor upon you, and approved Islam as a religion for you." And when Gabriel—peace be upon him—questioned the Messenger of God—may God bless him and grant him peace—he told him: "Faith is such-and-such, and Islam is such-and-such." He named each constituent part for him individually, setting them out in detail, while a single particular designation can stand for them all.[118]

وقال في سورة المائدة: (لِكُلٍّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا) وقال في سورة الأنعام: (وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ) .

وفي سورة عسق: (وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ (٥٢) صِرَاطِ اللَّهِ) .

وقال في غير موضع: (إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا) ثم أخبر عن هذا كله باسمين وجمعه فيهما، فقال في سورة آل عمران: (وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ (٨٥) . وقال في سورة المائدة: (الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا) ورسول الله - صلى الله عليه وسلم - حين سأله جبريل - عليه السلام - قال له: الإيمان كذا، والإسلام كذا وكذا سمى له جزءا جزءا باسمه على التفصيل الذي ينوب عن جميعه واحد بعينه.

[111] **Translator's note (L1322):** The repeated words "Abraham upon his sons" are present in the supplied quotation and have been retained.

[112] **Translator's note (L1323):** The supplied text reads "a thing," which appears corrupt in this argument about religious designations; "religion" would fit the preceding quotation. The supplied wording is retained.

[113] **Translator's note (L1325):** "A thing" repeats the apparently corrupt wording in the preceding segment and is retained.

[114] **Translator's note (L1326):** The supplied text reads "God." In context, "creed" appears likely to have been intended, but the supplied reading is retained.

[115] **Qur'an references (L1318):** Qur'an 2:130 (Al-Baqarah); Qur'an 2:131 (Al-Baqarah); Qur'an 2:132 (Al-Baqarah); Qur'an 22:78 (Al-Hajj).

[116] **Qur'an references (L1327):** Qur'an 5:48 (Al-Ma'idah); Qur'an 6:153 (Al-An'am).

[117] **Qur'an references (L1329):** Qur'an 42:52 (Ash-Shuraa).

[118] **Qur'an references (L1330):** Qur'an 2:62 (Al-Baqarah); Qur'an 5:69 (Al-Ma'idah); Qur'an 22:17 (Al-Hajj); Qur'an 3:85 (Ali 'Imran); Qur'an 5:3 (Al-Ma'idah).

L1334 The people's greatest error in this matter, and what has caused them confusion, is their ignorance of the constituent parts of faith and their conceiving of it as a single part.

L1335 Were this book not confined to subtle points, without any intention of carrying concise exposition to its fullest extent, we would have explained this more fully and mentioned all the verses indicating that action is called faith. Following the order of the surahs, we shall indicate groups of these verses in their proper places, sufficient to spare one who delves into the subtle points the need for our lengthy explanation—in our book devoted specifically to this subject, God willing.

L1336

L1337–1340 His saying: "Or were you witnesses when death came upon Jacob, when he said to his sons, 'What will you worship after me?' They said, 'We shall worship your God and the God of your fathers, Abraham, Ishmael, and Isaac, one God, and to Him we submit.' (133)" This is an argument for calling a paternal uncle and a grandfather 'father,' just as one's father is so called, because Ishmael was the paternal uncle of Jacob, Abraham was his grandfather, and Isaac his father; yet they were all called fathers.[119]

L1341 It also contains an argument for those who maintain that a paternal uncle may give his brother's minor daughters in marriage, because the designation 'father' applies to him. If it is said: 'Perhaps Ishmael was designated thus in this verse only because he was coupled with the father and grandfather, both of whom are in any event encompassed by the designation of fatherhood, just as a mother, when coupled with the father, is included in the expression "the two fathers"; and just as one says "the two black ones," "the justice of the two ʿUmars," and similar expressions. Were he mentioned separately, he would be called nothing but a paternal uncle, just as a mother on her own

[119] **Qur'an references (L1337):** Qur'an 2:133 (Al-Baqarah).

وأكبر غلط القوم في ذلك، وما لبس عليهم جهلهم بأجزاء الإيمان وتصوره عندهم في صورة جزء واحد.

ولولا أن هذا الكتاب مقتصر به على النكت غير مقصود به الإتيان على نهاية التلخيص، لشرحناه بأكثر من هذا الشرح وذكرنا جميع الآيات الدالة على تسمية العمل إيمانا وسنلوح منها على تأليف السور في أماكنها جملا يستغني بها الغائص على النكت عن إطالة شرحنا - في كتابنا المجرد فيه إن شاء الله.

قوله: (أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ (١٣٣) . حجة في تسمية العم والجد أبا كتسمية الأب، لأن إسماعيل عم يعقوب وإبراهيم جده وإسحاق أباه، فسموا كلهم آباء.

وفيه حجة لمن يزعم أن العم يزوج صغار بنات أخيه لوقوع اسم الأب عليه. فإن قيل: فلعله إنما سمى إسماعيل في هذه الآية إما لاقترانه مع الأب والجد اللذين اسم الأبوة شامل لهما بكل حال، كما سميت الأم إذا اقترنت مع الأب، فقيل: أبوان، وكما يقال: الأسودان، وعدل العمرين، وأشباه ذلك، ولو انفرد لم يسم بغير العم، كما لا تسمى الأم إذا انفردت أبا، والماء إذا انفرد أسود، وأبو بكر إذا انفرد عمر.

is not called a father, water on its own is not called black, and Abū Bakr on his own is not called ʿUmar.'[120]

L1342–1344 The reply is: 'We do not know this usage to occur in Syriac as we know it in Arabic, and although God—majestic and exalted—is reporting about the two of them in Arabic, He is only reporting what they said. No report has reached us that their language contains this manner of coupling.' Even so, this is not a conclusive argument for a paternal uncle's giving his brother's minor children in marriage, since the most it establishes is that a paternal uncle may be called 'father,' and that doing so is reckoned truthful rather than false.[121]

L1345 Giving someone in marriage is a separate matter, requiring another condition in addition to the designation, just as an immediate father who is an unbeliever must meet the condition of being Muslim in the case of a Muslim woman, and a minor brother must meet the condition of having reached puberty. For a paternal uncle called 'father' to occupy the father's position, he must meet the condition of being the nearest relative in giving someone in marriage. If the application of the designation 'father' to him meant that he occupied the father's position in every circumstance, it would be permissible for him to exclude full brothers or paternal half-brothers from inheritance, just as both are excluded by the father. Yet there is no disagreement among Muslims that both exclude him, whereas he does not exclude either.[122]

L1346 And the women he had married would be forbidden to his brother's son, because such a woman would be his father's wife.

L1347 And the women his brother's sons had married would be forbidden to him, because they would be his sons' wives. No person we know of says this. Thus

قيل: لا نعلم هذا واردا في السريانية، كما نعرفه في العربية، والله - جل وتعالى - وإن كان مخبرا عنهما بالعربية، فإنما يخبر عنهم ما قالوا، ولم يبلغنا أن في لسانهم هذا النمط من الاقتران، وهذا وإن كان هكذا، فليس بحجة شافية في تزويج العم صغار ولد الأخ، لأن أكثر ما في ذلك جواز تسمية العم باسم الأب، وإعداده صدقا غير كذب.

والتزويج باب آخر يحتاج معه، إلى شرط آخر مع التسمية، كما يحتاج الأب الأدنى الكافر في المسلمة إلى شرط الإسلام، والأخ الصغير إلى شرط البلوغ، ويحتاج العم المسمى باسم الأب ليجري مجراه إلى شرط الأدنى في التزويج، ولو كان بوقوع اسم الأب عليه يجرى مجراه بكل حال، جاز أن تحجب به الإخوة من قبل الأب والأم، أو الأب في الميراث، كما يحجبان بالأب، ولا خلاف بين المسلمين أنهما يحجبانه ولا يحجبهما.

وحرم على ابن أخيه ما نكح من النساء، لأنها امرأة أبيه.

وحرم عليه ما نكحه بنو أخيه لأنهن حلائل بنيه. وهذا لا يقوله بشر نعلمه، فليس للإباحة له تزويج صغار ولد أخيه - بوقوع اسم الأب عليه وحده من بين هذه الأشياء - وجه.

[120] **Translator's note (L1341):** The Arabic examples use one member's designation for a pair: 'the two fathers' means the parents, 'the two black ones' means dates and water, and 'the two ʿUmars' means Abū Bakr and ʿUmar.

[121] **Translator's note (L1344):** The Arabic initially says 'the two of them' and then shifts to plural pronouns; both have been retained. The precise referent of the dual is unclear.

[122] **Translator's note (L1345):** 'The condition of being the nearest relative' renders the compressed and somewhat unclear expression shart al-adnā. The surrounding argument concerns the additional qualifications required for marriage guardianship.

there is no basis for permitting him to give his brother's minor children in marriage—singling this out from all these matters merely because the designation 'father' applies to him.

On Testimony:

His saying: "And thus We have made you a middle community, so that you may be witnesses against humankind, and the Messenger may be a witness against you."[123]

This is evidence that knowledge constitutes testimony that may be given, even if the witnesses did not live in the time of those against whom testimony is given. Do you not see how God—majestic is His majesty—made this community witnesses against Noah's people? They did not live in their time so as to hear what they said, yet their testimony against them will be accepted on the Day of Resurrection, when they deny Noah's mission, on the basis of what they know with certainty from God's Book: "And We certainly sent Noah to his people," together with everything He related to them of Noah's dealings with his people. Abū Usāmah likewise transmitted from al-Aʿmash, from Abū Ṣāliḥ, from Abū Saʿīd al-Khudrī, from the Prophet—may God bless him and grant him peace: "Noah will be brought on the Day of Resurrection and asked, 'Did you convey the message?' He will say, 'My Lord, yes.' His people will be asked, 'Did he convey it to you?' They will say, 'No warner came to us.' He will be asked, 'Who will testify for you?' He will say, 'Muḥammad—may God bless him and grant him peace—and his community.'" The Messenger of God—may God bless him and grant him peace—said: "Then you will be brought, and you will testify." Then the Messenger of God—may God bless him and grant him peace—recited: "And thus We have made you a middle community, so that you may be witnesses against humankind, and the Messenger may be a witness against you."[124]

[123] **Qur'an references (L1351):** Qur'an 2:143 (Al-Baqarah).

[124] **Qur'an references (L1352):** Qur'an 11:25 (Hud); Qur'an 23:23 (Al-Mu'minun); Qur'an 29:14 (Al-'Ankabut); Qur'an 2:143 (Al-Baqarah).

في الشهادات:

قوله: (وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا)

دليل على أن: العلم شهادة يجوز إقامتها، وإن لم يكن الشهود قد أدركوا المشهود عليه، ألا ترى الله - جل جلاله - كيف جعل هذه الأمة شهودا على قوم نوح.؟ ولم يدركوهم ليسمعوا قولهم، فتقبل شهادتهم عليهم يوم القيامة إذا جحدوا رسالة نوح بما استيقنوا علمه من كتاب الله، (وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ) مع جميع ما قص عليهم من أخباره معهم. وكذا روى أبو أسامة. عن الأعمش عن أبي صالح عن أبي سعيد الخدري عن النبي - صلى الله عليه وسلم -: " يجاء بنوح يوم القيامة فيقال له: هل بلغت، فيقول: يا رب نعم، فيقال لقومه: هل بلغكم، فيقولون: ما جاءنا من نذير. فيقال له: من يشهد لك، فيقول: محمد - صلي الله عليه وسلم - وأمته، قال رسول الله - صلى الله عليه وسلم -: " فيجاء بكم، فتشهدون " ثم قرأ رسول الله صلى الله عليه وسلم: (وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا) .

وفيه أيضا: دليل على أن شهادة المسلم على سائر الملل جائزة، كان معروفا بالعدالة في المسلمين أو غير معروف، لأن الله جل وتعالى عدل هذه الأمة عليهم عدالة عامة،

L1356–1363 It also contains evidence that a Muslim's testimony against adherents of all other religions is admissible, whether or not he is known for probity among Muslims, because God—majestic and exalted—has declared this community collectively upright as witnesses against them. But when he gives testimony against members of his own religion, it is accepted only if he is upright among them, because God—blessed and exalted—has imposed another condition upon him in His saying, "And thus We have made you a middle community." He thus stipulated a second probity within it, beyond the share he has in His saying, "So that you may be witnesses against humankind, and the Messenger may be a witness against you"—that is, upright. And in His—blessed and exalted—calling those who follow a religion other than Islam 'humankind,' in His saying, "So that you may be witnesses against humankind," and in more than one place in His Book— there is evidence that someone who follows the religion of Islam but abandons many of its adherents' moral qualities through sins he commits against himself is all the more entitled not to lose the designation 'human'; and that the report transmitted from Abū Hurayrah, in which he says, "The people have gone, and the subhuman creatures remain"—an allusion to those who mix good conduct with bad—has a frail chain of transmission, because Ibn Jurayj is a transmitter who conceals links in his transmission and did not state that he heard it from Ibn Abī Mulaykah, and it was transmitted from Ibn Jurayj by al-Thawrī, who is also a transmitter who conceals links in his transmission (2).[125][126][127][128]

L1364 If it is said: 'How can someone not known for probity be deemed upright as a witness against those who follow a religion other than Islam, when the judge does not know of his truthfulness or the signs of his uprightness what God knows of him on the day he testifies against Noah's people?'

فإذا أقام الشهادة على أهل دينه لم يقبل إلا أن يكون عدلا فيهم، لاشتراط الله تبارك وتعالى فيه شرطا آخر في قوله: (وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا) فاشترط فيها عدالة ثانية سوى حظه في قوله: (لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا) أي عدلاً وفي تسميته تبارك وتعالى: من كان على غير دين الإسلام ناسا في قوله: (لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ) وفي غير موضع في كتابه - دليل: على أن من كان على دين الإسلام تاركا لكثير من أخلاق أهله بذنوب يقترفها على نفسه - أحرى أن لا يزول عنه اسم الناس، وأن الخبر المروي عن أبي هريرة - حيث يقول: " ذهب الناس وبقي النسناس " - تعريضا بالمخلطين، واهي الإسناد، لأن ابن جريج مدلس ولم يذكر سماعه من ابن أبي مليكة، ورواه عن ابن جريج الثورى وهو مدلس (٢) .

فإن قيل: كيف يعدل، من لا يعرف بالعدالة على غير دين الإسلام، والحاكم لا يعرف من صدقه ولا أمارة عدله ما يعرفه الله منه يوم يشهد على قوم نوح.

[125] **Translator's note (L1357):** The final gloss 'that is, upright' appears after the second quotation, although it most naturally explains 'middle' in the first quotation. Its position in the supplied text has been retained.

[126] **Translator's note (L1361):** Nasnās, rendered 'subhuman creatures,' is a derogatory term for beings resembling humans; its precise sense varies.

[127] **Translator's note (L1363):** The supplied text includes the note marker (2), but not the corresponding note.

[128] **Qur'an references (L1357):** Qur'an 2:143 (Al-Baqarah).

قيل: قد عدلهم تعديلا عاما في الظاهر، ولم يخبر عن الاقتصار بهم على ذلك الموضع وحده بشيء يسلم له.

فإن قيل: فلعلها تقبل من أجل - محمد - صلى الله عليه وسلم - معهم وهو عدل لا شك فيه - كسره عليه امتناعه من قبول شهادة غير عدل مع عدل.

رد علي المرجئة:

قوله تعالى: (وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ) رد على المرجئة: لتسمية الله الصلاة نفسها إيمانا، ألا تراه قال في ابتداء الآية: (وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقِبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ) .

فلما صرف رسول الله - صلى الله عليه وسلم - عن القبلة التي كان عليها وهي: قبلة بيت المقدس إلى الكعبة - قالوا: يا رسول الله، أرأيت الذين ماتوا وهم يصلون إلى بيت المقدس، فأنزل الله (وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ) أي إيمان من مات منكم على تلك القبلة والله أعلم. وهذا كما تقدم من قوله: (وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ فَأَنْجَيْنَاكُمْ) أي: من أنتم من نسلهم.

(إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ (١٥٨) حجة لن يرى السعي بينهما غير مفروض، وذلك أن الأنصار كانوا في جاهليتهم يتحرجون الطواف بينهما، فأنزل الله تعالى فيهم هذه الآية، وأعلمهم أن التحرج من شعائره خطأ، والعمل به تطوع خير،

L1365–1366 The reply is: ‘He has already declared them collectively upright with respect to outward standing, and has given no statement restricting them to that occasion alone on any grounds that can be conceded to the objector.’

L1367 If it is said: ‘Perhaps their testimony is accepted because Muḥammad—may God bless him and grant him peace—is with them, and he is unquestionably upright’—the objector’s own refusal to accept the testimony of someone who is not upright alongside someone who is upright refutes his argument.

A Refutation of the Murji’ah:

L1368–1369

L1370

L1371–1372 His saying, exalted is He: “And God would never let your faith go to waste.” This is a refutation of the Murji’ah, because God calls prayer itself faith. Do you not see that He said at the beginning of the verse: “And We appointed the direction of prayer that you formerly faced only so that We might know who follows the Messenger from whoever turns back on his heels. And it was indeed a great burden, except for those whom God guided.”[129]

L1373–1375 When the Messenger of God—may God bless him and grant him peace—was turned from the direction of prayer he had formerly faced, namely Jerusalem, toward the Kaʿbah, they said: ‘Messenger of God, what of those who died while praying toward Jerusalem?’ God then revealed: “And God would never let your faith go to waste”—meaning the faith of those among you who died facing that direction of prayer; and God knows best. This is like His saying cited earlier: “And when We parted the sea for you and saved you,” meaning those from whom you are descended.[130]

L1376–1379 “Indeed, al-Ṣafā and al-Marwah are among God’s ritual landmarks. So whoever performs the pilgrimage to the House or performs the lesser pilgrimage incurs no blame for going about between the two. And whoever voluntarily does good—God is indeed appreciative, knowing. (158)” This is an argument for whoever considers the ritual passage between the two not obligatory. The Anṣār, during their pre-Islamic days, used to feel religious

[129] **Qur’an references (L1371):** Qur’an 2:143 (Al-Baqarah).
[130] **Qur’an references (L1373):** Qur’an 2:50 (Al-Baqarah).

scruples about going about between them. God Most High therefore revealed this verse concerning them and informed them that having scruples about His ritual landmarks was an error, and that performing this rite is a voluntary good deed, and a voluntary deed cannot be an obligation. If someone maintains that "And whoever voluntarily does good" introduces some other matter rather than describing the going about between the two, he has made its referent unknown.[131][132]

L1380–1381 The meaning most appropriate to it—and God knows best—is that it describes the going about between them, just as He—majestic and exalted—said concerning the expiation for one unable to fast the month of Ramadan: "And upon those who are able to bear it is a ransom: feeding a needy person. And whoever voluntarily does good, it is better for him," , meaning that he provides for more than one needy person. Voluntarily providing this addition is necessarily not obligatory, since feeding one needy person suffices. Likewise, circumambulating the House suffices in place of the ritual passage between al-Ṣafā and al-Marwah, so that passage is voluntary.[133][134]

L1382–1384 We nevertheless say that it belongs to the emphatically enjoined voluntary acts whose omission we do not permit, because the Messenger of God — may God bless him and grant him peace—established it as a practice.

L1385

L1386–1387 And His saying: "Indeed, those who conceal what We have sent down of clear proofs and guidance, after We have made it clear to humankind in the Book—those God curses, and those who curse curse them, (159) except those who repent, make amends, and make things clear: to those I turn in acceptance of their repentance, and I am the Ever-Accepting of Repentance,

والتطوع لا يكون فريضة، فإن زعم زاعم: أن (وَمَنْ تَطَوَّعَ خَيْرًا) استئناف شيء غيره لا إخبار عن الطواف بهما جعله مجهولا.

وأولى المعاني به - والله أعلم - أن يكون إخبارا عن الطواف، كما قال - جل وتعالى -: في كفارة العاجز عن صوم شهر رمضان: (وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ) ، أي زاد على مسكين، فكان تطوع هذه الزيادة لا محالة غير مفترض، إذا كان إطعام مسكين واحد مجزيا، وكان الطواف بالبيت مجزيا عن، السعي بين الصفا والمروة فصار السعي تطوعا.

غير أنا نقول: من التطوع المؤكد الذي لا نبيح تركه؛ لأن رسول الله - صلى الله عليه وسلم - سنه.

وقوله: (إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَى مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ (١٥٩) إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُوا فَأُولَئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ (١٦٠) . دليل: على أن التوبة من الذنوب على وجهين: فما كان من ذنب يمكن تلافي التفريط فيه في المستقبل لم تصح حتى يصلح في المستقبل ما أفسد في الماضي.

[131] **Translator's note (L1377):** The supplied wording ḥujjah lan yarā is grammatically defective. The translation follows the contextually likely reading ḥujjah li-man yarā, 'an argument for whoever considers.'

[132] **Qur'an references (L1376):** Qur'an 2:158 (Al-Baqarah).

[133] **Translator's note (L1380):** The quoted wording says 'those who are able to bear it,' although the author's introduction refers to someone unable to fast. Both have been preserved.

[134] **Qur'an references (L1380):** Qur'an 2:184 (Al-Baqarah).

the Merciful. (160)" Evidence that repentance from sins takes two forms: where a sin involves a neglect that can be remedied in the future, repentance is not valid until one repairs in the future what one spoiled in the past.[135]

L1388–1389 Do you not see how He—mighty and majestic—stipulated repairing what had been spoiled by concealing the clear proofs and guidance, and making it clear to people after they had concealed it, and said, "Those—I shall turn toward them in forgiveness"? Had they regretted the concealment without repairing it in the future by making things clear, their repentance would not have benefited them. For their regret concerning an act that they can perform after regretting, and whose benefit they can convey to those from whom it was concealed, does not benefit them. It is like dissimulation (1), and with God—majestic is His glory—there can be no dissimulation.[136][137]

L1390 As for something that cannot be reversed, regret for it suffices, such as committing fornication, drinking wine, and similar things: once it has occurred, it cannot be remedied by reversing it. The most that can be done about it is to resolve inwardly not to repeat it, and this is not a reversal.

L1391 A crushing argument against the Murji'a.[138]

L1392

L1393–1394 His saying: "Righteousness is not that you turn your faces toward the east and the west" through His saying: "Those are the ones who have been truthful, and those are the God-fearing" (177).[139]

L1395 An argument utterly crushing[140]

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[135] **Qur'an references (L1386):** Qur'an 2:159 (Al-Baqarah); Qur'an 2:160 (Al-Baqarah).

[136] **Translator's note (L1389):** The supplied text has the feminine verb "said," apparently a transcription error for the masculine verb referring to God. The phrase about regretting an act one can subsequently perform is awkward: the context concerns regret for concealment while one remains able to disclose what was concealed.

[137] **Qur'an references (L1389):** Qur'an 2:160 (Al-Baqarah).

[138] **Translator's note (L1391):** The source ends with an unmatched quotation mark.

[139] **Qur'an references (L1393):** Qur'an 2:177 (Al-Baqarah).

[140] **Translator's note (L1395):** The phrase continues in unit 1399:0, after an intervening footnote.

ألا تراه - عز وجل - كيف اشترط إصلاح ما أفسد بكتمان البينات والهدى، وبيانه للناس بعدما كتموا، وقالت (فَأُولَئِكَ أَتُوبُ عَلَيْهِمْ) ، ولوندموا على الكتمان، ولم يصلحوه في المستقبل بالبيان ما نفعتهم التوبة، إذ ندمهم على فعل يستطيعونه بعد الندم، ويقدرون أن يوصلوا منفعته إلى المكتومين عنهم لا ينفعهم، وهو كالمداجاة (١) والله - جل جلاله - لا مداجاة معه.

وما كان من شيء لا يمكن رده، فالندم كاف منه كمواقعة الزنا، وشرب الخمر وأشباههما إذا فات لا يمكن تلافيه بالرد، فأكثر ما فيه الإضمار على ترك المعاودة، وهذا ليس برد.

حجة خانقة علي المرجئة".

قوله: (لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ) إلى قوله: (أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ (١٧٧)

حجة خانقة

(١) المداجاة هي: المداراة في الأمر والمساترة فيه، مأخوذ من داجي الرجل مداجاة إذا ساتره بالعداوة. انظر لسان العرب (١٤/ ٢٤٩) مادة دجا.

للمرجئة جدا، لأنه - جل وتعالى - لم يثبت لهم الصدق إلا بإقامة الصلاة وإيتاء الزكاة وغيرهما من الأعمال التي ذكرها معهما، وهم لا يخالفون أن من لم يكن صادقا كان إيمانه غير ثابت له.

قوله: (كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ) حجة لمن قال: الوصية لمن كان غير وارث من الأقربين باقية، لأن آي المواريث إن كانت نسخت وصية الوارثين فلم تنسخ وصية غيرهم، ومن اعتل بإبطال الوصية لهم بحديث عمران ابن حصين في العبيد فقد أغفل كل الإغفال، وناقض نفسه كل النقض، إذ من أصله أن السنة لا تنسخ القرآن، فنسخ بتوهم في حديث عمران لا بنص فيها.

فإن قال قائل: لم يجعله نسخا بل جعله بيانا: قيل: البيان يكون تفسير جملة أو تفصيل مبهم، فأما إزالة الشيء وإبطال حكمه فهو النسخ بعينه.

ومن إغفاله في ذلك أنه أنزل عتق العبيد في المرض منزلة الوصية وهو وغيره يرون الرجوع في الوصية، وتغييرها قبل حلول الموت بالموصي فهل يجيز - ليت شعري - الرجوع في عتق العبيد المعتقل في المرض فيخرج من قول الأمة.

L1396

L1397 (1) Dissimulation means accommodating someone in a matter and concealing what lies behind it. It derives from the expression “a man practiced dissimulation” when he concealed his hostility toward another. See Lisān al-ʿArab (14/249), under the root d-j-w.[141]

L1398–1399 to the Murjiʾa, because He—majestic and exalted—did not affirm their truthfulness except through establishing prayer, giving alms, and the other deeds He mentioned alongside these two. They do not dispute that someone who is not truthful has no established faith.

L1400

L1401–1404 His saying: “Prescribed for you, when death approaches one of you, if he leaves wealth, is a bequest for parents and close relatives” An argument for those who say that the requirement of a bequest for close relatives who are not heirs remains in force. For even if the inheritance verses abrogated bequests to heirs, they did not abrogate bequests to others. Whoever adduces the report of ʿImrān ibn Ḥuṣayn concerning the slaves as grounds for invalidating bequests to them has been utterly heedless and has contradicted himself completely, since one of his principles is that the Sunna does not abrogate the Qurʾan. Yet he has effected abrogation through a supposition about ʿImrān’s report, rather than through an explicit statement in the Sunna.[142][143]

L1405 If someone says, “He did not treat it as abrogation; rather, he treated it as clarification,” the reply is: clarification consists in explaining a general statement or spelling out something obscure. But removing something and invalidating its ruling is precisely abrogation.

L1406 Another instance of his heedlessness in this matter is that he placed the emancipation of slaves during illness on the same footing as a bequest, al-

[141] **Translator’s note (L1397):** This is an explanatory editorial footnote defining mudājāh and citing a dictionary.

[142] **Translator’s note (L1404):** The feminine pronoun in “in it” has an uncertain antecedent; it is rendered here as referring to the Sunna.

[143] **Qur’an references (L1401):** Qur’an 2:180 (Al-Baqarah).

though he and others hold that a bequest may be revoked and altered before death overtakes the testator. Would he then, I wonder, permit the revocation of the emancipation of slaves effected during illness, thereby departing from the position of the community?[144]

L1407–1409 His claim that the emancipator's slaves were non-Arabs, with kinship between them and their emancipator, would not be accepted even if his interpretation concerning the bequest were sound. For it makes two judgments: that they were non-Arabs—and a non-Arab may indeed be related to an Arab—and that kinship was absent in every respect. This is accepted only on the basis of a transmitted report, not a supposition. It is set out with its explanation in the Book of Bequests in al-Jihād.[145][146]

L1410–1411 And in His saying: "Whoever among you is ill or on a journey, then a number of other days" there is evidence that the sick person enjoys the same concession to combine two prayers as the traveler, because God has joined the two together in the concession to break the fast.[147]

L1412

L1413–1414 His saying: "Fight in the way of God those who fight you" is evidence that killing a boy from among their children, or a woman if she does not fight, is forbidden.[148]

L1415–1416 If someone making an argument were to use it as an argument for prohibiting the killing of monks and inhabitants of hermitages who refrain from

ودعواه في أن عبيد المعتق عجم للقرابة بينهم وبين معتقهم لو صح تأويله في الوصية ما قبلت، إذ هي حكم على شيئين على عجمهم - وقد يجوز أن يكون الأعجمي قرابة للعربي - وعلى نفي القرابة بكل حال، وهذا لا يقبل إلا بخبر لا بتوهم، وهو موضوع بشرحه في كتاب الوصايا في الجهاد.

وفي قوله: (فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ) دليل: على أن المريض يلحقه من رخصة الجمع بين الصلاتين ما يلحق بالمسافر، لأن الله قد جمع بينهما في رخصة الإفطار.

قوله: (وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ) دليل على تحريم قتل الصبي من أولادهم، والمرأة إذا لم تقاتل.

ولو جعله محتج حجة في منع قتل الرهبان وأصحاب الصوامع الكافين عن قتالنا، وجد إن شاء الله مساغا، وهو موضوع بشرحه في كتاب الجهاد.

[144] **Translator's note (L1406):** The word al-muʿtaqal, literally "detained" or "confined," is anomalous where the translation has "effected"; the wording concerning emancipation during illness appears corrupt.

[145] **Translator's note (L1407):** The supplied li-l-qarāba means "for kinship" or "with respect to kinship," but the subsequent argument plainly concerns a claim that no kinship existed. The wording appears corrupt, possibly for lā qarāba, "there was no kinship"; the translation preserves the supplied affirmative wording and flags the contradiction.

[146] **Translator's note (L1409):** This continues the preceding reference to the Book of Bequests. The relationship of "in al-Jihād" to that title is unclear in the supplied text.

[147] **Qur'an references (L1410):** Qur'an 2:184 (Al-Baqarah).

[148] **Qur'an references (L1413):** Qur'an 2:190 (Al-Baqarah).

fighting us, he would, God willing, find grounds for doing so. This is set out with its explanation in the Book of Jihad.

L1417–1419 And His saying: “Then fasting three days during the pilgrimage and seven when you return: those are ten” supports the position of those who permit additional clarification where there is no ambiguity, since what he cannot maintain concerning “complete” he can maintain concerning the designation of three and seven as ten.[149][150]

L1420–1422 Indeed, it has reached me that one of the censorious critics said concerning “complete”: “It is not an emphasis. Rather, He meant that the fasting of ten days by the person performing tamattuʿ completes his pilgrimage.” This statement, even if it were free of error in its claim, would not be free of linguistic error. For if that were the meaning, it would be “ten completing,” not “ten complete.” One says, “I completed such-and-such for him, so I am one who completes”; one does not say, “I made it complete, so I am complete.” God—majestic and exalted—said, “Today I have completed your religion for you”; He did not say, “I made it complete.”[151][152][153]

L1423 **An Argument against the Jahmiyya:**

L1424

L1425 His saying: “Are they waiting for anything other than that God should come

[149] **Translator’s note (L1419):** The clause beginning “since” is syntactically defective: the supplied text lacks an explicit equivalent of “what,” and the intended contrast is uncertain. The translation follows its apparent grammatical structure without reconstructing a different argument.

[150] **Qur’an references (L1418):** Qur’an 2:196 (Al-Baqarah).

[151] **Translator’s note (L1420):** The quoted phrase kāmila ḥajja is grammatically awkward. The translation gives the interpretation the author criticizes in the following unit: that the ten days complete the pilgrimage. Tamattuʿ is the performance of the lesser pilgrimage followed by the major pilgrimage during the same pilgrimage season, with release from consecration between them.

[152] **Translator’s note (L1422):** The grammatical argument distinguishes mukammila, “completing,” from kāmila, “complete,” and akmaltu, “I completed,” from the supplied kamaltu. English cannot fully reproduce the distinctions between these Arabic forms; the final two English expressions represent that formal contrast.

[153] **Qur’an references (L1420):** Qur’an 5:3 (Al-Ma’idah).

وقوله (فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشَرَةٌ) يؤكد قول من أجاز الزيادة في البيان بلا لبسة إذ لا يمكنه في كاملة يمكنه في تسمية الثلاثة والسبعة بالعشرة.

ولقد بلغني عن بعض المعنفين أنه قال في (كاملة) : ليست بتأكيد، إنما أراد أن صيام العشرة الأيام للمتمتع كاملة حجة. فهذا القول لو عري من الخطأ في الدعوى، لم يعر منه في اللغة، إذ لو كان كذلك لكان عشرة مكملة لا كاملة، يقال: أكملت له كذا فأنا مكمل، ولا يقال: كملته فأنا كامل، قال الله جل وتعالى: (الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ) ولم يقل: كملت.

حجة على الجهمية:

قوله: (هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ)

to them in canopies of cloud, and the angels?"[154]

L1426–1428 is a clear argument against the Jahmiyya concerning what they deny of movement and descent to the lowest heaven and similar things.

L1429

L1430–1431 His saying: "Humankind was one community, then God sent the prophets as bearers of good tidings and warners" through His saying: "Then God guided those who believed, by His permission, to the truth concerning which they had differed. God guides whom He wills to a straight path" (213).[155]

L1432–1435 An argument against the Qadariyya and the Muʿtazila on two points: The first is that He made the sending down of His Book the arbiter between people concerning that over which they differed, rather than their rational understanding. Thus, if any of them confines himself to his own rational understanding and makes it the arbiter between himself and his opponent, we know that his judgment has no force, since God appointed a way for it—namely, His Book—but he approached it by another way.[156]

L1436–1437 The other is His saying: "Then God guided those who believed, by His permission, to the truth concerning which they had differed." The permission must refer either to the differing or to the guidance. Whichever it refers to, it is inevitably an argument against them, because they deny His permission for differing under any circumstances, and they deny it for guidance for fear that they would consequently be committed to affirming it for misguidance. Indeed, they make "permission" here and in His saying, "No soul can believe except by God's permission," mean "knowledge." Even if this were not also impossible linguistically, replacing the expression "permission" with the expression "knowledge" would be unacceptable unless it came from the One who sent it down, His Messenger, or the community as a whole. How could

[154]**Qur'an references (L1425):** Qur'an 2:210 (Al-Baqarah).

[155]**Qur'an references (L1430):** Qur'an 2:213 (Al-Baqarah).

[156]**Translator's note (L1433):** The Arabic construction makes "the sending down of His Book," rather than simply "His Book," the grammatical object described as the arbiter; the translation retains this awkwardness.

حجة على الجهمية واضحة فيما ينكرون من الحركة والنزول إلى سماء الدنيا وأشباه ذلك.

قوله: (كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنْذِرِينَ) إلى قوله (فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ (٢١٣).

حجة على القدرية والمعتزلة في خصلتين: إحداهما: أنه جعل إنزال كتابه الحاكم بين الناس فيما اختلفوا فيه لا معقولهم فمن اقتصر منهم على معقوله وجعله حاكما بينه وبين خصمه، علمنا أن حكمه غير نافذ، إذ جعل الله له وجها وهو كتابه فأتاه من غيره.

والأخرى: قوله (فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ) والإذن لا يخلو من أن يكون راجعا على الاختلاف، أو على الهدى، وعلى أيهما رجع فهو حجة عليهم لا محالة، لأنهم ينكرون إذنه في الاختلاف بكل حال، وينكرونه في الهدى خوفا من لزومهم في الضلالة حتى إنهم ليجعلون الإذن هاهنا وفي قوله: (وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ) بمعنى العلم، وهذا لو لم يكن مستحيلا في اللغة أيضا، ثم أزيل به لفظ الإذن إلى لفظ العلم لكان غير مقبول إلا من منزله أو رسوله أو جماعة الأمة وكيف وكسر الألف يبطل تأويلهم في جميع اللغات.

it be otherwise, when the kasra on the initial alif invalidates their interpretation in all forms of the language?[157][158]

L1438–1445 On Analogy and Uncritical Adherence In His—majestic and exalted—sending down the Book as an arbiter between us in our disagreements, there is an argument for us in the field of jurisprudence, in His invalidation of uncritical adherence and analogy, and juristic preference, since none of these is designated "the Book." Whoever argues from it to establish them is interpreting, rather than following an explicit text. If we accepted his interpretation to establish what we reject by something of the same kind, we would accept from him the very thing for which he offered that interpretation, on grounds of its own kind.[159][160]

L1446 ## On Having Intercourse with a Woman in Her Anus:

L1447

L1448–1450 His saying: "Your wives are a field for you, so come to your field however you wish" is evidence that a woman is not to be penetrated except where she is a field, and a field is that which produces growth.[161][162]

L1451–1452 And in His saying: "And those who guard their private parts (5), except with their spouses or those whom their right hands possess, for then they are not blameworthy (6); but whoever seeks beyond that—those are the transgressors

في القياس والتقليد وفي إنزاله - جل وتعالى - الكتاب حاكما بيننا في اختلافنا حجة لنا في باب الفقه في إبطاله التقليد والقياس. والاستحسان إذ ليس شيء من ذلك مسمى بالكتاب والمحتج منه على تثبيتها متأول لا متبع نص، ولو قبلنا تأويله في تثبيت ما ننكره بمثله لقبلنا منه نفس ما تأول له بجنسه.

في إتيان المرأة في دبرها:

قوله: (نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ) دليل على أن المرأة لا توطأ إلي حيث تكون حرثا، والحرث ما ينبت.

وفي قوله (وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ (٥) إِلَّا عَلَى أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ (٦) فَمَنِ ابْتَغَى وَرَاءَ ذَلِكَ فَأُولَئِكَ هُمُ الْعَادُونَ (٧) كالدليل على أن الآتي في دبرها - والدبر ليس بحرث - عادٍ لا محالة.

[157] **Translator's note (L1437):** The final linguistic claim concerns idhn, "permission," whose initial vowel is i. The author invokes that vowel against interpreting the word as "knowledge"; the precise alternative lexical analysis he has in mind is not stated.

[158] **Qur'an references (L1437):** Qur'an 2:213 (Al-Baqarah); Qur'an 10:100 (Yunus).

[159] **Translator's note (L1441):** The source places a full stop here, although the list continues with "and juristic preference" in unit 1443:0.

[160] **Translator's note (L1445):** The final sentence is compressed and its pronoun references are uncertain. It appears to argue that accepting an interpretive justification of these methods would already amount to accepting the same kind of reasoning as the methods themselves.

[161] **Translator's note (L1450):** The supplied ilā, "to," is anomalous after the negation and appears to be a transcription error for illā, "except." The translation follows the apparent intended restrictive construction.

[162] **Qur'an references (L1448):** Qur'an 2:223 (Al-Baqarah).

(7)" there is something like evidence that the man who penetrates her anus—and the anus is not a field—is inevitably a transgressor.[163]

L1453 Arguing from this is better than arguing from the harm of menstruation and drawing a connection between it and excrement, because that is analogy, whereas what we have adduced as evidence is an explicit text.

L1454 **Oaths:**

L1455

L1456 And His—exalted is He—saying: "Do not make God an object of your oaths, that you should act righteously, be God-fearing, and reconcile people."[164][165]

L1457–1459 This is evidence that swearing by God is to be avoided in every circumstance, whether the swearer is truthful in his oath or acts wickedly. Al-Rabīʿ ibn Anas used to say concerning His saying, "Do not make God an object of your oaths, that you should act righteously, be God-fearing, and reconcile people": "A man would swear that he would not maintain his ties of kinship or reconcile people." He appears to hold—and God knows best—that "act righteously" contains an understood "not," as though He had said: "Do not make God an object of your oaths that you will not act righteously, will not be God-fearing, and will not reconcile people."[166]

L1460 Thus they were forbidden to make their oaths by God a reason for abandoning those things. God knows best which of these it is.

L1461–1469 Maintenance: And His—exalted is He—saying: "The one for whom the child is born is responsible for their provision and clothing according to what is right" is an argument for making maintenance obligatory for young children. In my view, however, it is not so, since provision and clothing are

والاستدلال بهذا أحسن من الاستدلال بأذى الحيض والجمع بينه وبين الغائط لأن ذلك قياس، وما استدللنا به نص.

أيمان:

وقوله تعالى: (وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ) .

دليل على أن اليمين بالله تجتنب على كل حال - بر فيها الحالف أم فجر وكان الربيع بن أنس يقول: في قوله: (وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ) كان الرجل يحلف ألا يصل رحمه، ولا يصلح بين الناس كأنه يذهب - والله أعلم - إلى أن في (تَبَرُّوا) ضمير لا كأنه قال: لا تجعلوا الله عرضة لأيمانكم أن لا تبروا، ولا تتقوا، ولا تصلحوا بين الناس.

فنهوا أن يجعلوا أيمانهم بالله سببا لترك ذلك - والله أعلم - أي ذلك هو.

نفقة: وقوله تعالى (وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ) حجة في إيجاب نفقة صغار الأولاد. وليس هو عندي كذلك، إذ الرزق والكسوة واجب لهن بالزوجية قبل ولادتهن، وقبل حاجة الزوج إلى من ترضع أولاده منهن، فلا وجه لاعتبار نفقة الصغار بهذا، ولو كان متخوفا من هذا الموضع، ما كان على الأزواج نفقة الزوجات قبل أن يلدن، وهذا لا يقوله بشر، ولا أعلم أحدا جعل للزوجة أجرة على الرضاع مضافة إلى نفقة الزوجية ولا ذكرها الله إلا للوالدات المطلقات إذا أرضعن بعد الطلاق، قال الله تبارك وتعالى: (وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ)

[163] **Qur'an references (L1451):** Qur'an 23:5 (Al-Mu'minun); Qur'an 70:29 (Al-Ma'arij); Qur'an 23:6 (Al-Mu'minun); Qur'an 70:30 (Al-Ma'arij); Qur'an 23:7 (Al-Mu'minun); Qur'an 70:31 (Al-Ma'arij).

[164] **Translator's note (L1456):** The relation of "that you should" to the preceding prohibition is interpretively ambiguous. The subsequent discussion considers an understood negation before these actions.

[165] **Qur'an references (L1456):** Qur'an 2:224 (Al-Baqarah).

[166] **Qur'an references (L1458):** Qur'an 2:224 (Al-Baqarah).

due to these women by virtue of marriage before they give birth and before the husband needs someone to nurse his children by them. There is therefore no basis for inferring the maintenance of young children from this. If it were apprehended from this passage, husbands would not be responsible for their wives' maintenance before they gave birth, and no human being says this. Nor do I know of anyone who has assigned a wife payment for nursing in addition to marital maintenance. God mentioned it only for divorced mothers when they nurse after divorce. God—blessed and exalted—said: "Mothers shall nurse their children for two complete years" He did not mention any payment. Then, in the course of the discussion, He said: "If the two of them desire weaning by mutual consent and consultation, there is no blame upon them. And if you wish to have your children suckled by others, there is no blame upon you, provided that you hand over what you have agreed to give in accordance with what is right." Thus He mentioned payment for suckling only after separation. Likewise, in the chapter Divorce, He said concerning divorced mothers: "If they are pregnant, then provide for them until they deliver their burdens. Then, if they suckle for you, give them their payments." Thus, deriving the maintenance of young children from the payment of a suckling fee to the mother after marital maintenance has ceased through divorce—when we know that the payment reaching her is necessarily on account of suckling, not on account of marriage—is more fitting. And God knows best.[167][168][169][170]

L1470 It is also possible that the separation means separating the newborn from suckling before two years have passed, with the wife's consent. If that is so, then engaging someone to suckle in this passage refers to women other than

فلم يذكر أجرة، ثم قال في سياق الكلام: (فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُمْ بِالْمَعْرُوفِ) فلم يذكر أجرة الرضاع إلا بعد الفصال وكذا قال في سورة الطلاق في الوالدات المطلقات: (وَإِنْ كُنَّ أُولَاتِ حَمْلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ) فأخذ نفقة الصغار بإعطاء الوالدة أجرة الرضاع بعد انقطاع نفقة الزوجية بالطلاق - وعلمنا أن الواصل "إليها من الأجرة لا محالة بسبب الرضاع لا بسبب الزوجية أشبه، والله أعلم.

ويحتمل أن يكون الفصال فصال المولود عن الرضاع قبل سنتين برضا الزوجة فإن كان كذلك، فالاسترضاع في هذا الموضع من الأجنبيات، لأمن الوالدات، والمعول فيما نكتنا على الآية في سورة الطلاق.

[167] **Translator's note (L1465):** The supplied mutakhawwafan ordinarily means "feared" or "apprehended with fear" and is anomalous here. The translation retains "apprehended"; the argument appears to require a word meaning "derived" or "inferred."

[168] **Translator's note (L1468):** "Separation" translates fiṣāl, ordinarily "weaning." The following discussion shows that the author is considering whether it denotes marital separation here.

[169] **Translator's note (L1469):** The Arabic construction is strained: "deriving" renders akhdh as the apparent intended sense of the unvocalized fa-akhadha. A stray quotation mark precedes "to her" in the supplied text.

[170] **Qur'an references (L1461):** Qur'an 2:233 (Al-Baqarah); Qur'an 65:6 (At-Talaq).

the mothers, not to the mothers. The basis of the point we have made is the verse in the chapter Divorce.[171]

L1471

And His saying: “Those of you who die and leave wives behind—the wives L1472–1473 shall wait by themselves for four months and ten.” Evidence, from grammatical inflection, that nights take precedence over days in the waiting period is His saying “and ten,” using ʿashran, rather than ʿasharatan. We know of no instance in which the feminine takes precedence over the masculine except that of nights over days.[172][173]

L1474 On the Oath to Abstain from Marital Intercourse

L1475

His saying: “And do not resolve upon the marriage bond until the prescribed L1476 term reaches its end.”[174]

This is an argument for those who require the man who has sworn to abstain L1477–1478 from intercourse to be made to decide, and who hold that resolving upon divorce is done with the tongue, not through an inward intention, since the expression must convey something under the interpretation of either position.[175]

We therefore say that, according to those who hold that divorce takes effect, L1479 divorce becomes binding upon him after the four months because he resolved

[171] **Translator’s note (L1470):** The supplied la-amn al-wālidāt is apparently a spacing or transcription error for lā min al-wālidāt, “not from the mothers,” as translated.

[172] **Translator’s note (L1473):** The supplied ilā, “to,” apparently stands for illā, “except.” The grammatical argument concerns the form of “ten”: ʿashran accompanies a feminine counted noun, such as “nights,” while ʿasharatan accompanies a masculine one, such as “days.”

[173] **Qur’an references (L1472):** Qur’an 2:234 (Al-Baqarah).

[174] **Qur’an references (L1476):** Qur’an 2:235 (Al-Baqarah).

[175] **Translator’s note (L1478):** “Made to decide” renders the technical position that, after four months, the husband must choose between resuming marital relations and divorcing. The ending kullā al-madhhabī is grammatically defective; “either position” follows its apparent sense.

وقوله: (وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا)
دليل: من جهة الإعراب أن الليالي غلبت على الأيام في العدة لقوله: “ وَعَشْرًا) ” ولم يقل: “ وعشرة ” ولا نعلم المؤنث غالبا على المذكر في شيء من الأمكنة إلي الليالي على الأيام.

في الإيلاء

قوله: (وَلَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ)

حجة لمن يقف المولي ويجعل عزيمة الطلاق باللسان لا بالإضمار إذ لابد للفظها من أن تفيد شيئا على تخريج كلا المذهبي.

فنقول إن الطلاق لزمه بعد الأربعة الأشهر لعزمه عليه في الأربعة لولا ذلك لفاء وخرج من حكمه قبل انصرامها في قول من يوقعه.

upon it during those four months. Otherwise, he would have resumed marital relations and escaped its ruling before they expired.

L1480–1486 According to those who require him to be made to decide, the resolve is constituted by an utterance after the four months, which are treated as an appointed period during which no action can be taken against him. The ruling of divorce arises after that period, and it arises through resolve. In that case, resolve can only mean uttering divorce, through which it takes effect in every instance; no effect follows from an inward intention devoid of outward expression. This is confirmed by His saying, which we have mentioned: "And do not resolve upon the marriage bond until the prescribed term reaches its end." For this necessarily takes place through the utterance by which marriage is contracted, since He permits a man to conceal within himself—before the term of her waiting period has elapsed—what he wishes to do after the waiting period, and removes blame from him for that (7), and likewise for alluding to what he has forbidden him at that time to state explicitly. Thus concealing it within himself did not impose a contract upon him, nor did alluding to it establish a legal effect, until resolve upon marriage came after the waiting period through an utterance. If resolve consisted in inward intention just as it does in outward expression, concealing it within oneself would be forbidden just as contracting marriage is forbidden. Although resolve may convey the sense of inward intention in some circumstances, it is a word connected with carrying something through and settling it decisively [text unclear]. That is evident only through speech that constitutes a decisive determination On the One in Whose Hand Is the Marriage Bond: And His saying: "And do not forget generosity between yourselves." This is evidence that the one in whose hand is the marriage bond is the husband, because each has an act of generosity to offer the other, which God urges them not

وفي قول من يوقفه يجعل العزم بالنطق بعد الأربعة أمدا مضروبا لا سبيل عليه فيه، وحكم الطلاق حادث بعده، وهو بالعزم، فلا عزم حينئذ إلا النطق بالطلاق الذي به يقع في جميع الأماكن ولا يقع بالإضمار الخلو من الإظهار شيء، ويؤكده ما ذكرناه من قوله: (وَلَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ) إذ هو لا محالة بالنطق الذي ينعقد به النكاح لإباحته له الإكتان في نفسه - قبل خلو الأجل من عدتها - ما يريد فعله بعد العدة وإزالته الجناح عنه به (٧) ، وبالتعريض معا بما نهى عن النطق به حينئذ مصرحا، فلم يوجب الإكتان عليه عقدا، ولا التعريض به حكما إلى أن جاء العزم بعد العدة على النكاح بالنطق، ولو كان العزم بالإضمار كما يكون بالإظهار لحرم الإكتان كما يحرم العقد. والعزم إن كان مقتضبا معنى الإضمار في بعض الأحوال، فهي كلمة منوطة بإمضاء الشيء وقطعها أي. وذلك غير بين إلا بالكلام الذي يكون فصلاً في الذي بيده عقدة النكاح: وقوله (وَلَا تَنْسَوُا الْفَضْلَ بَيْنَكُمْ) دليل على أن الذي بيده عقدة النكاح الزوج، لأن لكل واحد منهم فضلا على صاحبه حثه الله على ترك نسيانه، منهن بالتجافي عن النصف ومنهم بإكماله.

to forget: on the women's part, relinquishing the half, and on the men's part, paying it in full.[176][177][178][179][180]

L1487–1490 According to whoever says, "It is the guardian," generosity would be on one side alone, in the waiver, whether on the woman's part or on her guardian's part. Ibn ʿUyaynah used to relate from Ibn Shubrumah, who said: "I discussed this with Abū al-Zinād. He said, 'It is the guardian,' while I said, 'It is the husband.' And I asked: 'Suppose her guardian himself married her, then divorced her before consummating the marriage, and she refused to waive her right: may he waive it in his own favor?' He fell silent."[181][182]

L1491 This is a fine, subtle point made by Ibn Shubrumah, and his statement accords with the interpretation we have given.

L1492

L1493 His saying: "And that you waive is nearer to piety."[183][184]

L1494–1496 is an address to husbands concerning payment in full. Thus ʿafw here means

ومن قالت: هو الولي كان الفضل من جانب واحد في العفو من قبل المرأة كان أو من عند وليها وكان ابن عيينة يحدث عن ابن شبرمة قال: كلمت أبا الزناد في ذلك، فقال: هو الولي وقلت أنا: هو الزوج ورأيت إذ كان وليها هو الذي تزوج بها فطلقها قبل أن يدخل بها فأبت أن تعفو أله أن يعفو عن نفسه، فسكت.

وهذه لطيفة حسنة من قول ابن شبرمة وكان قوله على تأويل ما قلناه.

قوله: (وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى)

مخاطبة للأزواج في الإتمام، فيكون العفو في هذا الموضع بمعنى الزيادة والنماء، لا بمعنى النقصان والمحق. والعفو من الأضداد فإذا أتم لها الصداق كان أقرب إلى التقوى إذ الزائد على ما يجب عليه أقرب إليها من الذاهب بكله.

[176] **Translator's note (L1480):** The syntax around "after the four months, an appointed period" is disordered. The translation follows the apparent argument that the four months are a protected interval and that an effective verbal decision follows them.

[177] **Translator's note (L1481):** The supplied wa-ya-l-taʿrīḍ apparently stands for wa-bi-l-taʿrīḍ, "and for alluding." The marker (7) is retained; no corresponding note was supplied. The sentence continues in the next segment.

[178] **Translator's note (L1483):** The expression muqtaḍaban maʿnā al-iḍmār is awkward; "convey the sense of inward intention" gives its probable force. The supplied ending wa-qaṭʿihā ay is corrupt or incomplete. "Settling it decisively" renders the apparent sense of qaṭʿ, but the feminine pronoun and isolated ay cannot be resolved securely.

[179] **Translator's note (L1486):** "The half" and "it" refer to the bridal payment.

[180] **Qur'an references (L1480):** Qur'an 2:235 (Al-Baqarah); Qur'an 2:237 (Al-Baqarah).

[181] **Translator's note (L1487):** The supplied qālat, "she said," has an unexpected feminine ending after "whoever"; the apparent general reference is retained in translation. The phrase continues in the next segment.

[182] **Translator's note (L1490):** The supplied wa-raʾaytu idh, literally "and I saw when," is awkward in this hypothetical question and may be corrupt. "And I asked: 'Suppose'" renders the apparent intended sense.

[183] **Translator's note (L1493):** "Waive" renders taʿfū provisionally; the ensuing argument interprets the same word as giving an increase rather than relinquishing a right.

[184] **Qur'an references (L1493):** Qur'an 2:237 (Al-Baqarah).

increase and growth, rather than diminution and effacement. The word ʿafw has opposite meanings. When he pays her bridal payment in full, that is nearer to piety, since one who gives more than is obligatory upon him is nearer to it than one who takes it all away.

L1497–1498 The reciters have agreed upon leaving the wāw unvocalized and upon reading it with tāʾ; this is among the things that remove uncertainty about its being an address to husbands. For if it were a statement about the women, it would have yāʾ and retain the nūn; or, if it concerned the guardian, it would have tāʾ and [an unclear description of] the wāw. What removes every uncertainty that it is the husband is His saying: "Or the one in whose hand is the marriage bond waives." If it were the seeking, it would be the one in whose hand is the bond of denial. And God knows best.[185][186][187]

L1499–1503 Chapter: Instances in Which Supposition Means Certainty: Muḥammad ibn ʿAlī said: Among the instances in which supposition means certainty and knowledge is His saying: "Those who supposed that they would meet God said: 'How many a small company has overcome a large company by God's permission!'"[188][189]

وقد اتفق القراء على إرسال الواو، وأنه بالتاء وذلك مما يزيل الالتباس عنه أنه مخاطبة الأزواج، إذ لو كان إخبارا عنهن لكان يكون بالياء وإثبات النون، أو عن الولي كان بالتاء ونصفا الواو، والذي يزيل كل لبسة أنه الزوج قوله: (أَوْ يَعْفُوَ الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ) ولو كان الطلب لكان الذي بيده عقدة الإنكار، والله أعلم.

باب: من المواضع الذى يكون الظن فيه بمعنى اليقين: قال محمد بن علي: ومن المواضع الذي يكون الظن فيه بمعنى اليقين والعلم قوله: (قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُو اللَّهِ كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ) .

[185] **Translator's note (L1497):** "Leaving the wāw unvocalized" renders irsāl al-wāw, referring here to the pronunciation of taʿfū. The grammatical discussion continues in the next segment.

[186] **Translator's note (L1498):** The supplied wa-niṣfā al-wāw, literally something like "and the two halves of the wāw," is corrupt. It may refer to giving the wāw a fatḥah, but that cannot be established from the supplied text. The final sentence reads al-ṭalab, "the seeking," and ʿuqdat al-inkār, "the bond of denial." Both are problematic in context. They are translated as supplied rather than silently replaced by conjectural readings.

[187] **Qur'an references (L1497):** Qur'an 2:237 (Al-Baqarah).

[188] **Translator's note (L1503):** "Supposed" preserves the lexical sense of yaẓunnūna under discussion; the author argues that it means "knew with certainty" here.

[189] **Qur'an references (L1500):** Qur'an 2:249 (Al-Baqarah).

وفي قوله: (بِإِذْنِ اللَّهِ) وهو رد على من يجعل الإذن من الله بمعنى العلم، إذ لو كان العلم من الله بغير معنى المعونة والإطلاع ما كان لاتكال الفئة القليلة عليه معنى، ولاستوى في العلم القليلة والكثيرة، ولما كان للقليلة مطمع في غلبها الكبيرة، بل نعقد المعونة بطلب الكثيرة في عرف البشر، وما تدل عليه عقولهم، وقد حقق جل وتعالى طمعهم بقوله: (فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ) .

رد على من يقول بخلق القرآن:

قوله: (تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ)

حجة: على من يقول بخلق القرآن، وينفي الكلام عن الله، وقد أخبر الله عن نفسه - جل وتعالى - بأن في الرسل من كلمه، وهذا هو الموضع الذي يحسن فيه حذف (هو) المفعول به، لا الموضع الذي يغلطون فيه فيدعون حذفها من قوله: (اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (١)

رد علي القدرية والمعتزلة:

In His saying “by God’s permission” there is a refutation of those who make permission from God mean knowledge. For if it meant knowledge on God’s part, without the sense of assistance and apprising, the small company’s reliance upon it would have no meaning; the small and the large would be equal with respect to knowledge, and the small company would have no hope of overcoming the large. Rather, according to ordinary human understanding and what human reason indicates, we associate assistance with seeking the larger company. Yet He, majestic and exalted, fulfilled their hope through His saying: “So they routed them by God’s permission.”[1][2]

A Refutation of Those Who Say the Qur’an Is Created:

His saying: “Those messengers—We favored some of them over others. Among them are those to whom God spoke.”[3]

This is an argument against those who say that the Qur’an is created and deny speech to God. God, majestic and exalted, has reported of Himself that among the messengers are those to whom He spoke. This is the place where omitting the direct-object pronoun ‘him’ is appropriate, rather than the place where they err by claiming that it is omitted from His saying: “Recite in the name of your Lord who created (1).”[4][5]

A Refutation of the Qadariyyah and the Muʿtazilah:

[1] **Translator’s note (L1504):** The supplied al-iṭlāʿ means “apprising” or “making aware,” although “authorization” would fit the argument more readily; it has not been silently substituted. The wording naʿqidu al-maʿūnata bi-ṭalabi al-kathīrah is awkward. The translation preserves its apparent claim that ordinary human reasoning seeks strength in greater numbers.

[2] **Qur’an references (L1504):** Qur’an 2:251 (Al-Baqarah).

[3] **Qur’an references (L1508):** Qur’an 2:253 (Al-Baqarah).

[4] **Translator’s note (L1509):** The supplied parenthetical pronoun is huwa, the independent subject form “he,” although the author calls it a direct object. The translation uses “him” to express the grammatical function being discussed while flagging this discrepancy. The numeral (1) is the supplied verse number; the quotation’s parentheses are incomplete in the source.

L1511

L1512 His saying: “Had God willed, those who came after them would not have fought one another after the clear proofs had come to them. But they differed: among them were those who believed, and among them were those who disbelieved. Had God willed, they would not have fought one another. But God does what He wills (253).”[6]

L1513–1515 This is an argument against the Qadariyyah and the Muʿtazilah of great force: He begins the verse by denying that their fighting one another occurred apart from His will, confirms that at the end of the verse, and explicitly mentions volition in the compliance of both groups.[7]

L1516 Rejecting Knowledge as the Meaning of Permission:

L1517

L1518 His saying: “Who is there who can intercede with Him except by His permission?”[8]

L1519 This more thoroughly stifles their very breath in rejecting knowledge as the meaning of permission, and establishes against them the meaning of authorization. For if permission were knowledge, His sovereignty in authorizing intercession would not be evident, and anyone who wished would intercede, since His knowledge of their intercession does not prevent an intercessor from interceding when he wishes to do so.[9]

L1520 Before this, He had reported that there would be no intercession on the Day of Resurrection, where He says: “O you who believe, spend from what We have provided you before a day comes in which there is neither sale,

[5]**Qur’an references (L1509):** Qur’an 96:1 (Al-’Alaq).

[6]**Qur’an references (L1512):** Qur’an 2:253 (Al-Baqarah).

[7]**Translator’s note (L1515):** The supplied al-imtithāl means “compliance,” although “fighting one another” would fit the surrounding argument more naturally. The supplied reading is retained.

[8]**Qur’an references (L1518):** Qur’an 2:255 (Al-Baqarah).

[9]**Translator’s note (L1519):** The opening akhmadu bi-anfāsihim is an unusual and possibly corrupt expression. “More thoroughly stifles their very breath” preserves its apparent polemical imagery.

قوله: (وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ وَلَكِنِ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ (٢٥٣) .

حجة على القدرية والمعتزلة شديدة: لابتدائه الآية بنفي الاقتتال عنهم بغير مشيئته وتوكيده ذلك في آخر الآية وذكر الإرادة في الامتثال من الفريقين بلفظها.

نفي العلم عن الإذن:

قوله: (مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ) .

أخمد بأنفاسهم في نفي العلم عن الإذن، ومثبت عليهم معنى الإطلاق، إذ لو كان الإذن علما ما بان سلطانه في إطلاق الشفاعة، ولكان كل من شاء شفع إذ علمه بشفاعتهم لا يحجز على شافع شفاعة إذا أرادها.

وقد أخبر قبل هذا عن يوم القيامة بأنه لا شفاعة فيه حيث يقول: (يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ) ثم استثنى منهم - أي من الشافعين في هذه الآية - من يأذن له فيها - أي يطلق له.

nor friendship, nor intercession." Then, in this verse, He excepted from among them—that is, from among the intercessors—those whom He permits to intercede—that is, those whom He authorizes.[10]

L1521–1523 Whoever gives permission here a meaning other than authorization has assigned to God a partner in His sovereignty, since he has abolished His permission to His servants and set aside their seeking His permission to intercede on their behalf.

L1524 How astonishing are people whose fear of being bound to understand permission as authorization in His saying, "No soul can believe except by God's permission," drives them to deny it in every passage, so that they fall into something graver than what they fled.[11]

L1525–1528 A Refutation of the Jahmiyyah, His saying: "His Footstool encompasses the heavens and the earth." This is an argument against the Jahmiyyah. Indeed, word has reached me concerning some affected sophisticates among them, who err with sophistication, that they said: "His Footstool is His knowledge."[12][13]

L1529–1531 They argued from a fabricated half-line attributed to a poet who is unknown, while the half-line itself is likewise unknown. It is: "No created being encompasses God's knowledge."[14]

L1532–1533 Even if this half-line had been composed by Ḥassān ibn Thābit, who had recited it to the Messenger of God—may God bless him and grant him peace—and received his approval, reckoning the Footstool to mean knowledge on its account would still be mistaken on two grounds: The first is that "Footstool"

ومن جعل الإذن هاهنا بغير معنى الإطلاق، فقد جعل لله شريكا في سلطانه، إذ جعل إذنه لعباده مرفوعا واستئذانهم له في الشفاعة عنهم موضوعا.

والعجب لقوم يحملهم خوف لزومهم إطلاق الإذن في قوله: (وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ) على إنكاره في كل موضع فيقعون في أعظم مما فروا منه.

ردٌّعليه الجهمية، قوله (وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ) حجة على الجهمية، ولقد بلغني عن قوم متحذلقين منهم يغلطون بحذاقة أنهم قالوا: كرسيه علمه.

واحتجوا بمصراع منتحل لشاعر لا يعرف ولا المصراع وهو: ولا يكرسيء علم الله مخلوق.

وهذا المصراع لو كان من قول حسان بن ثابت قد أنشده رسول الله - صلى الله عليه وسلم - وصوبه له. لكان إعداد الكرسي من أجله علما خطأ من جهتين: إحداهما: أن الكرسي في القرآن مثقل غير مهموز والمصراع قد خففه وهمزه.

[10] **Qur'an references (L1520):** Qur'an 2:254 (Al-Baqarah).

[11] **Qur'an references (L1524):** Qur'an 10:100 (Yunus).

[12] **Translator's note (L1526):** The supplied heading reads raddun ʿalayhi al-Jahmiyyah, literally "a refutation against him, the Jahmiyyah," and appears corrupt. The translation gives its apparent intended heading.

[13] **Qur'an references (L1526):** Qur'an 2:255 (Al-Baqarah).

[14] **Translator's note (L1531):** "Encompasses" is a tentative rendering of the unusual verb written yukarsiʾ in the supplied text. Its spelling and derivation are uncertain; the following argument explicitly contrasts its undoubled consonant and hamzah with the Qur'anic kursī.

in the Qur'an has a doubled consonant and no hamzah, whereas the half-line makes it undoubled and gives it a hamzah.

L1534–1536 The second is what we have demonstrated in more than one place in our book: that when a word has a recognized apparent meaning and a possible underlying meaning, it may not be shifted from its recognized apparent meaning to its possible underlying meaning except on the basis of the community's consensus, or an explicit text of a Qur'anic verse or the Sunnah.

L1537–1538 If it is said: "Has not Muṭarrif transmitted it from Jaʿfar ibn Abī al-Mughīra, from Saʿīd ibn Jubayr, from Ibn ʿAbbās, concerning His statement, 'His Footstool encompasses the heavens and the earth,'" "that he said: 'His knowledge'?"[15]

L1539–1545 It is answered: This report contains weakness, except on Muṭarrif's part, but on Jaʿfar ibn Abī al-Mughīra's part; for the sound, well-known report from Ibn ʿAbbās is what ʿAbd al-Raḥmān ibn Salm al-Rāzī (2) related to us, saying: Sahl ibn Zanjaya al-Rāzī said: Wakīʿ from Sufyān, from ʿAmmār al-Duhnī, from Muslim al-Baṭīn, from Saʿīd ibn Jubayr, from Ibn ʿAbbās, who said: "The Footstool is the place of His two feet, and no one can measure the magnitude of the Throne." How, then, could knowledge be the place of His two feet, and do they themselves acknowledge the two feet, so that the transmission from Ibn ʿAbbās would not be contradictory?[16]

L1546–1548 And is the rule concerning conflicting transmissions, were they equal, ['the appeal is incompatible'] anything other than adopting the more evident of them? How much more so when Muṭarrif's transmission from Jaʿfar does not equal Muslim al-Baṭīn's transmission, especially since al-Thawrī transmitted it from Muṭarrif without tracing it beyond Saʿīd, whereas Ibn Idrīs did trace it beyond him? Both are errors—and God knows best—for 'al-rūsī' in the Qurʾān has a doubled consonant, and this transmission did not come with an undoubled consonant and a hamza, as those people maintained. Nor do

والثانية: ما دللنا عليه في غير موضع من كتابنا من أن الكلمة إذا كان لها ظاهر معروف وباطن محتمل لم يجز أن تزال عن ظاهرها المعروف إلى باطنها المحتمل إلا بإجماع الأمة أو بنص آية أو سنة.

فإن قيل: فليس قد رواه مطرف عن جعفر بن أبي المغيرة عن سعيد بن جبير عن ابن عباس في قوله: (وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ) قال: علمه.

قيل: هذا حديث فيه وهن إلا من مطرف، وأما من جعفر بن أبي المغيرة، لأن الصحيح المشهور عن ابن عباس ما حدثناه عبد الرحمن ابن سلم الرازي (٢) ، قال سهل بن زنجية الرازي قال: وكيع عن سفيان عن عمار الدهني، عن مسلم البطين عن سعيد بن جبير عن ابن عباس قال: " الكرسي موضع قدميه، والعرش لا يقدر قدره أحد " وكيف يكون العلم موضع قدميه، وهل يقرون هم بالقدمين، حتى لا تكون الرواية عن ابن عباس متعارضة.

وهل حكم ما تعارض من الروايات لو استوت الدعاء مناف إلا لأخذ بأظهرها، وكيف ورواية مطرف عن جعفر لا تكافئ رواية مسلم البطين مع أن الثوري رواه عن مطرف فلم يجاوز به سعيدا كما تجاوزه ابن إدريس وكلاهما وهم، والله أعلم، لأن الروسي في القرآن مثقل وهذه الرواية لم ترد على التخفيف والهمز كما ذهب إليه القوم، ولا نعرف في لغة شاذة ولا معروفة عن عربي أنه سمى العلم بالكرسي المثقل إلا ما جاء في هذه الرواية ويزول به فيها تعارض عن رجل واحد بعينه.

[15] **Qur'an references (L1537):** Qur'an 2:255 (Al-Baqarah).

[16] **Translator's note (L1540):** The wording 'except on Muṭarrif's part, but on Jaʿfar ibn Abī al-Mughīra's part' is syntactically defective. It may intend to locate the weakness in either Muṭarrif or Jaʿfar, but the supplied text does not establish this securely. The marker (2) refers to a note whose contents are not supplied.

we know, in any anomalous or recognized dialect, of any Arab who called knowledge ‘al-kursī’ with a doubled consonant, except for what occurs in this transmission; and through it, within this transmission, a contradiction is removed in reports from one and the same man.[17]

L1549 Thus we do not abandon the current, well-known usage of ‘al-kursī’ with a doubled consonant among both specialists and ordinary people, among Arabs of pure stock and those who have joined them. The undoubled form with a hamza has no basis in any dialect. Language is an accepted form of speech: it is not apprehended through speculation and analogies, and it admits of no alteration.

L1550 Chapter:

L1551

L1552–1556 And His statement, exalted is He: “Or like the one who passed by a town that lay collapsed upon its roofs,” through His statement: “Rather, you have remained a hundred years,” is evidence that the dead person, after the questioning and whatever befalls him along with it, does not perceive the length of his stay in the intermediate realm until God raises him on the Day of Resurrection, since had he perceived a stay of a hundred years, he would not have said what he said.[18]

L1557 If it is said: “He failed to perceive the length of his stay only because this was not the death connected with his being gathered for resurrection, which would convey him into his hereafter. Had it been that death, he would have perceived it.”

فلا نترك اللغة السائرة الشهيرة عند الخاصة والعامة من لباب العرب والدخلاء فيهم في الكرسي المثقل، والمخفف المهموز لا أصل له في شيء من اللغات - واللغة لسان مسلم له لا يدرك بالنظر والمقاييس ولا يمكن فيه التبديل.

باب:

وقوله تعالى: (أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا) إلى قوله: (بَلْ لَبِثْتَ مِائَةَ عَامٍ) دليل على أن: الميت بعد المساءلة وما يصيبه معها لا يشعر بطول مكثه في البرزخ حتى يبعثه الله يوم القيامة إذ لو كان يشعر بمكث مائة عام كان لا يقول ما قال.

فإن قيل: فإنما لم يشعر بطول مكثه، لأنها لم تكن مونته المتصلة بحشره الناقلة به إلى آخرته، ولو كانت تلك الموتة - لشعر.

[17] **Translator’s note (L1546):** The words ‘الدعاء مناف’ are incoherent in this syntax; the bracketed literal rendering preserves their presence without claiming to recover the intended wording. The supplied ‘الروسي’ (al-rūsī) appears corrupt in a discussion otherwise concerning ‘الكرسي’ (al-kursī, ‘the Footstool’). It has not been silently replaced. The discussion contrasts a form with a doubled consonant with a form lacking that doubling and containing a hamza; the precise intended alternative pronunciation is not supplied. The final clause concerning the removal of a contradiction is awkward and potentially corrupt. Its apparent wording is retained.

[18] **Qur’an references (L1552):** Qur’an 2:259 (Al-Baqarah).

L1558–1559 He is answered: God, blessed and exalted is He, has said: “On the day He calls you, and you respond with His praise, and you think that you have remained only a little while” (52). Thus He has given the account you see of those whom He caused to die that death. Had they been aware, they would have known that they had remained a long time, not a little while. There is much of this kind in the Qurʾān.[19]

L1560–1562 If it is said: “Things have been transmitted in the reports that indicate that the dead know and perceive,” it is answered: Most of them are reports with weak chains of transmission, and the Qurʾān contradicts them concerning what we have mentioned, confirming this by His statement: “The living and the dead are not equal. Indeed, God causes whomever He wills to hear, and you cannot cause those in the graves to hear” (22).[20]

L1563–1564 Those among them that are sound have clear meanings, such as the Messenger of God’s standing—may God bless him and grant him peace—at the well of Badr, his calling out to the slain men of Quraysh within it, and his statement: “You hear no better than they do, except that they are incapable of answering.”

L1565–1568 This, then, was a miraculous sign for the Messenger of God, may God bless him and grant him peace, specific to them at that time, so that God might give His Messenger immediate joy by causing them to hear his words and confirming what they had denied, until they were buried; once they were buried, He did not cause them to hear.

L1569 Likewise with what has been transmitted concerning the martyrs: although they have been killed, they are alive with their Lord, receiving provision, rejoicing in what God has given them of His bounty.

L1570

L1571–1572 His statement, exalted is He: “Their guidance is not your responsibility,” is the verse that most chokes the Muʿtazila; for if they take it to mean clari-

قيل له: فقد قال تبارك وتعالى: (يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِنْ لَبِثْتُمْ إِلَّا قَلِيلًا (٥٢) فأخبر عمن قد أماته تلك الموتة بما ترى، فلو كانوا يشعرون لعلموا أنهم أقاموا طويلا ليس قليلا ومثل هذا كثير في القرآن.

فإن قيل: قد روي في الأخبار أشياء تدل على أن الموتى يعلمون ويشعرون قيل: عامتها أخبار واهية الأسانيد والقرآن مكذب لها فيما ذكرنا، ومحقق ذلك بقوله: (وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ إِنَّ اللَّهَ يُسْمِعُ مَنْ يَشَاءُ وَمَا أَنْتَ بِمُسْمِعٍ مَنْ فِي الْقُبُورِ (٢٢) .

وما كان منها صحيحة فلها معان واضحة مثل وقوف رسول الله صلى الله عليه وسلم على قليب بدر، ونداء من فيه من قتلى قريش وقوله: “ ما أنتم لأسمع منهم، غير أنهم لا يطيقون الجواب.

فهذه الآية لرسول الله صلى الله عليه وسلم في وقتها خاصة فيهم ليقر الله عين رسوله عاجلا بإسماعهم قوله، وتحقيق ما كانوا يكذبون فيه حتى يقبروا فإذا قبروا لم يسمعهم.

ومثل ما روي في الشهداء، فإنهم وإن قتلوا فهم أحياء عند ربهم يرزقون فرحين بما آتاهم الله من فضله.

قوله تعالى: (لَيْسَ عَلَيْكَ هُدَاهُمْ) أخنق آية للمعتزلة، لأنهم إن ذهبوا به إلى البيان كفروا فيحصل عليهم أنها إلى الله وحده.

[19] **Qur’an references (L1558):** Qur’an 17:52 (Al-Isra).
[20] **Qur’an references (L1560):** Qur’an 35:22 (Fatir).

fication, they commit unbelief, and so it is established against them that it belongs to God alone.[21][22]

L1573

L1574–1577 His statement: “O you who believe, spend from the good things you have earned and from what We have brought forth for you from the earth,” is evidence that zakāt is due on merchandise held for trade and on what the earth produces of fruits and grains, since spending in this passage, and throughout most of the Qur’ān, means nothing other than zakāt. The evidence for this is His statement: “O you who believe, spend from the good things you have earned and from what We have brought forth for you from the earth, and do not deliberately select the bad from it to spend.”[23]

L1578–1580 For if the spending were upon oneself, it would be permissible to spend upon oneself both inferior and superior goods. It is therefore clear beyond doubt that this is spending upon someone else, which consists in delivering his due to him. ‘Due’ is general, encompassing the needy, dependents, and voluntary charity.

L1581–1587 For the obligatory payment, only the best property is to be given, because of His statement in this passage and His statement: “You will never attain righteousness until you spend from what you love,” and the Messenger of God, may God bless him and grant him peace, says concerning the spiny-tailed lizard: “Do not give in charity what you do not eat.” On Financial Hardship and Ease: His statement: “And if there is someone in hardship, then a postponement until a time of ease,” is evidence that someone who owes a due and has been ordered to pay it is treated as solvent until his hardship is established. For if his legal status were that of insolvency, God would not have made this a condition or granted him a postponement of what he owes until he attains ease. Anyone who makes insolvency the presumptive

قوله: (يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ) دليل على أن الزكاة في أموال التجارة وفيما أخرجت الأرض من الثمار والحبوب إذ النفقة في هذا الموضع وفي عامة القرآن لا تكون إلا الزكاة والدليل عليه قوله (يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ)

إذ لو كانت النفقة على النفس لجاز أن ينفق عليها الرذال والرفيع، فبان بغير إشكال أنه النفقة على الغير وهو إخراج حقه إليه، والحق عام يدخل فيه المساكين والعيال وصدقة التطوع.

والفرض لا يخرج فيها إلا خيار الأموال لقوله في هذا الموضع وفي قوله (لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ) ويقول رسول الله - صلى الله عليه وسلم - في الضب " لا تصدقوا بما لا تأكلون " في العسر واليسار: قوله (وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَى مَيْسَرَةٍ) دليل على أن من عليه حق محكوما عليه بدفعه، حكمه حكم الموسر حتى تثبت عليه العسرة، إذ لو كان حكمه حاكم الإعسار ما اشترطه الله ولا جعله منظرا بما عليه إلى ميسرته، ومن جعل أصل الناس الإعسار حتى يظهر يسارهم، فقد خالف عندي معنى هذه الآية.

[21] **Translator’s note (L1572):** The feminine pronoun in ‘it belongs to God alone’ most naturally refers to guidance, although the intervening discussion of clarification makes the reference somewhat awkward.

[22] **Qur’an references (L1571):** Qur’an 2:272 (Al-Baqarah).

[23] **Qur’an references (L1574):** Qur’an 2:267 (Al-Baqarah).

condition of people until their solvency becomes apparent has, in my view, contradicted the meaning of this verse.[24][25]

فإن قال: فأصل الإنسان أنه طفل معدم، واليسار حادثة فيه، فلم لا يحاكم بأصله حتى يعلم حدوث اليسار فيه.

L1588–1589 If he says: "A human being's original condition is that of a penniless child, and solvency arises subsequently in him; why, then, is he not judged according to his original condition until it is known that solvency has arisen in him?"

قيل، قد يرث الطفل بالميراث ألوفا ويوصى له بها فيقبلها وصاية له، والشيخ الكبير معدم لا شيء له، فليس لاعتبار حيال العسرة بولادة الإنسان على العدم وجه.

L1590 It is answered: A child may inherit thousands, or have them bequeathed to him, and they are accepted under guardianship on his behalf, while an elderly man may be penniless, possessing nothing. There is thus no basis for assessing the condition of hardship by the fact that a person is born without property.[26]

فما كان بالغا صحيح العقل غير محجور عليه، فحكمه فيما لزمه للناس حكم الواجد حتى يثبت عدمه عند الحاكم بالبينة العادلة، تشهد على ظاهر عدمه، وعليه اليمين فيما غاب عن عيون المشهود من ناض الأموال، ثم يكون منظرا إلى ميسرته.

L1591 Whoever is an adult, of sound mind, and not under legal interdiction is therefore treated, regarding obligations he owes to people, as someone with means, until his lack of means is established before the judge by upright testimony attesting to his apparent lack of means. He must also swear an oath concerning liquid assets concealed from the witnesses' eyes. He is then granted a postponement until he attains ease.[27]

ورأي مطالبة الحكام البينة بإثبات الشهادة علي يسار من شهدوا عليه يوم أشهدهم من الحشو الذي لا يحتاج إليه.

L1592–1594 The view that judges should require witnesses to establish, through their testimony, the solvency of the person against whom they testify on the day he called them to witness is needless excess.[28]

[24] **Translator's note (L1587):** The supplied 'حكمه حاكم الإعسار' is grammatically irregular, literally 'his ruling [is] the judge of insolvency.' The context strongly suggests 'his legal status were that of insolvency.'

[25] **Qur'an references (L1581):** Qur'an 3:92 (Ali 'Imran); Qur'an 2:280 (Al-Baqarah).

[26] **Translator's note (L1590):** The wording 'فيقبلها وصاية له' is awkward and leaves the recipient's agent unstated; the translation understands acceptance on the child's behalf under guardianship. The phrase 'حيال العسرة' is unusual in this construction and may be corrupt; 'the condition of hardship' gives the apparent contextual sense.

[27] **Translator's note (L1591):** 'تشهد' appears to be a typographical corruption of 'تشهد,' 'attests.' 'المشهود,' literally 'the person witnessed concerning,' is awkward after 'eyes'; the context appears to require the witnesses.

[28] **Translator's note (L1594):** The reference to 'the day he called them to witness' most naturally concerns the original transaction or acknowledgment, although the supplied wording does not specify it.

L1595 A judge's invalidating their testimony when it lacks this attestation, and refraining from ruling against ['the peoples against him'] on the basis of their testimony until someone testifies who establishes the testimony in that manner, is likewise ignorance for which no one can be excused, and a destruction of Muslims' rights without any serviceable argument or any obscurity arising from a doubt.[29]

وإبطاله شهادتهم إذا عريت من هذا الإثبات وترك القضاء على الشعوب عليه بشهادتهم حتى يشهد من يثبت الشهادة كذلك من الجهل الذي لا يعذر أحد به، واتلاف حقوق المسلمين بلا طائل من حجة ولا التباس من شبهة.

L1596 I see most judges of our time employing this practice and thereby nullifying people's rights. God is the one whose help is sought.[30]

وأرى أكثر حكام زماننا يستعملونه ويبطلون حقوق الناس به، والله المسعان.

L1597–1598 The Bridal Due: Among the strange things they have introduced, and the ugly things they have deemed good, is their refraining from imprisoning husbands who acknowledge the bridal dues owed to wives with whom they have consummated marriage, if the wives did not demand them before consummation. They offer the justification that the bridal due is the price of sexual access: if she surrendered it before receiving the price, she has no right to demand his imprisonment in court, although he must give it to her as a matter between himself and God.

الصداق: ومن طريف ما أحدثوه وقبيح ما استحسنوه، ترك حبس الأزواج المعترفين بصدقات نسائهم المدخول بهن إذا لم يطالبن بها قبل الدخول، واعتلالهم بأن الصداق ثمن بضع، فإذا سلمته قبل أخذ الثمن لم يكن لها أن تطالب بحبسه في الحكم، وعليه أن يعطيها فيما بينه وبين الله.

L1599–1600 Their leading proponent is therefore asked: "Why do you not imprison him for a due whose obligatory character he acknowledges but which he refuses to pay? Either it is not obligatory upon him, and he is wronged by the demand, or it is obligatory upon him, and he does wrong by delaying it," If he says: "He is wronged," he is asked: "Why is he wronged? Because it was never obligatory upon him, or because it was deferred and its term has not yet fallen due?" He will be unable to say this.[31][32]

فيقال لزعيمهم: لم لا تحبس بحق هو معترف بوجوبه ممتنع من أدائه، إلا أنه غير واجب عليه، وهو بالمطالبة مظلوم، أو واجب عليه ظالم بتأخيره، فإن قال: مظلوم. قيل: لم هو مظلوم، ألأنه لم يجب عليه قط، أم كان منسيا به لم يحن أجله ولن يستطيع أن يقوله.

وإن قال: كان واجبا عليه بالعقد فأبطله الدخول، قيل: فلم يجب عليه أداؤه إليها فيما بينه وبين ربه وقد أبطله الدخول، وإن قال: هو ظالم لها في الباطن غير ظالم في الظاهر، كابر في الدعوى، وجار في الفتوى.

[29] **Translator's note (L1595):** 'الشعوب عليه,' literally 'the peoples against him,' is corrupt in context. It apparently refers to the person testified against, but the supplied wording does not support a secure restoration.

[30] **Translator's note (L1596):** 'المسعان' appears to be a typographical corruption of 'المستعان,' 'the one whose help is sought.'

[31] **Translator's note (L1599):** The connective 'إلا أنه' is awkward here; the translation follows the apparent either–or argument developed in the subsequent segments.

[32] **Translator's note (L1600):** The supplied 'منسيا به' literally suggests 'forgotten concerning him' and is ill suited to the argument. 'Deferred' reflects the apparent intended sense, supported by 'its term has not yet fallen due,' but requires a different reading.

L1601–1603 If he says: “It became obligatory upon him through the marriage contract, but consummation annulled it,” he is asked: “Why, then, must he pay it to her as a matter between himself and his Lord, when consummation has annulled it?” If he says: “He wrongs her inwardly but does not wrong her outwardly,” he is obstinate in his claim and unjust in his legal opinion.

وإن قال: هو ظالم في الحالين. قيل: فلم لا تحول بينه وبين الظلم وأنت تقدر عليه، ويقال له: ألها أن تطالبه به قبل الدخول، فإن قال، بلى. قيل: فطالبته وامتنع أتحبسه، فإن قال: بلى، قيل: كيف تحبسه ولم يتلف شيئا، والذي جعل الصداق ثمنه حاصل في يد غيره ومحول دونه.

L1604–1608 If he says: “He does wrong in both respects,” he is asked: “Why, then, do you not prevent him from doing wrong, when you have the power to do so?” He is also asked: “May she demand it from him before consummation?” If he says: “Yes,” he is asked: “Then suppose she demands it and he refuses: do you imprison him?” If he says: “Yes,” he is asked: “How can you imprison him when he has consumed nothing, and that for which the bridal due was made the price remains in someone else’s possession, with him barred from it?”

فإن قال: آخذه من يدي من هو في يديه، بأن أسلم المرأة منه. قيل: ولم تفعل ذلك، ولأن يزول الظلم عنه بوصوله إلي البضع المشترى بالصداق، وليحق حبسه إذا أخذ شيئا ولم يسلم ثمنه، فإن قال: نعم. قيل: أفتحبسه بإرادة التحول ولا تحبسه بالتحول نفسه، ما أراك إلا تكابر عقلك ويقال: له أسلمت المرأة البضع فإن قال: بغير ثمن. كابر عقله. وإن قال: بثمن. قيل: بثمن يجب أو لا يجب، فإن قال: بثمن لا يجب. كفى خصمه محنته. وإن قال: بثمن يجب. قيل: فقد ماطل بدفعه، فكيف الوصول إلى أخذه وأنت لا تحبسه ولا تبيع عليه عقارا، أرأيت إن ماتت في المطالبة قبل أن تأخذه، أيكون الوارث بمثابتها لا يحبس خصمه، فيصير حقا تاليا لا يصل إلى الورود، ولا إلى الوارث إلى القيامة. أم يحبس للوارث بما لم يحبس للموروث، فيكون زيادة في القبح والإحالة.

L1609–1613 If he says: “I take it from the hands of the one in whose hands it is, by delivering the woman from him,” he is asked: “Why do you do that? Is it so that the wrong done to him may cease through his gaining access to the sexual enjoyment purchased with the bridal due, and so that his imprisonment becomes justified once he has taken something without handing over its price?” If he says: “Yes,” he is asked: “Do you then imprison him for intending the transfer, but not for the transfer itself? I see you doing nothing but obstinately defying your own reason.” He is also asked: “The woman surrendered sexual access If he says, “Without a price,” he defies his own reason. If he says, “For a price,” he is asked, “For a price that is obligatory or one that is not obligatory?” If he says, “For a price that is not obligatory,” he has spared his opponent the trouble of refuting him. If he says, “For a price that is obligatory,” he is told, “But he has procrastinated in paying it. How, then, can it be recovered when you neither imprison him nor sell real estate belonging to him? Tell me: if she dies while pursuing her claim, before recovering it, is her heir in the same position as she was, with his adversary not imprisoned, so that it becomes a claim that follows on but never reaches collection or reaches the heir until the Resurrection? Or is he imprisoned for the heir over something for which he was not imprisoned for the person

from whom the heir inherited, making the position still more objectionable and absurd?”[33][34][35]

L1614 We have seen that God—majestic and exalted—made consummation the ground for the entire bridal due becoming obligatory; thus half of it is not annulled by divorce.

L1615–1619 I therefore see this claimant weakening what God has confirmed. Would that I knew, then, what benefit there is in His saying, “Give women their bridal dues as a gift,” and in His saying, “And you have given one of them a great sum, so take nothing from it. Would you take it through calumny and manifest sin? (20) And how can you take it when you have gone in to one another and they have taken from you a solemn covenant? (21)” This necessarily concerns the period after consummation, since He refers to it indirectly by “going in to one another.” And when is the time at which it must be paid, if, before consummation, no Muslim is imprisoned over it who is of sound mind, because each of the two may say, “I shall not hand over until I receive,” while after consummation he is not imprisoned because the woman surrendered sexual access to herself before receiving payment? I thus see that, of all entitlements, the bridal due has become something vanishing and lost, and the recitation of these verses and others concerning it has been disregarded. God regards hearing it as a grave matter; how, then, can it be embraced? I know of no two rulings introduced into Islam more appalling

وقد رأينا الله - جل وعلا - جعل الدخول سببا لوجوب جميع الصداق، فلا يبطل نصفه بالطلاق.

فأرى هذا الزاعم يوهن ما وكده الله، وليت شعرى ما الفائدة إذا في قوله: (وَآتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً) ، وفي قوله: (وَآتَيْتُمْ إِحْدَاهُنَّ قِنْطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا أَتَأْخُذُونَهُ بُهْتَانًا وَإِثْمًا مُبِينًا (٢٠) وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ وَأَخَذْنَ مِنْكُمْ مِيثَاقًا غَلِيظًا (٢١) وهذا لا محالة بعد الدخول لكنايته بالإفضاء عنه، ومتى وقته الذي يجب دفعه فيه إذا كان قبل الدخول لا يحبس به مسلم يعقل من أجل أن لكل واحد منهما أن يقول: لا أدفع حتى أقبض، وبعد الدخول لا يحبس من أجل تسليم المرأة بضعها قبل الأخذ. فأرى الصداق من بين الحقوق قد عاد متلاشيا تالفا وأهملت تلاوة هذه الآيات وغيرها فيه، والله يعظم سماعه فكيف احتباؤه، ولا أعلم حكمين أحدثا في الإسلام أوحش منهما، أحدهما هذا والآخر الذي قابله من طرح بينه لم يشهد - يعني من أشهدهم عليه.

[33] **Translator’s note (L1609):** ‘بأن أسلم المرأة منه’ is unclear: literally, it can suggest delivering or safeguarding the woman ‘from him,’ whereas the argument appears to require delivering her to the husband. The preposition has not been silently changed.

[34] **Translator’s note (L1610):** The supplied ‘ولأن’ is awkward after the question; the translation follows the evident proposal of a reason for the action.

[35] **Translator’s note (L1613):** The wording describing the claim as “following on” and not reaching “collection” is obscure in the supplied text; the translation preserves its apparent argument that the claim remains perpetually unrecoverable.

than these: this one, and its counterpart, the rejection of testimony that he did not witness—meaning those whom he called upon to witness it.[36][37]

L1620–1624 The obligation to record debts in writing: Muḥammad ibn ʿAlī said: I see that people have ceased to apply unequivocal verses of the Qur'an and have failed to give a sound justification for disregarding them. Among these practices is their failure to record their credit transactions in writing, although scribes are available. No exception was made to this except the trade conducted among them. And He—blessed and exalted—said, "O you who believe, when you contract a debt for a specified term, write it down, and let a scribe write between you with justice," up to His saying, "And do not weary of writing it down, small or large, together with its term," then up to His saying, "Unless it is an immediately transacted trade that you conduct among yourselves; then there is no blame upon you if you do not write it down."[38][39]

L1625–1626 Another is that, even when they write it down, the person who owes the obligation does not undertake its dictation, whether he is able to do so or is unable to do so.

L1627–1628 Another is that his guardian—when he is unable to do it through any form of incapacity—does not undertake it on his behalf, whether he knows how to do it well or does not.

L1629–1635 Another is their failure to call witnesses to their sales transactions. All of this has been explicitly prescribed by a command from God—majestic and exalted—concerning it. God Most High said, "Let him write, and let the

وجوب كتابة الدين: قال محمد بن علي: أرى الناس تركوا استعمال آيات من القرآن محكمات وأغفلوا الإصابة في تخريج إهمالها: فمنها ترك كتابة ما داينوا، والكتاب موجودون ولم يستثن منها إلي التجارة المدارة بينهم، وقالت تبارك وتعالى: (يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَى أَجَلٍ مُسَمًّى فَاكْتُبُوهُ وَلْيَكْتُبْ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ) إلى قوله: (وَلَا تَسْأَمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَى أَجَلِهِ) ثم إلى قوله (إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا) .

ومنها: أنهم إذا كتبوها أيضا لم يتول إملاءه من عليه الحق استطاعه أو لم يستطعه.

ومنها: أن وليه - إذا عجز عنه بأحد وجوه العجز - لا يتولاه عنه. أحسنه أو لم يحسنه.

ومنها: ترك إشهادهم في مبايعاتهم، وكل هذا قد نص عليه أمر من الله جل وتعالى فيه، قال الله تعالى (فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ) ، وقال: (فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ) وفي البيوع قال: (وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ) فهذا ما أهملوا استعماله من هذه السورة سوى ما في غيرها مما سنأتي عليه في موضعه إن شاء الله، ورأيت بعض من تطرق إلى التسهيل فيها - بل رمقها بعين المنسوخ بما لا التباس فيه أنه وضعه غير موضعه - زعم أن قوله: (وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَانٌ مَقْبُوضَةٌ) دله على ترك الكتابة وقوله: (فَإِنْ أَمِنَ بَعْضُكُمْ بَعْضًا) دله على ترك الإشهاد.

[36] **Translator's note (L1619):** The supplied wording about God regarding "hearing it" as grave and about "embracing it" is obscure and may be corrupt; the rendering is provisional. The final clause about rejecting testimony is syntactically unclear. The explanatory words "meaning those whom he called upon to witness it" appear to be a gloss, though their authorship is not evident.

[37] **Qur'an references (L1615):** Qur'an 4:4 (An-Nisa); Qur'an 4:20 (An-Nisa); Qur'an 4:21 (An-Nisa).

[38] **Translator's note (L1621):** The supplied text has an apparent error in the word introducing the exception, rendered here according to the evident sense "except." It also gives "said" in a feminine form before the divine honorific, an apparent grammatical or transcriptional error.

[39] **Qur'an references (L1620):** Qur'an 2:282 (Al-Baqarah).

person who owes the obligation dictate." And He said, "But if the person who owes the obligation is deficient in judgment, or weak, or unable to dictate himself, then let his guardian dictate with justice." Concerning sales, He said: "And call witnesses when you transact sales." These, then, are the provisions of this surah whose application they have neglected, apart from those in other surahs, which we shall address in their proper places, God willing. I have seen someone who sought a way to relax these provisions—indeed, regarded them as abrogated on the basis of something that he had unmistakably applied in the wrong place—claim that His saying, "And if you are on a journey and cannot find a scribe, then pledges taken into possession," indicated to him that writing could be omitted, and that His saying, "But if some of you trust others," indicated to him that calling witnesses could be omitted.[40]

L1636–1637

Were it not that heedlessness encompasses humankind and deficiency attaches to them, this excess concerning these provisions would expose the shame of the person advancing it and reveal his imbecility. Since God, in His generosity, stipulated the absence of scribes while traveling, why should writing cease to be obligatory when one is resident and scribes are available? Or how should it cease to be obligatory on a journey when there is a scribe among one's traveling companions? And if He permitted dispensing with taking a pledge, which He made a substitute for writing when no scribe is available, how should calling witnesses to a sales transaction cease to be obligatory merely because He permitted dispensing with taking a pledge when we trust one another? Yet the proponent of this opinion is an eminent man, and this lapse on his part can only be attributed to innocence, inadvertence, and heedlessness[41]

فلولا أن الغفلة شاملة للخلق والنقص لاحق بهم لكان هذا الإفراط فيها يكشف عن عورة قائله، وينبئ عن عتهه. إذا كان الله بجوده اشترط عدم الكتاب في السفر فما بال الكتابة تسقط في الحضر مع وجود الكتاب، أم كيف تسقط في سفر فيه كاتب في الرفقة وإذا أباح ترك الارتهان الذي جعله عن ما من الكتاب عند عدم الكاتب فكيف يسقط الإشهاد في التباين، لأنه أباح ترك الارتهان إذا أمن بعضنا بعضا، ولكن صاحب هذا القول رجل جليل لا يصرف هذا منه إلا إلى السلامة والسهو والغفلة

[40] **Qur'an references (L1629):** Qur'an 2:282 (Al-Baqarah); Qur'an 2:283 (Al-Baqarah).

[41] **Translator's note (L1637):** The phrase rendered "a substitute for writing" is corrupt in the supplied text; this rendering reflects its apparent contextual sense. The supplied word rendered "a sales transaction" reads literally as "mutual separation" or "difference," apparently a transcriptional error in this context.

CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة آل عمران

Surah 3: Family of Imran (Ali ’Imran)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

Return to the reading collection

L1638–1639 **[Surah Āl ʿImrān]**

L1640–1643 An argument against the Qadariyyah and the Muʿtazilah: “He is the One who sent down to you the Book. In it are unequivocal verses, which are the foundation of the Book, and others that are ambiguous. As for those in whose hearts is deviation, they follow what is ambiguous in it, seeking discord and seeking its interpretation. And no one knows its interpretation except God. Those firmly grounded in knowledge say, ‘We believe in it; all is from our Lord.’ And none take heed except those possessed of understanding. (7) Our Lord, do not cause our hearts to deviate after You have guided us, and grant us mercy from Yourself. You are indeed the Bestower. (8)” This is a clear argument against the Qadariyyah and the Muʿtazilah, if they would reflect upon it; they would find it sufficient in place of all the other evidence against them elsewhere in His Book. For He described those whose hearts deviate as following its ambiguous passages in pursuit of their interpretation. He then deprived them of hope of attaining it by declaring that He alone possesses knowledge of it, to the exclusion of all creation, and characterized the person seeking knowledge of it as pursuing discord. Thus, aspiring to attain knowledge of its ambiguity, after the Majestic One has reserved that knowledge to Himself, and plunging into the manipulation of it, become a knowing advance into falsehood and an ignorance for which no one is excused.[1][2][3]

L1644–1646 He characterized those firmly grounded in knowledge by a particular quality and praised them for an utterance. The Qadariyyah and the Muʿtazilah supposed that they had a better claim to both than their opponents, and that their opponents were the ones following its ambiguous passages. Had they considered some of what those firmly grounded were praised for, their

[سورة آل عمران]

حجة على القدرية والمعتزلة: (هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ (٧) رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ (٨) حجة على القدرية والمعتزلة واضحة لو تدبروه، ولاكتفوا به من سائر ما عليهم في غيره من كتابه، وذلك أنه وصف الزائغة قلوبهم باتباع متشابهه ابتغاء تأويله، ثم آيسهم من بلوغه بما أخبر من انفراده بعلمه دون جميع الخلق، ووصف بالفتنة من ابتغى علمه فصار الطمع في بلوغ علم التشابه به بعد انفراد الجليل به، والخوض في تصرفه تقدما إلى الباطل على بصيرة، وجهلا لا يعذر أحد به.

ووصف الراسخين في العلم بصفة ومدحهم بقول ظن القدرية والمعتزلة أنهم أسعد بهما من خصومهم، وأن خصومهم هم المتبعون متشابهه، ولو تأملوا بعض ما مدح به الراسخون لانعكست ظنونهم وفضلوا بالتزام ما نحلوا خصومهم من حيث لا التباس فيه وهو قوله: (رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا) فمدحهم بالدعاء المحال لديه، ونسبتهم زيغ القلوب إليه، وهذا عندهم كالافتراء عليه، ولا يعتبرون أن الله جل جلاله ما مدحهم إلا بالحق ولا دعوه إلا بالصدق، فإنه مزيغ القلوب وهاديها فسألوه التثبيت على الإيمان بما أخبر عنهم في صدر المدح حيث يقول: وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ

[1] **Translator’s note (L1641):** The translation places the interpretive pause after “except God,” following the author’s explicit interpretation in the ensuing discussion; the supplied Arabic itself has no punctuation fixing that pause.

[2] **Translator’s note (L1643):** The wording rendered “knowledge of its ambiguity” is awkward in the supplied Arabic. In context, it concerns knowledge of the interpretation of the ambiguous passages.

[3] **Qur’an references (L1640):** Qur’an 3:7 (Ali ’Imran); Qur’an 3:8 (Ali ’Imran).

suppositions would have been reversed, and they would have been left committed to what they attributed to their opponents, in a matter admitting of no ambiguity: His saying, "Our Lord, do not cause our hearts to deviate after You have guided us." Thus He praised them for a supplication deemed impossible in their view, and for attributing the deviation of hearts to Him. In their view, this amounts to fabricating a lie against Him. They do not consider that God—majestic is His majesty—praised them only for what is true, and that they invoked Him only truthfully. For He is the One who causes hearts to deviate and who guides them. They therefore asked Him for steadfastness in faith, as He reported of them at the beginning of the praise, where He says, "Those firmly grounded in knowledge say, 'We believe in it; all is from our Lord,'" fearing that a deviation might afflict their hearts and lead them along the path of those who deviate, those followers of the ambiguous passages of the Qur'an who are described as seeking discord in pursuing them. What clearer argument could be sought than this, if they would abandon contentiousness and cease persisting in falsehood and obstinacy? Is there any obscurity, contradiction, or impossibility left after what we have explained in this section? Does not that for which those firmly grounded were praised in this verse—their fear of deviation after guidance—agree with the supplication of the Messenger of God—God bless him and grant him peace—when he would say, "O Turner of hearts, make our hearts steadfast upon Your religion"? One of his wives said to him, "Do you fear for us, even though we have believed in you and in what you have brought?" He replied, "The hearts of the children of Adam are between two fingers of the All-Merciful. If He wills to set them straight, He sets them straight; and if He wills to cause them to deviate, He causes them to deviate."[4][5]

L1647–1650 This is a hadith that they believe and do not reject, except that they interpret the fingers as blessings, taking care not to undermine their position denying the attributes. They argue that the Arabs call a beautiful sight of lush, green, flowering herbage a "finger." They therefore claim that every blessing may be

آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا) خشية أن يلحق قلوبهم زيغ يسلك بهم سبيل الزائغين من المتبعة متشابه القرآن الموصوفين بالفتنة في ابتغائه. فأي حجة تلتمس أوضح من هذه لو أضربوا عن اللجاج، ولم يصروا على البهت والعناد، وهل دون ما شرحناه في هذا الفصل إشكال، أو تناقض أو محال، أوليس ما مدح به الراسخون - في هذه الآية - الراهبون من الزيغ بعد الهداية يوافق ما كان رسول الله - صلى الله عليه وسلم -، يدعو به، فيقول: " يا مقلب القلوب ثبت قلوبنا على دينك " فقالت له امرأة من نسائه: أو تخاف علينا وقد آمنا بك وبما جئت به، فقال: " إن قلوب بني آدم بين أصبعين من أصابع الرحمن إن شاء أن يقيمها أقامها وإن شاء أن يزيغها أزاغها.

وهذا حديث يؤمنون به ولا يردونه إلا أنهم يتأولون في الأصابع أنها النعم حذرا من نقض قولهم في إنكار الصفات ويحتجون بأن العرب تسمي المنظر الحسن من العشب الخضر الريان الزهر بالأصبع، فيزعمون أن كل نعمة يقع عليها اسم أصبع، وأن معنى قلوب بني آدم بين أصبعين من أصابع الرحمن: بين نعمتين من نعمه، وليس قصاراهم إلا وضع الشيء في غير موضعه، أولا يفكرون أن العرب وإن سمت النعمة بالأصبع

[4] **Translator's note (L1644):** The word rendered "would have been left" is uncertain as supplied. The contextual sense appears to be that they would find themselves committed to the position they ascribed to their opponents.

[5] **Qur'an references (L1644):** Qur'an 3:8 (Ali 'Imran); Qur'an 3:7 (Ali 'Imran).

called a finger, and that "the hearts of the children of Adam are between two fingers of the All-Merciful" means "between two of His blessings." All they accomplish is to put something where it does not belong. Do they not consider that, even if the Arabs call a blessing a finger, this context is far removed from that usage? For if hearts were guarded between two blessings, there would be no fear that they might deviate. How, then, could the Messenger of God—God bless him and grant him peace—pray for their steadfastness when, according to them, they are made steadfast to the utmost degree and guarded by two blessings? And if, according to them, their deviation remains possible despite the two blessings, and so the Messenger of God—mighty and majestic—was praying for their steadfastness, since neither we nor they allow that he would pray for something impossible, then this is all the more forceful in establishing what they denied and confirming what they repudiated. We nevertheless grant them latitude concerning the use of this hadith to establish the attributes against them, since, through God's praise and favor, we have ample scope and sufficient alternatives in other reports and in what is written in the Qur'an.[67]

فهذا الموضع منه بعيد؛ إذ القلوب لو كانت محروسة بين نعمتين ما خشي الزيغ عليها، فكيف يدعو رسول الله، صلى الله عليه وسلم بثباتها، وهي مثبتة بغاية التثبيت محروسة بنعمتين عندهم ولئن كان زيغها ممكنا عندهم مع النعمتين، فكان رسول الله - عز وجل - يدعو بتثبيتها إذ لا يجوز عندنا وعندهم عليه أن يدعو بالمحال - إنه لأبلغ - في تثبيت ما أنكروه وتصديق ما جحدوه، ونحن نسامحهم في تثبيت الصفات عليهم من هذا الحديث، إذ لنا في غيره من الأخبار وفيما هو مسطر في القرآن سعة ومندوحة بحمد الله ونعمته.

A refutation of the Jahmī:

رد على الجهمي:

And His saying, "Say: If you love God, then follow me; God will love you and forgive you your sins. And God is forgiving, merciful. (31)" is an argument against the Jahmiyyah, since God has expressly made clear that He loves whoever follows His Messenger—may God bless him and grant him peace—by making this a reward for their loving Him and a recompense to them for what they harbored within themselves. Then He said: "Say: Obey God and the Messenger. But if they turn away, then God does not love

وقوله: (قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ (٣١) حجة على الجهمية، إذ قد بين الله نصاً أنه يحب من تبع رسوله - صلى الله عليه وسلم - بأن جعله جزاء لما أحبوه، ومقابلة لهم على ما أضمروه، ثم قال: (قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ (٣٢) فأخبر عن نفسه - جل جلاله - أنه يحب قوماً ولا يحب آخرين.

[6] **Translator's note (L1648):** The asserted Arabic use of "finger" for the sight of lush, flowering vegetation is the author's report of his opponents' lexical argument; the translation preserves the unusual example.

[7] **Translator's note (L1650):** The supplied text places the divine honorific "mighty and majestic" after "the Messenger of God." This apparent honorific error has been retained rather than silently replaced. "Through God's praise and favor" renders the closing formula, which may also be understood as "with praise to God and by His favor."

the unbelievers." (32) Thus He reported concerning Himself—majestic is His glory—that He loves some people and does not love others.[8]

The specific expressed in general wording:

His saying: "God chose Adam and Noah, the family of Abraham and the family of ʿImrān, above all peoples." (33) is evidence for the specific being expressed in general wording, since it is known with certainty that He did not choose them above Muhammad—may God bless him and grant him peace. Likewise is His saying in al-Baqarah: "Children of Israel, remember My favor which I bestowed upon you, and that I favored you above all peoples." (47) For He did not favor them above the prophets before them who were not descendants of Israel, nor did He favor them above Muhammad—may God's blessings and peace be upon him and upon all the prophets. It is as though He meant the people of their own time. Similar to this is the saying of Moses—peace be upon him— "And I am the first of the believers." (143) He means—and God knows best—the first of the believers among his people, since Adam, the prophets and messengers between the two of them, and the great multitudes who believed in them preceded him in faith. Some used to say concerning "And I am the first of the believers" (143): that is, the first to believe that You cannot be seen in this world. This amounts to nothing, because every prophet before him believed that God cannot be seen in this world. The correct interpretation is the first, and God knows best.[9][10]

An argument in support of ascetics: His saying, reporting the words of ʿImrān's wife, "My Lord, I have vowed to You what is in my womb, set free," is an argument in support of ascetics when they say: "So-and-so is in bondage to this world," and "So-and-so is a slave to his desire," and "He

[8] **Qur'an references (L1653):** Qur'an 3:31 (Ali 'Imran); Qur'an 3:32 (Ali 'Imran).

[9] **Translator's note (L1662):** The phrase "and upon all the prophets" is read as part of the blessing upon Muhammad; the irregular punctuation also permits attaching it to the preceding statement about preference.

[10] **Qur'an references (L1660):** Qur'an 3:33 (Ali 'Imran); Qur'an 2:47 (Al-Baqarah); Qur'an 2:122 (Al-Baqarah).

خصوص في ذكر العموم:

قوله: (إِنَّ اللَّهَ اصْطَفَى آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ (٣٣) دليل على الخصوص في ذكر العموم لإحاطة العلم بأنه لم يصطفهم على محمد - صلى الله عليه وسلم - كذلك قوله في البقرة: (يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ (٤٧) إذ لم يفضلهم على من كان قبلهم من الأنبياء، من غير ولد إسرائيل، ولا فضلهم على، محمد، صلى الله عليه وسلم، وعلى جميع الأنبياء، فكأنه أراد عالم زمانهم. ومثله قول موسى عليه السلام - (وَأَنَا أَوَّلُ الْمُؤْمِنِينَ (١٤٣) يعني - والله أعلم - أول مؤمني قومه، إذ تقدمه بالإيمان آدم ومن بينهما من الأنبياء والرسل، ومن آمن بهم من الدهم الكثير. وكان بعضهم يقول في: (وَأَنَا أَوَّلُ الْمُؤْمِنِينَ (١٤٣) أي أول من آمن أنك لا ترى في الدنيا، وهذا ليس بشيء، لأن كل من قبله من الأنبياء كان يؤمن أن الله لا يرى في الدنيا والقول هو الأول، والله أعلم.

حجة للمتنسكين: قوله إخبارا عن امرأة عمران: (رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا) حجة للمتنسكين، فيما يقولون: فلان في رق الدنيا، وفلان عبد شهوته، وترك الشهوات فصار حرا، ولا يكون شيء من ذلك كذبا، فيقال: كيف يصير حراً من لم يزل حراً، وكيف يكون للدنيا رقٌ على الأحرار، ألا ترى أن جنينها كان حرا فنذرت أن تحرره أي لا تشغله عن العبادة بشيء فأخبر الله عنها بما قالت وتقبل منها نذرها.

abandoned desires and became free." None of this constitutes a lie, such that one could say: "How can someone who has always been free become free? And how can this world hold free people in bondage?" Do you not see that her unborn child was free, yet she vowed to set it free—that is, not to distract it from worship with anything? God therefore reported what she said and accepted her vow from her.[11]

L1671–1675 An argument for calling created beings "master": And in His saying, "And a master, and one who abstains from women," there is evidence that calling a created being "master" is not objectionable on the grounds that God—majestic and exalted—is called by it. For John—may God bless him and grant him peace—although a prophet, is nevertheless a created being. Moreover, "the Master" is one of the names of God—mighty and majestic—that has not been revealed in the Qur'an. A created being may also be called by a name that has been revealed in the Qur'an, without this being objectionable. "The Faithful," "the Knowing," "the Seeing," and "the Wise" are among His names, and people are called by them without this being objectionable. Although "the Master" is not among His names in the Qur'an, it has been transmitted from the Messenger of God—may God bless him and grant him peace—and there is a consensus among people that it is among His names—majestic and mighty is He. If those who object to it do so because it encroaches upon His right to His name, we have already demonstrated its permissibility sufficiently to make repetition unnecessary. If it is because an evildoer is called by it, then God—majestic and exalted—called a prophet by it. And "believer," "knowing," and "wise" are applied to both righteous people and the evildoer.[12]

L1676 Although the evildoer is an evildoer because of his sins, he is called a believer because of his faith. "Seeing" is the opposite of "blind," and a seeing person

حجة في تسمية المخلوقين بالسيد: وفي قوله: (وَسَيِّدًا وَحَصُورً) دليل على أن تسمية المخلوقة بالسيد من أجل أن الله جل وعلا، يسمى به ليس بمنكر لأن يحيى، صلى الله عليه وسلم، وإن كان نبيا فهو مخلوق مع أن السيد من أسامي الله، عز وجل، غير نازل في القرآن. وقد يسمى بما نزل في القرآن المخلوق فلا يكون منكرا،، فالمؤمن والعالم والبصير والحكيم من أساميه، وهي تسمى بها الناس، فلا يكون منكرا. والسيد وإن لم يكن من أساميه في القرآن، فقد روي عن رسول الله صلى الله عليه وسلم، وإجماع الناس أنه في أساميه جل وعز، فإن كان نكيره عند من ينكره من أجل أنه مزاحمة حقه في اسمه، فقد دللنا على جوازه بما يغني عن إعادته، وإن كان من أجل أنه يسمى به فاسق، فالله، جل وعلا، سمى به نبيا، والمؤمن والعالم والحكيم يسمى به الصالحون والفاسق.

والفاسق وإن كان فاسقا بذنوبه فقد سمي مؤمنا بإيمانه والبصير ضد الأعمى، وقد يكون فاسدا وصالحا. والحاذق بالصنائع يسمى حكيما، وبصيرا، وعالما، وربما كان في دينه فاسقا.

[11] **Qur'an references (L1667):** Qur'an 3:35 (Ali 'Imran).

[12] **Translator's note (L1673):** The source has the feminine form "created being," although the discussion concerns created beings generally and immediately cites John. The opening syntax is awkward; the translation takes the objection under discussion to be the sharing of a divine name. "The Faithful" renders al-Mu'min, which, when applied to people, means "the believer."

may be corrupt or righteous. Someone skilled in crafts is called wise, discerning, and knowledgeable, although he may be an evildoer in his religion.

L1677 Why, then, is "master" singled out from among these for objection, while the rest are permitted? We see the domineering evildoer called "overpowering" and "arrogant," both of which are among God's names. Applied to God—majestic is His glory—they are praise; applied to the evildoer, they are blame. None of this is objectionable, since names are merely signs by which persons are identified, and nothing more.[13]

L1678–1680 If every name applied to one bearer could not be applied to another unless the latter resembled the former in all his attributes, no one could be given the names of prophets or angels, because they differ from them in some attributes even if they share others. That would contradict the Qur'an, demolish the language, and depart from convention and custom. I consider counting the practice of calling people "master" objectionable to arise only from the asceticism of non-Arabs and those ignorant of the Arabic language. Are not the owners of slaves called masters? The Messenger of God—may God bless him and grant him peace—and the Companions used this expression. They were Arab ascetics, the best people beneath the green canopy of heaven after the prophets. The Successors after them, the jurists, and the imams also used it, recorded it in their compilations, and repeated it in their debates, with no one objecting to it or finding fault with it. The Messenger of God—may God bless him and grant him peace—said to a delegation that came to him: "Who is your master, the one obeyed among you?"[14][15]

L1681–1683 And he said: "This son of mine is a master, and perhaps God will reconcile through him two groups of Muslims." And he said concerning Saʿd ibn

فما بال السيد من بينها يخص بالنكير، ويباح سائره، ونرى الفاسق المتسلط يسمى جبارا ويسمى متكبرا، وكلاهما من أسامي الله، وهما في الله - جل جلاله - مدح، وفي الفاسق ذم، فلا يكون شيء من ذلك منكرا، إذ الأسامي أمارات يعرف بها الأشخاص لا غير.

ولو كان كل اسم سمي به مسمى لا يجوز أن يسمى به غيره إلا أن يشبهه بجميع صفاته، ما جاز أن يسمى أحد بأسامي الأنبياء، والملائكة من أجل أنهم يخالفونهم في بعض صفاتهم وإن وافقوهم في بعضها، وذلك مخالفة القرآن وهدم اللغة والخروج من العرف والعادة، ولا أحسب إعداد تسمية الناس بالسيد نكيرا إلا من نسك العجم والجهال بلغة العرب. أليس مالكها المماليك يسمون سادة، وقد تكلم به رسول الله - صلى الله عليه وسلم - والصحابة، وهم عرب نساك أفضل من أظلته الخضراء بعد النبيين وتكلم به التابعون بعدهم والفقهاء، والأئمة ودونوه في المصنفات ورددوه في المناظرات، لا ينكره منكر ولا يعيبه عائب، وقال رسول الله - صلى الله عليه وسلم - لوفد قدم عليه: " من سيدكم والمطاع فيكم».

وقال: " إن ابني هذا سيد، وعسى الله أن يصلح به بين فئتين من المسلمين " وقال في سعد بن معاذ: " قوموا إلى سيدكم، وأشباه ذلك مما يطول الكتاب بذكره.

[13] **Translator's note (L1677):** The shared Arabic terms are jabbār and mutakabbir. Their connotations differ when used as divine names and as descriptions of human beings; the author's argument depends on the same terms being used in both cases.

[14] **Translator's note (L1678):** The wording rendered "counting … objectionable" contains iʿdād, an awkward reading here; the intended sense appears to be regarding or reckoning the practice as objectionable.

[15] **Translator's note (L1680):** The wording rendered "the owners of slaves" is corrupt or malformed in the supplied text, which reads mālikuhā al-mamālīk. The translation gives the apparent intended sense.

Muʿādh: “Rise to your master,” and there are similar instances whose mention would lengthen the book.

L1684–1686 If someone objects to applying it to anyone other than a leader, because it applies to leaders, so that applying it to others would, in his view, be a lie, we have already demonstrated in Sūrat al-Baqarah that someone who intends emphatic praise or blame of a thing and speaks in terms whose outward sense is excessive has not thereby lied. We cited as evidence His saying—mighty and majestic: “Deaf, dumb, blind; so they do not return.” (18) There is therefore no ground whatsoever for objecting to it, except in one situation that I disapprove of.[16]

L1687–1688 Indeed, I forbid it: when a particular person is known for hypocrisy, he must not be called by it, because of the report of Buraydah al-Aslamī from the Messenger of God—may God bless him and grant him peace—that he said: “Do not call the hypocrite ‘master,’ for if he is your master, you have angered your Lord.” This report, too, is an argument for its permissibility, since his prohibition against calling a hypocrite by it is evidence that calling someone who is not a hypocrite by it is permissible.

L1689–1692 Muhammad ibn ʿAlī said: Likewise, when a person is called “patron” (mawlā), its permissibility follows precisely the same rule as “master,” with no difference, and the argument for it is the same. For one says “the master of a male slave,” “the master of a female slave,” “the patron who bestows favor,” and similar expressions. God—blessed and exalted—said, reporting the words of Zechariah: “I fear the kinsmen after me, and my wife is barren, so grant me from Yourself an heir.” (5) And the Prophet—may God bless him and grant him peace—said: “Whoever has me as his patron has ʿAlī as his patron.” In the language, mawlā means a supporter. God Most High said: “That is because God is the supporter of those who believe, and because the unbelievers have no supporter.” (11) For it is known with certainty that He is their Creator, their Provider, and the One who governs their affairs, just as

[16] **Qur’an references (L1684):** Qur’an 2:18 (Al-Baqarah).

وإن كان ينكر أن يسمى به غير رئيس، لأنه واقع على الرؤساء، فإذا سمي به غيرهم كان كذبا عنده - فقد دللنا في سورة البقرة على أن: من أراد المبالغة في مدح الشيء، أو ذمه فتكلم بما يكون ظاهره إفراطا لم يكن كذبا، واحتججنا فيه بقوله عز وجل: (صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَرْجِعُونَ (١٨) . فليس فيه معنى النكير بوجه من الوجوه إلا في حالة واحدة أكرهها.

بل أنهى عنها، وهو أن يعرف إنسان بعينه بنفاق فلا يسمى به، لحديث بريدة الأسلمي عن رسول الله - صلى الله عليه وسلم - أنه قال: " لا تقولوا للمنافق سيد فإن يكن سيدكم فقد أغضبتم ربكم " وهذا الحديث أيضا: حجة في جوازه، إذ في نهيه أن يسمى المنافق به دليل على أن تسمية غير المنافق به جائز.

قال محمد بن علي: وكذلك المولى إذا سمي به إنسان يجري في الجواز مجرى السيد لا يخالفه، والحجة فيه واحده، لأنه يقال: مولى العبد ومولى الأمة، ومولى النعمة، وأشباه ذلك، قال الله - تبارك وتعالى - إخبارا عن زكريا: (وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا (٥) وقال النبي صلى الله عليه وسلم: " من كنت مولاه فعلي مولاه، والمولى في اللغة. هو الناصر قال الله تعالى (ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَأَنَّ الْكَافِرِينَ لَا مَوْلَى لَهُمْ (١١) فالعلم يحيط أنهم خالقهم ورازقهم ومدبر أمورهم كهو للمؤمنين منفرد بنصر المؤمنين دونهم.

He is for the believers, while He reserves His support for the believers to their exclusion.[17][18][19]

An argument for those who uphold drawing lots:

حجة لمن يقول بالقرعة:

His saying: "You were not with them when they cast their pens to determine which of them would take charge of Mary, and you were not with them when they disputed." (44) is a refutation of those who say that drawing lots is gambling, and God—blessed and exalted—said in Sūrat al-Ṣāffāt, reporting concerning Jonah—may God bless him and grant him peace: "Jonah was indeed one of the messengers, (139) when he fled to the laden ship. (140) Then he drew lots and was among those who lost." (141) When the Messenger of God—may God bless him and grant him peace—traveled, he would draw lots among his wives, and whichever one's lot came out, he would take her with him. He also drew lots concerning six slaves belonging to a man who freed them at his death and had no property other than them: by drawing lots, he freed two and kept four enslaved. The Companions after him and the righteous imams practiced it. How, then, can it be gambling in the face of these clear arguments and radiant signs? But whoever wishes may drive himself mad.[20]

قوله: (وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ (٤٤) . رد على من يقول القرعة قمار، وقال الله - تبارك وتعالى - في سورة الصافات إخبارا عن يونس، صلى الله عليه وسلم،: (وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ (١٣٩) إِذْ أَبَقَ إِلَى الْفُلْكِ الْمَشْحُونِ (١٤٠) فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ (١٤١) . وكان رسول الله - صلى الله عليه وسلم - إذا سافر أقرع بين نسائه، فأيتهن خرج سهمها خرج بها معه وأقرع في ستة مملوكين لرجل أعتقهم عند موته لا مال له غيرهم، فأعتق بالقرعة اثنين، وأرق أربعة. وعمل بها الصحابة من بعده، والأئمة الصالحون، فكيف يكون قمارا مع هذه الحجج الواضحة، والأعلام النيرة، ولكن من شاء جنَّ نفسه.

Using one word in place of another: His saying concerning Jesus—may God bless him and grant him peace: "And as a messenger to the Children of Israel: I have come to you with a sign from your Lord: I create for you out of clay something like the form of a bird," is evidence that someone who

وضع الكلمة موضع غيرها: قوله في عيسى، صلى الله عليه وسلم: (وَرَسُولًا إِلَى بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ) دليل على أن من وضع الكلمة موضع غيرها، لا يكون كاذبا إذ لا يشك أحد من المسلمين أن عيسى ليس بخالق، وإنما أراد - والله أعلم - أنى أصور لكم صورة طير، فأنفخ فيه فيكون طيرا بإذن الله - أي بإطلاق الله - لا محالة لا بعلمه كما تزعم القدرية: أن الإذن بمعنى العلم، إذ لو كان (فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ) بمعنى علمه، لا بإطلاقه لكان خالق الطير عيسى لا ربه، إذ كان، جل وتعالى، لا يخلق بعلمه إنما يخلق بقدرته، ويدبر بعلمه، وهذا من قولهم: هي النصرانية بعينها، بل زيادة عليها.

[17] **Translator's note (L1689):** Mawlā has several related senses, including master, patron, supporter, and kinsman. The translation varies the English according to the examples while preserving the author's discussion of a single Arabic term. Mawlā al-niʿmah, rendered "the patron who bestows favor," can refer particularly to a patron through manumission.

[18] **Translator's note (L1692):** The supplied text reads annahum ("that they") where the syntax and argument require annahu ("that He"). The translation follows that apparent intended reading; the sentence is otherwise also syntactically compressed.

[19] **Qur'an references (L1689):** Qur'an 19:5 (Maryam); Qur'an 47:11 (Muhammad).

[20] **Qur'an references (L1695):** Qur'an 3:44 (Ali 'Imran); Qur'an 37:139 (As-Saffat); Qur'an 37:140 (As-Saffat); Qur'an 37:141 (As-Saffat).

uses one word in place of another is not a liar, since no Muslim doubts that Jesus is not a creator. Rather, he meant—and God knows best—"I fashion for you the form of a bird, then breathe into it, and it becomes a bird by God's permission"—that is, unquestionably, by God's allowing it, not by His knowledge, as the Qadariyyah claim: that permission means knowledge. For if "and it becomes a bird by God's permission" in the sense of His knowledge, rather than His granting leave, then the creator of the bird would be Jesus, rather than his Lord, since He—majestic and exalted—is not one who creates through His knowledge: He creates only through His power, and governs through His knowledge. This statement of theirs is Christianity itself—indeed, it goes beyond it.[21][22]

في القضاء والقدر: قوله تعالى، إخبارا عنه - صلى الله عليه وسلم - (وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَى بِإِذْنِ اللَّهِ) حجة عليهم في إنكارهم إضافتنا الأفعال إلينا وقضاءها وخلقها إلى الله، جل جلاله إذ لا محالة أن الله هو: مبرئ الأكمه والأبرص، ومحيي الموتى، وقد نسبه إلى عيسى في الإخبار عنه، بما جعله له آية، وكذا نقول: إن الله جل جلاله خالق أفعالنا، والقاضي علينا بذنوبنا ونحن فاعلين لها، وهو واضح لمن تميزه واستعان بالله على معرفته ولحوق لطيفة نكتته.

L1706–1710 On Divine Decree and Predestination: His saying, exalted is He, reporting his words—may God bless him and grant him peace—"And I heal the one born blind and the leper, and bring the dead to life by God's leave," is an argument against them in their rejection of our attributing acts to ourselves, while attributing their decreeing and creation to God—majestic is His majesty since God is unquestionably the one who heals the person born blind and the leper, and brings the dead to life. Yet He attributed this to Jesus when reporting his words, through what He made a sign for him. Likewise, we say: God—majestic is His majesty—is the creator of our acts and the one who decrees our sins for us, while we are the ones who perform them. This is clear to anyone who discerns it and seeks God's assistance in understanding it and grasping the subtlety of its point.[23]

L1711 Abrogating and Abrogated Provisions:

ناسخ ومنسوخ:

L1712

L1713–1714 His saying, exalted is He, "And to make lawful for you some of what was forbidden to you," is evidence that the scriptures revealed before the Crite-

قوله تعالى: (وَلِأُحِلَّ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ) دليل: على أن في الكتب المنزلة قبل الفرقان ناسخا ومنسوخا كهو فيه. وأن الله ينسخ على ألسنة أنبيائه ما أنزله من وحيه كما ينسخه بوحيه.

[21] **Translator's note (L1705):** The segment continues a conditional argument begun earlier. "His granting leave" renders the contextually intended sense of iṭlāq, literally "releasing" or "allowing."

[22] **Qur'an references (L1700):** Qur'an 3:49 (Ali 'Imran).

[23] **Qur'an references (L1706):** Qur'an 3:49 (Ali 'Imran).

rion contain abrogating and abrogated provisions, just as it does, and that God abrogates through the tongues of His prophets what He has sent down of His revelation, just as He abrogates it through His revelation.[24]

L1715 His saying, "The disciples said: 'We are God's helpers. We have faith in God; bear witness that we are Muslims'" (52), is evidence that although faith and Islam may be distinguished by a designation, a designation may also bring them together. This is a refutation of the Murji'ah.[25]

L1716–1720 His saying, "And they plotted, and God plotted, and God is the best of plotters" (54), is a refutation of the Jahmiyyah. I see them as doing nothing but making arbitrary assertions, alongside their ignorance, in treating plotting and similar things attributed to Him as figurative Would you then allow someone to say that His saying, "God created the heavens and the earth in truth," is figurative rather than literal, just as plotting and similar things are figurative rather than literal—thereby agreeing with the eternalist in his assertion and ascribing beginningless existence to the heavens and the earth? What has permitted them to make their claim of figurative meaning wherever they please, while not permitting someone else to do so wherever he pleases? Is this anything but arbitrary assertion itself, in addition to the ignorance inherent in it?![26][27]

L1721 Evidence That the Arabs Designate Many Meanings by a Single Term:

L1722

L1723–1725 And His saying, "When God said: 'Jesus, I shall take you and raise you to Me,'" is evidence that the Arabs designate many meanings by a single term since the taking of Jesus—may God bless him and grant him peace—is not a

قوله قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ آمَنَّا بِاللَّهِ وَاشْهَدْ بِأَنَّا مُسْلِمُونَ (٥٢) دليل: على أن الإيمان والإسلام وإن فرق بينهما اسم فقد يجمعهما اسم، وهو رد على المرجئة.

قوله (وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ (٥٤) . رد على الجهمية ولا أراهم إلا متحكمين مع جهلهم فيما يجعلون المكر وأشباهه منه على المجاز أفتجيزون لمن يقوله إن قوله: (خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ) على المجاز لا على الحقيقة، كما المكر وأشباهه على المجاز لا على الحقيقة - فيوافق الدهري في قوله، وينسب السموات والأرض إلى الأزل. وما الذي جوز لهم دعواهم فيما يشتهون من المجاز، ولم يجوز لغيرهم فيما يشتهيه، هل هذا إلي التحكم بعينه بعد الجهل في نفسه،!

دليل على أن العرب تسمي باسم واحد المعاني الكثيرة:

وقوله: (إِذْ قَالَ اللَّهُ يَا عِيسَى إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ) دليل على أن العرب تسمي بالاسم الواحد المعاني الكثيرة إذ وفاة عيسى، صلى الله عليه وسلم، ليست بوفاة موت وتسمى وفاة الميت وفاة. ومثل هذا

[24] **Qur'an references (L1713):** Qur'an 3:50 (Ali 'Imran).

[25] **Qur'an references (L1715):** Qur'an 3:52 (Ali 'Imran).

[26] **Translator's note (L1720):** The supplied "ilā" in the final question appears to be a transcription error for "illā," "except"; the translation follows the interrogative construction indicated by the context.

[27] **Qur'an references (L1716):** Qur'an 3:54 (Ali 'Imran); Qur'an 29:44 (Al-'Ankabut).

taking in death, while the taking of someone who dies is also called a taking. Similar to this is[28][29][30]

L1726–1727 His saying, "God takes the souls at the time of their death, and those that have not died during their sleep."[31]

L1728 Thus He used the same term for the two takings, despite the difference between the two meanings. This contains an argument against the Jahmiyyah in their refusal to designate a thing by the same term as another if it differs from that other in some of its attributes

L1729

L1730–1731 And His saying, "And purify you of those who disbelieved," is similar to our statement that purification applies to filth and to other things, as I explained concerning His saying, "Purify My House for those who circumambulate, those who remain in devotion, and those who bow and prostrate" (125).[32]

L1732

L1733–1734 And His saying, "And place those who followed you above those who disbelieved until the Day of Resurrection," is evidence that "making" does not mean "creating" in every instance, as the Jahmiyyah claim that His saying, "We have made it an Arabic Qur'an," means "We have created it." They are mistaken: it means only "We have rendered it." Likewise,[33]

L1735–1741 His saying, "And place those who followed you," means: "And render those who followed you above those who disbelieved." One of the subtle thinkers of our school used to claim that when "making" takes two objects, it means rendering something into a state, and when it takes one object, it means something created. I can regard this as nothing but a lapse on his part,

قوله: (اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا)

فسوى في الاسم بين الوفاتين مع اختلاف المعنين وفيه حجة على الجهمية في امتناعهم من تسمية الشيء باسم غيره إذا خالفه في بعض صفاته

وقوله: (وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا) مثله قولنا بكون الطهارة واقعة على الأقذار وغيرها على ما بينت في قوله: (أَنْ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ (١٢٥) .

وقوله: (وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ) ، دليل على أن الجعل لا يكون بمعنى الخلق في كل موضع كما تزعم الجهمية أن قوله: (إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا) هو بمعنى خلقناه. وقد غلطوا، إنما هو بمعنى صيرناه، وكذا

قوله: (وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ) أي: ومصير الذين اتبعوك فوق الذين كفروا. وكان بعض ملطفي نحلتنا يزعم: أن الجعل إذا تعدى إلى مفعولين، كان بمعنى الصيرورة، وإذا تعدى إلى مفعول واحد كان بمعنى المخلوق، ولا أحسب هذا منه إلا هفوة، لأن قوله تبارك وتعالى: (هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا) متعدي إلى مفعولين، والشمس مخلوقة، وقد يجوز أن يقال: " جعل " في الشمس والقمر ها هنا بمعنى صير، على تأويل أن الشمس خلقت غير مضيئة، والقمر غير منور، ثم صير لهما ضياء ونورا، وأصل المجعولين من متبعي عيسى فوق الذين كفروا مخلوق، ثم صيروا فوقهم. فهذا توجيه قول اللطف فيما قال في الجعل المتعدي إلي مفعولين - ولكنه يكسره من

[28] **Translator's note (L1723):** "Take you" renders mutawaffīka; the following discussion expressly distinguishes this taking from death.

[29] **Translator's note (L1725):** The repeated "taking" preserves the argument concerning the different applications of wafāh.

[30] **Qur'an references (L1723):** Qur'an 3:55 (Ali 'Imran).

[31] **Qur'an references (L1727):** Qur'an 39:42 (Az-Zumar).

[32] **Qur'an references (L1730):** Qur'an 3:55 (Ali 'Imran); Qur'an 2:125 (Al-Baqarah).

[33] **Qur'an references (L1733):** Qur'an 3:55 (Ali 'Imran); Qur'an 43:3 (Az-Zukhruf).

because His saying—blessed and exalted is He—"He is the one who made the sun a radiance and the moon a light," takes two objects, and the sun is created. It may, however, be said that "made," as applied here to the sun and moon, means "rendered," on the interpretation that the sun was created without radiance and the moon without illumination, and then He provided them with radiance and light; and those followers of Jesus who were placed above those who disbelieved were originally created, and were then rendered above them. This, then, is a way of construing the subtle thinker's statement about "making" when it takes two objects—but it undermines his argument in two respects: The first is that the sun's radiance and the moon's light are features of their creation and attributes of their very essences, whereas the elevation of Jesus's followers above those who disbelieved is neither a feature of their creation nor an attribute of their essence. Thus rendering something into a state is an appropriate expression for what is not an attribute of the essence, but is not appropriate for essential attributes.[34][35][36][37]

جهتين: إحداهما: أن ضوء الشمس ونور القمر خلقة فيهما ونعوت من نعوت ذاتهما، وليست رفعة متبعي عيسى على الذين كفروا خلقة فيهم ولا نعتا من نعوت ذاتهم، فالصيرورة تحسن فيما ليس من نعوت الذات، ولا تحسن في النعوت الذاتية.

L1742–1743 The other is that this subtle thinker intended to make the distinction between the two senses of "making," by mentioning its taking two objects, a means of denying createdness of the Qurʾan, since "making" there takes two objects, whereas His saying, "And made darkness and light," takes one object. The Qurʾan is not something originally created and then rendered Arabic, as it is conceivable that the sun was created without radiance and then provided with radiance. Rather, it is God's uncreated speech, which He sent down in the language of the Arabs so that He might be understood, just as He sent down the Torah in Hebrew and the Gospel in Syriac so that each people

والأخرى: أن هذا الملطف أراد أن يجعل الفرق بين الجعلين بذكر المتعدي إنما المفعولين ذريعة إنما نفي الخلق عن القرآن، إذ الجعل فيه متعدي إلى مفعولين، وقوله: (وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ) متعدي إلى مفعول واحد وأصل القرآن ليس بمخلوق، ثم صير عربيا، كما يحتمل أن تكون الشمس خلقت غير مضيئة، ثم صير لها ضوء، ولكنه كلام الله غير مخلوق، أنزله بلسان العرب، ليفهم عنه كما أنزل التوراة بالعبرانية والإنجيل بالسريانية، ليفهم كل عنه، وبأي لسان أنزل كتبه فهي غير مخلوقة.

[34] **Translator's note (L1737):** "Subtle thinkers" renders the unusual mulṭifī, whose precise nuance is uncertain. The source says "something created," rather than "creating," in its account of the one-object construction. The final word of the Qurʾanic quotation has a defective case-ending notation in the supplied text; its lexical meaning, "light," is clear.

[35] **Translator's note (L1738):** The supplied qawl al-luṭf, literally "the statement of subtlety," is awkward. "The subtle thinker's statement" follows the apparent reference to the thinker mentioned immediately before, but the reading may be corrupt.

[36] **Translator's note (L1740):** The pronoun in "it undermines" has an uncertain antecedent; the ensuing discussion supplies the objections.

[37] **Qur'an references (L1736):** Qur'an 3:55 (Ali 'Imran); Qur'an 10:5 (Yunus).

might understand Him. In whatever language He sent down His scriptures, they are uncreated.[38][39][40]

L1744–1746 The point that is the foundation of the argument for denying createdness of the Qurʾan and all the other revealed scriptures is the affirmation of speech as belonging to the Creator, and the indication that He speaks. Once the denier's admission of this has been secured, it suffices in place of all other arguments, since speech is then one of His attributes, and the opponent cannot say that it is created. Thus denying createdness of the Qurʾan on the basis of a meaning derived from "making" is a support that proves weak in argument; and "making" has usages indicated by the context of the discourse: when it calls for creation, it means creation, and when it calls for rendering something into a state, it means rendering it into a state.

L1747 Setting Forth Comparisons and the Prohibition of Disputation:

L1748

L1749–1752 His saying, "The likeness of Jesus in God's sight is as the likeness of Adam: He created him from dust, then said to him, 'Be,' and he comes to be (59). The truth is from your Lord, so do not be among those who doubt" (60), is an argument for setting forth comparisons and a prohibition of disputation. Some who affirm analogy used to make it an argument for establishing analogy. In my view, this is a gross error, because analogy consists in likening one thing to another, whereas Jesus's creation does not resemble Adam's creation in any respect: he was born, while Adam was fashioned; he came into being from a female, while Adam did not come into being from either a female or a male; he is a child, while Adam is a parent. In what respect, then, does he resemble him, except in being flesh and blood and a composite form, the two being alike in eating, drinking, sleeping, and similar things? This is some-

والنكتة التي هي أم الاحتجاج في نفي الخلق عن القرآن وسائر الكتب المنزلة هي تثبيت الكلام على الخالق، والدالة على أنه متكلم، فإذا أخذ اعتراف المنكر بهذا استغني به عن سائر الحجج، إذ الكلام يكون نعتا من نعته ولا يقدر الخصم على أن يقول بخلقه، فنفي الخلق عن القرآن بما خرج من معنى الجعل دعامة تضعف عند الاحتجاج، وللجعل مواضع يدل عليه سياق الكلام، فإذا اقتضى الخلق فهو خلق، وإذا اقتضى صيرورة فهو صيرورة.

ضرب الأمثال والنهى عن المراء:

قوله: (إِنَّ مَثَلَ عِيسَى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ (٥٩) الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ (٦٠) حجة: في ضرب الأمثال، ونهي عن المراء، وكان بعض مثبتي القياس يجعله حجة في تثبيت القياس، وهو عندي غلط فاحش، من أجل أن القياس: هو تشبيه الشيء بالشيء، وعيسى لا يشبه خلقه خلق آدم في شيء من الأشياء من أجل أنه مولود، وآدم مصنوع، وهو حادث من أنثى، وآدم غير حادث من أنثى ولا ذكر، وهو ولد، وآدم والد، ففي أي شيء يشبهه، إلا في أنه لحم ودم وصورة مؤلفة يستويان في الأكل والشرب والنوم وأشباهه، وهذا شيء يشاركه فيه جميع الناس، فأي فائدة تكون حينئذ في ضرب الكل به مع آدم عليهما السلام، إنما الفائدة فيه: أن الناس لم يكن في عرفهم أن تلد أنثى من غير ذكر، فلما أحدث الله خلق عيسى، وأخرجه من بطن مريم من غير مسيس ذكر لها تعاظم عندهم مالم يكن في عرفهم وعادتهم، حتى هلك فيه من هلك، فأعلمهم الله، أنه

[38] **Translator's note (L1742):** The supplied text has "innamā" twice where the syntax appears to require "ilā," "to": in "taking two objects" and "a means of denying." The translation follows that apparent intended construction.

[39] **Translator's note (L1743):** The clause about the Qurʾan's original state is syntactically compressed. The translation takes the negation as applying to the proposed sequence of being created and then rendered Arabic, in keeping with the ensuing explanation.

[40] **Qurʾan references (L1742):** Qurʾan 6:1 (Al-Anʾam).

thing all people share with him. What benefit, then, would there be in making the comparison with him and Adam apply to everyone—peace be upon them both— The benefit lies only in this: people had no experience of a female giving birth without a male. When God brought Jesus into existence and brought him forth from Mary's womb without a male having touched her, what lay outside their experience and custom seemed momentous to them, until those who perished on his account perished. God therefore informed them that He had created him by His power, without a male, in his mother's womb, just as He had created Adam, and that His power encompassed the creation of them both without a drop of semen. If the practitioner of analogy claims that when God prohibited one thing, He was able to prohibit two things, then, by my life, he has indeed correctly identified the resemblance in the comparison set forth concerning the creation of Adam and Jesus—may God bless them both and grant them peace.[41][42]

خلقه بقدرته من غير ذكر في بطن أمه كما خلق آدم، وكانت قدرته محيطة بخلقهما من غير نطفة. فإن كان القائس يزعم: أن الله لما حرم شيئا واحدا كان قادرا على تحريم شيئين، فلعمري إنه قد أصاب الشبه من المثل المضروب في خلق آدم وعيسى صلى الله عليهما وسلم.

L1753 But if he claims that he prohibits something resembling what God prohibited, and that doing so was obligatory for him, relying on the claim that when God created Adam, He made Jesus his counterpart in creation, and that it was incumbent upon Him to do so—then he has fabricated a lie against God and missed the resemblance relevant to analogical comparison in this example.[43]

وان كان يزعم أنه يحرم شبه ما حرمه الله، وفرض عليه فعله اعتمادا على أن الله لما خلق آدم جعل نظيره في الخلق عيسى، وكان حتما عليه أن يفعله - افترى على الله وأخطأ الشبه من باب المقايسة في المثل.

L1754–1761 A Refutation of the Jahmiyyah: And His saying, "Those who exchange God's covenant and their oaths for a small price—those shall have no share in the Hereafter; God will neither speak to them nor look upon them on the Day of Resurrection," is an argument against the Jahmiyyah concerning speech and looking. For if speech were figurative, His withholding it from them would not harm them, nor would Muslims have any enjoyment in it. We do not doubt that He made the withholding of His speech from them a

رد على الجهمية: وقوله (إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ) حجة: على الجهمية في الكلام والنظر، إذ لو كان الكلام على المجاز ما ضرهم حجبه عنهم ولا كان للمسلمين فيه تمتع، ولا نشك أنه جعل حجب كلامه عنهم عقوبة، فإن جاز أن يكون ذلك على المجاز جاز أن يكون - (وَلَهُمْ عَذَابٌ أَلِيمٌ (٧٧) - على المجاز، وإن كان العذاب حقيقة، فالكلام والنظر مثلهما قوله (كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ (٨٦) حجة على القدرية

[41] **Translator's note (L1750):** The phrase "in making the comparison with him and Adam apply to everyone" renders the awkward wording fī ḍarb al-kull bihi maʿa Ādam; its precise construction is uncertain.

[42] **Qur'an references (L1749):** Qur'an 3:59 (Ali 'Imran); Qur'an 3:60 (Ali 'Imran).

[43] **Translator's note (L1753):** The pronouns in "he prohibits" and "obligatory for him" are ambiguous: they may concern the practitioner's claimed obligation to extend a prohibition, or a purported obligation upon God to prohibit the analogous case. The final claim explicitly presents God's creating Jesus as supposedly incumbent upon Him.

punishment. If it is permissible for that to be figurative, it is permissible for "And they shall have a painful punishment" (77) to be figurative. But if the punishment is literal, speech and looking are likewise His saying, "How shall God guide a people who disbelieved after their faith, and bore witness that the Messenger is true, and to whom the clear proofs came? God does not guide the wrongdoing people" (86), is a clear argument against the Qadariyyah and the Muʿtazilah, since He has expressly stated of Himself that He withholds guidance from one who does wrong through his disbelief, after the path of guidance had become clear to him and he had followed it through his faith. Thus he cannot return to it because of the barrier constituted by His preventing him from reaching it.[44][45][46]

والمعتزلة بينة، إذ قد أخبر نصًا عن نفسه أنه يحجب الهداية عن ظالم بكفره بعد ماتبين له طريق الهداية فسلكها بإيمانه، فهو لا يستطيع الرجوع إليه للحائل من منعه دونه.

L1762 The Prohibition of Vying with the Lord:

النهى عن مزاحمة الرب:

L1763

L1764–1765 His saying, exalted is He: "And a Garden whose breadth is the heavens and the earth, prepared for the God-fearing" (133). This is an argument against those who marvel at our statement, in what we maintain, that God leads astray those whom He punishes for their going astray, decrees disobedience for those who disobey Him, and admits them into the Fire in accordance with His justice. They reject it because it takes the form of injustice in their minds. They are therefore asked: Can your minds conceive the possibility of a place in which the length of the Garden extends, when the heavens and the earth are entirely taken up by its breadth, and of there being a place for the Fire despite its vastness and the multitude of its inhabitants?[47]

قوله تعالى: (وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ (١٣٣) حجة على من يعجب من قولنا فيما نزعم أن الله مضل من يعذبه على ضلاله وقاض على من يعصيه بعصيانه ويدخلهم النار بعدله، فيردونه من أجل أنه متصور في عقولهم بصورة الجور. فيقال لهم: أفيتصور في عقولكم إمكان مكان يمتد فيه طول الجنة إذ كانت السموات والأرض مستفرغة في عرضها، ويكون للنار مكان مع كبرها وكثرة أهلها،

L1766–1768 If he says, "It is conceivable to minds in terms familiar to created beings,"

فإن قال: هو متصور في العقول من حيث تعرفه الخليقة. قال محالة، إذ العقول نائية عن ذلك من حيث أطباع بشريتها.

[44] **Translator's note (L1757):** The final word is dual, literally "like the two of them," although only punishment supplies a clear comparison. "Are likewise" conveys the apparent argument while preserving this note of the grammatical irregularity.

[45] **Translator's note (L1761):** The final Arabic construction is awkward; the translation takes the prevention as God's, in accordance with the preceding argument.

[46] **Qur'an references (L1755):** Qur'an 3:77 (Ali 'Imran); Qur'an 3:86 (Ali 'Imran).

[47] **Qur'an references (L1764):** Qur'an 3:133 (Ali 'Imran).

he has asserted an impossibility, since minds are far removed from that by virtue of their human natures.[48]

L1769–1771 But if he says, "That is not possible for minds to conceive, yet it is possible within the Creator's power, admitting of no doubt concerning it, no rejection of His statement, and no diversion of it from its apparent meaning through objectionable interpretations," he is told: Likewise, what your minds conceive as injustice in the punishment of someone whom He has led astray and for whom disobedience and unbelief have been decreed is, in the Creator's knowledge, justice beyond doubt. His judgment in it is to be accepted, without diverting any expression from its apparent meaning or imposing upon it an interpretation rejected alike by language and rational examination. Another section has already encompassed His dealings—glorious and exalted is He—with beasts in the wilderness, the illness of young children, His granting some people possession of others while the person granted possession is disobedient and the servant obedient, and similar things that do not take the form of justice in the minds of created beings, although they are undoubtedly just. We are relieved of the obligation to know all this, and of reflection upon how it occurs.[49][50]

L1772–1775 A Refutation of the Qadariyya and the Muʿtazila: His saying: "Then, after distress, He sent down upon you security—drowsiness enveloping a group of you—while another group were preoccupied with themselves, thinking of God what was untrue, the thinking of the age of ignorance. They say, 'Do we have any part in the affair?' Say, 'The affair belongs entirely to God.' They conceal within themselves what they do not disclose to you. They say, 'Had we had any part in the affair, we would not have been killed here.' Say, 'Even if you had been in your houses, those for whom being killed had been decreed

وإن قال: ذلك غير ممكن في العقول ولكنه ممكن في قدرة الخالق من حيث لا ارتياب فيه ولا رد لقوله، ولا مزالا عن ظاهرة بالتأويلات المنكرة. قيل: وكذلك التصور في عقولكم من عذاب من أضل، وقضيت عليه المعصية والكفر بصورة الجور في علم الخالق - عدل لا ريب فيه، ومسلم فيه له من أن يزال لفظ عن ظاهره، أو يتأول عليه تأويل تدفعه اللغة والنظر معا، وقد حوى فصل غير هذا صنيعه، جل وعلا، بالبهائم في الفلوات ومرض الصغار وتخويل بعضه بعضا والمخول عاص، والخول مطيع، وأشباه ذلك مما لا يتصور في عقول الخليقة بصورة عدل، وهو عدل لا شك فيه وعلم كل هذا عنا موضوع، والفكر في كيفيته مرفوع.

رد على القدرية والمعتزلة: قوله (ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمَنَةً نُعَاسًا يَغْشَى طَائِفَةً مِنْكُمْ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنْفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنْفُسِهِمْ مَا لَا يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَاهُنَا قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ) حجة على القدرية والمعتزلة، لأنهم يزعمون أن القتل غير مكتوب على أحد، وأن من قتل آخر فقد قتله بغير أجله، فماذا يقال لقوم يعمدون إلى نص القرآن، فيخالفونه،!

[48] **Translator's note (L1768):** The expression spanning the preceding segment and this one is awkward: literally, "he has said an impossibility." The translation preserves that sense.

[49] **Translator's note (L1769):** The wording translated as "no diversion of it from its apparent meaning" is grammatically irregular in the supplied text.

[50] **Translator's note (L1771):** The supplied "some of it" in the expression about granting possession has an unclear antecedent; the surrounding references to a disobedient possessor and an obedient servant indicate people. The construction translated as accepting His judgment "without diverting" an expression is syntactically compressed and irregular.

would have gone forth to their resting places.'" This is an argument against the Qadariyya and the Muʿtazila, because they maintain that being killed is not decreed for anyone, and that someone who kills another has killed him at a time other than his appointed term. What, then, can be said to people who deliberately turn to the explicit text of the Qurʾan and contradict it![51]

L1776–1778 Their predecessors used to claim that al-Ḥasan al-Baṣrī belonged to them. Muḥammad ibn ʿAbd al-Ghaffār related to me, saying: al-Ḥasan ibn ʿAlī al-Ḥulwānī said: ʿAbd al-Ṣamad ibn ʿAbd al-Wārith, from al-Aswad ibn Sinān, from ʿIsl ibn Sufyān, who said: I came to al-Ḥasan and said, "I am leaving, and people ask me about your position on divine predestination. What do you say about a man who attacks another man and kills him?" He said, "He killed him at his appointed term and disobeyed his Lord." Thus ʿIsl tested him on the basis of what he knew of those people's doctrine. When he gave him this answer, he was cleared of the accusation.

L1779–1782 Muḥammad also related to me, saying: al-Ḥasan ibn ʿAlī ibn Muḥammad said: Sulaymān ibn Ḥarb and Yaḥyā ibn Ādam both said: Ḥammād ibn Zayd, from Khālid al-Ḥadhdhāʾ, who said: I returned from Syria and heard that al-Ḥasan had said something concerning divine predestination. I came to him and said, "Abū Saʿīd, tell me about Adam: was he created for the earth or for heaven?" He said, "For the earth." I said, "Could he, then, have kept himself from the tree?" He said, "No, by God."

L1783–1785 I said, "His saying, 'And for that He created them'?" He said, "He created these for His Garden, and those for His Fire."

L1786–1788 Muḥammad also related to us, saying: ʿAbd Allāh ibn Khālid ibn Yazīd al-Luʾluʾī said: Dāwūd ibn Muḥabbar said: Mubārak ibn Faḍāla, from al-Ḥasan, concerning His saying, blessed and exalted is He: "Thus We cause it to enter the hearts of the criminals" (12), he said, "Associating partners with God."[52]

L1789–1793 And concerning His saying, "And they will continue to differ" (118), he said, "He created them for disagreement." And concerning His saying, "And they have deeds besides that which they will perform" (63), he said, "His

[51] **Qur'an references (L1772):** Qur'an 3:154 (Ali 'Imran).
[52] **Qur'an references (L1786):** Qur'an 15:12 (Al-Hijr).

وكان القدماء منهم ينسبون الحسن البصري إلى أنه منهم. فحدثني محمد بن عبد الغفار قال الحسن بن علي الحلواني قال: عبد الصمد بن عبد الوارث عن الأسود بن سنان عن عسل بن سفيان قال: أتيت الحسن فقلت: إني خارج، وإن الناس يسألوني عن قولك في القدر، فما تقول في رجل عدا على رجل فقتله، قال: قتله بأجله وعصى ربه. فامتحنه عسل بما عرفه من مذهب القوم، فلما أجابه بهذا الجواب برئ من التهمة.

وحدثني محمد قال: الحسن بن علي بن محمد، قال: سليمان بن حرب ويحيى بن آدم قالا: حماد بن زيد عن خالد الحذاء قال، قدمت من الشام فبلغني أن الحسن تكلم في شيء من القدر، فأتيته فقلت: يا أبا سعيد، حدثني عن آدم أللأرض خلق أم للسماء، قال: للأرض. قلت: فهل كان يستطيع أن يعتصم من الشجرة، قال: لا والله.

قلت: قوله (وَلِذَلِكَ خَلَقَهُمْ) ، قال: خلق هؤلاء لجنته، وهؤلاء لناره.

وحدثنا محمد قال: عبد الله بن خالد بن يزيد اللؤلؤي قال: داود بن محبر قال: مبارك بن فضالة عن الحسن في قوله تبارك وتعالى: (كَذَلِكَ نَسْلُكُهُ فِي قُلُوبِ الْمُجْرِمِينَ (١٢)) قال: الشرك.

وقال في قوله: (وَلَا يَزَالُونَ مُخْتَلِفِينَ (١١٨) قال: خلقهم للاختلاف، وفي قوله: (وَلَهُمْ أَعْمَالٌ مِنْ دُونِ ذَلِكَ هُمْ لَهَا عَامِلُونَ (٦٣) قال: أعماله كتبت لابد أن يواقعوها، وفي قوله: (وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ) قال: خلقنا.

deeds have been written down; they must inevitably commit them." And concerning His saying, "And We have indeed brought into being for Hell," he said, "'We created.'"[5354]

L1794–1795 And concerning His saying, "And when We intend to destroy a town, We command its affluent inhabitants," he said, "We increase the number of its affluent inhabitants."[5556]

L1796–1799 And concerning His saying, "You cannot entice anyone away from Him" (162), he said: He is saying, "You, O children of Iblīs, will never lead astray any of My servants except those for whom I have ordained the Fire."[5758]

L1800–1801 And concerning His saying, "He intervenes between a person and his heart," he said, "He intervenes between the unbeliever and faith, and between the believer and unbelief."[59]

L1802–1803 Muḥammad also related to us, saying: ʿAbd Allāh ibn Khālid, Dāwūd ibn Muḥabbar said: Abū al-Ashhab, from al-Ḥasan, concerning God's saying, "And a barrier was placed between them and what they desire," he said, "God placed a barrier between them and faith."[606162]

L1804–1808 Muḥammad also related to us, saying: al-Ḥasan ibn ʿAlī al-Khallāl al-Ḥulwānī said: al-Ḥajjāj ibn Nuṣayr said: Sahl al-Sarrāj, from al-Ḥasan, concerning

وفي قوله (وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا) قال: كثرنا مترفيها.

وفي قوله: (مَا أَنْتُمْ عَلَيْهِ بِفَاتِنِينَ (١٦٢) قال: يقول: إنكم يا بني إبليس لن تضلوا من عبادي إلا من أوجبت له النار.

وفي قوله: (يحول بين المرء وقلبه) قال: يحول بين الكافر وبين الإيمان، وبين المؤمن وبين الكفر.

وحدثنا: محمد قال: عبد الله بن خالد، داود ابن محبر قال: أبو الأشهب عن الحسن في قول الله: (وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ) قال: حيل الله بينهم وبين الإيمان.

وحدثنا: محمد قال الحسن بن على الخلال الحلواني، قال: الحجاج ابن نصير قال: سهل السراج عن الحسن في قول الله تعالى: (أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَؤُزُّهُمْ أَزًّا (٨٣) قال: تزعجهم إلى المعاصي إزعاجا.

[53]**Translator's note (L1792):** The supplied text says "his deeds," with a singular possessive, before shifting to "they." This inconsistency is preserved.

[54]**Qur'an references (L1790):** Qur'an 23:63 (Al-Mu'minun); Qur'an 7:179 (Al-A'raf).

[55]**Translator's note (L1795):** This gloss gives the preceding verb the sense "increase in number," whereas the supplied vocalization in the quotation gives "command." The difference is preserved.

[56]**Qur'an references (L1794):** Qur'an 17:16 (Al-Isra).

[57]**Translator's note (L1796):** The pronoun in the quoted phrase can also be understood as "against Him"; its precise relation to the verb is interpretively disputed.

[58]**Qur'an references (L1796):** Qur'an 37:162 (As-Saffat).

[59]**Qur'an references (L1800):** Qur'an 8:24 (Al-Anfal).

[60]**Translator's note (L1802):** The supplied transmission chain places ʿAbd Allāh ibn Khālid and Dāwūd ibn Muḥabbar together without an explicit connecting formula.

[61]**Translator's note (L1803):** The supplied verb has a passive form despite the following explicit subject "God." The translation conveys the apparent intended sense while noting the irregularity.

[62]**Qur'an references (L1802):** Qur'an 34:54 (Saba).

God's saying, exalted is He: "Have you not seen that We have sent the devils against the unbelievers, urging them on insistently?" (83), he said, "They drive them forcefully to acts of disobedience."[63]

L1809–1811 Muḥammad also related to us, saying: al-Ḥasan ibn ʿAlī said: Abū al-Walīd al-Ṭayālisī and Sulaymān ibn Ḥarb, from Marḥūm al-ʿAṭṭār, from his father and his paternal uncle, who both said: We heard al-Ḥasan say, "Do not sit in the company of Maʿbad al-Juhanī, for he is astray and leads others astray."

L1812 There are many reports from al-Ḥasan that clear him of the doctrine of the Qadariyya. Were we to mention them in this section, it would become lengthy. What we have mentioned suffices in place of what we have left out.[64]

L1813–1815 If it is said: After this verse that you have adduced as an argument, He said, "Those of you who turned away on the day the two hosts met—it was only Satan who caused them to slip because of some of what they had acquired," thus attributing the causing of the slip to Satan and the acquisition to them.[65]

L1816 And He said in Sūrat al-Baqara, "Then Satan caused them both to slip from it and brought them out of what they had been in."[66]

L1817–1818 The reply is: We have already stated that the act is attributed to its agent, and the decree to God—majestic is God.

L1819–1820 And in one of the sections on this sūra we mentioned what He reported about Jesus son of Mary: that he heals the person blind from birth and the leper, with this attributed to him.

L1821–1825 Yet there is no doubt that God is their healer. Moreover, He—mighty and majestic is He—has said in Sūrat al-Anfāl, "You did not kill them, but God killed them; and you did not throw when you threw, but God threw." He thereby removed every doubt. When a king punishes a slave through the

وحدثنا محمد قال: الحسن بن علي، قال: أبو الوليد الطيالسي وسليمان بن حرب، عن مرحوم العطار، عن أبيه وعمه قالا: سمعنا الحسن يقول: لا تجالسوا معبدا الجهني فإنه ضال مضل.

والأخبار عن الحسن فيما يبرئه من القدر كثيرة، لو ذكرناها في هذا الفصل لطال، وفيما ذكرنا كفاية عما تركنا.

فإن قيل: فقد قال بعد هذه الآية التي احتججت بها: (إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا) فنسب الاستزلال إلى الشيطان والكسب إليهم.

وقال في سورة البقرة: (فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ) .

قيل: قد تقدم قولنا في أن الفعل منسوب إلى فاعله، والقضاء إلى الله جل الله.

وذكرنا في بعض فصول هذه السورة، ما أخبر عن عيسى ابن مريم أنه يبرئ الأكمه والأبرص منسوبا إليه.

ولا شك أن الله مبريها مع أنه قد قال - عز وجل - في سورة الأنفال: (فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى) فأزال بذلك كل ريب، والملك إذا عاقب عبدا على يدي بعض عبيده، فهو معاقبه وإن لم يتول بيده، ألا تراه يقول في سورة التوبة: (قَاتِلُوهُمْ يُعَذِّبْهُمُ اللَّهُ بِأَيْدِيكُمْ) والشيطان أيضا عبد له يملكه، فإذا استزل عبدا، فبإطلاقه، وبما سبق في قضائه لا باقتدار نفسه ألا تراه يقول: (إِنَّ

[63] **Qur'an references (L1804):** Qur'an 19:83 (Maryam).

[64] **Translator's note (L1812):** "The doctrine of the Qadariyya" renders the polemical use of "predestination" here: the author means the position he attributes to that group, rather than belief in divine predestination generally.

[65] **Qur'an references (L1814):** Qur'an 3:155 (Ali 'Imran).

[66] **Qur'an references (L1816):** Qur'an 2:36 (Al-Baqarah).

hands of some of his slaves, he is the one punishing him even if he does not undertake it with his own hand. Do you not see that He says in Sūrat al-Tawba, “Fight them: God will punish them by your hands”? Satan, too, is His slave, whom He owns. When he causes a servant to slip, it is by His granting him leave and in accordance with what has already been determined in His decree, rather than through his own independent power. Do you not see that He says, “Indeed, over My servants you have no authority, except those of the erring who follow you” (42)? Thus none follows him except someone for whom it has been decreed, while he has no access to the person whom God protects.[67][68]

L1826–1827 And in His saying, “Say: The affair belongs entirely to God,” there is the removal of every doubt that no one possesses anything alongside God, and that He alone is the Possessor. Whoever maintains that he controls his own affair with regard to harm or benefit, faith or unbelief, has fabricated a lie against God and made himself a partner of God. Exalted is God![69]

L1828 On the Qadariyya and the Muʿtazila, and Their Statement That Someone Killed Dies at a Time Other Than His Appointed Term.

L1829

L1830 His saying: “O you who believe, do not be like those who disbelieved and said of their brothers, when they traveled through the land or were out on military expeditions, ‘Had they been with us, they would not have died and would not have been killed,’ so that God may make that a source of anguish in their hearts.”[70]

L1831–1833 This entails a judgment of unbelief against the Qadariyya and the Muʿtazila for their claim that someone killed dies at a time other than his appointed term, since God reports that statement from them. Then He said in refutation

[67] **Translator’s note (L1821):** The supplied “their healer” has an irregular feminine singular pronominal ending, although the preceding objects are the person blind from birth and the leper.

[68] **Qur’an references (L1821):** Qur’an 8:17 (Al-Anfal); Qur’an 9:14 (At-Tawbah); Qur’an 15:42 (Al-Hijr).

[69] **Qur’an references (L1826):** Qur’an 3:154 (Ali ’Imran).

[70] **Qur’an references (L1830):** Qur’an 3:156 (Ali ’Imran).

عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغَاوِينَ (٤٢) فليس يتبعه إلا من قضي عليه، والمعصوم لا وصول له إليه.

وفي قوله: (قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ) زوال كل ريب أن أحدا لا يملك مع الله شيئا، وأنه المالك وحده، فمن زعم أنه يملك أمر نفسه في ضر أو نفع أو إيمان أو كفر، فقد افترى على الله، وجعل نفسه شريكا لله، تعالى الله.

في القدرية والمعتزلة: وقولهم: إن المقتول ميت بغير أجله.

قوله: (يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُزًّى لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ)

موجب على القدرية والمعتزلة: الكفر فيما يزعمون أن المقتول ميت بغير أجله، لإخبار الله ذلك عنهم، ثم قال ردا عليهم: (وَاللَّهُ يُحْيِي وَيُمِيتُ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ (١٥٦)

of them, “And God gives life and causes death, and God sees what you do” (156).[71]

L1834 If it is said: He has distinguished between death and killing in His saying, “And whether you die or are killed, to God you will surely be gathered” (158).[72]

L1835 The reply is: He addressed them using the expressions familiar to them according to the differences between the causes. What it ultimately comes down to is departure from life. This is called death, whatever designation derived from its causes precedes it.[73]

L1836–1837 Do you not see that He—glorious and exalted is He—when refuting their statement, “Had they been with us, they would not have died and would not have been killed,” answered with a single expression, saying, “And God gives life and causes death,” and did not say, “causes death and kills,” as He said, “You did not kill them, but God killed them,” since death comes upon them? The Arabs call a single thing by many names, as when they say, “he arrived,” “he reached,” and “he came,” intending by all these expressions his arrival at the place.[74]

L1838–1840 And they say, “he went,” “he set off,” “he went out,” and “he departed,” intending his leaving the place in which he had been residing. The greatest affliction of the innovators is their inability to accommodate the breadth of the Arabs’ language, in whose tongue the Qur’an was revealed. When they seek to follow its usage in certain places, they misconstrue it, producing such things as those we have already mentioned concerning the Footstool, permission, and the finger, and others that we shall address in their proper place, if God Most High wills.[75]

فإن قيل: فقد فرق بين الموت والقتل بقوله: (وَلَئِنْ مُتُّمْ أَوْ قُتِلْتُمْ لَإِلَى اللَّهِ تُحْشَرُونَ (١٥٨) .

قيل: خاطبهم على ما يعرفون من ألفاظهم باختلاف الأسباب، والمرجوع فيه إلى مفارقة الحياة، وهذا بأي اسم تقدمه من معاني أسبابه يسمى موتا.

ألا تراه - جل وعلا - حين رد عليهم قولهم: (لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا) ، رد بلفظة واحدة فقال: (وَاللَّهُ يُحْيِي وَيُمِيتُ) ولم يقل يميت ويقتل كما قال: (فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ) إذ الموت آت عليهم، والعرب تسمي الشيء الواحد بالأسماء الكثيرة كقولهم قدم، ووافى، وجاء، وهم به يريدون في كل هذه الألفاظ حلوله بالموضع.

ويقولون: ذهب، وانطلق، وخرج، وشخص، وهم يريدون مفارقته المكان الذي كان حالا به، وأكثر بلية المبتدعة ضيقهم عن سعة لسان العرب التي نزل القرآن بلسانها، فإذا أرادوا الاقتداء بها في بعض الأمكنة غلطوا عليها، فيأتون بمثل ما قدمنا ذكره من الكرسي والإذن والأصبع، وما سنأتي عليه في موضعه إن شاء الله تعالى.

[71] **Qur’an references (L1831):** Qur’an 3:156 (Ali ’Imran).

[72] **Qur’an references (L1834):** Qur’an 3:158 (Ali ’Imran).

[73] **Translator’s note (L1835):** The final clause is syntactically awkward; it appears to mean that the event remains death regardless of the name used for the cause that brings it about.

[74] **Qur’an references (L1836):** Qur’an 3:156 (Ali ’Imran); Qur’an 8:17 (Al-Anfal).

[75] **Translator’s note (L1840):** The opening continues a preceding sentence. The supplied word al-idhn means “permission”; in this list, it may be a corruption of al-udhun, “the ear.”

His saying: “If God helps you, none can overcome you; but if He forsakes you, who is there who can help you after Him? And in God let the believers put their trust.” (160) This is an argument against them, because they deny that God, mighty and exalted, forsakes anyone.[76]

In this matter they have opposed consensus as well as the Book, for people without exception, learned and ignorant alike, say when reviling someone, “What is wrong with you? May God forsake you!” They intend thereby to invoke abandonment upon him, just as they say, “May God slay you and curse you!” They pass down among themselves the acknowledgment that this is admissible of God, even though they disapprove of it in exchanges of insults.

A refutation of the Jahmiyyah:

His saying: “Is one who follows God’s good pleasure like one who has incurred wrath from God?”[77]

This is an argument against the Jahmiyyah concerning wrath, and against the Qadariyyah concerning incurring it, since whatever wrath of His they have incurred is the opposite of good, whatever it may be[78]

And His saying: “Those who said of their brothers, while they themselves stayed behind, ‘Had they obeyed us, they would not have been killed.’ Say: ‘Then ward off death from yourselves, if you are truthful.’” (168) It has left no obscurity through which their assertion concerning killing could seem plausible to them, if only they were fair.[79]

قوله (إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ (١٦٠) حجة عليهم: لأنهم ينكرون أن يكون الله جل وعز يخذل أحدا.

وهذا شيء خالفوا فيه الإجماع مع مخالفة الكتاب، إذ الناس بأجمعهم عالمهم وجاهلهم يقولون عند الشتيمة: مالك خذلك الله، يريدون الدعاء عليه بالخذلان، كما يقولون: قاتلك الله، ولعنك، متواصين على جوازه على الله، وإن كرهوه في التشاتم.

رد على الجهمية:

قوله: (أَفَمَنِ اتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِنَ اللَّهِ)

حجة على الجهمية في السخط وعلى القدرية: في البوءة، إذ ما باءوا به من سخطه ضد الخير ما كان

وقوله: (الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا قُلْ فَادْرَءُوا عَنْ أَنْفُسِكُمُ الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ (١٦٨) لم يغادر لبسة تشبه عليهم قولهم في القتل لو أنصفوا.

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[76] **Qur’an references (L1841):** Qur’an 3:160 (Ali ’Imran).

[77] **Qur’an references (L1846):** Qur’an 3:162 (Ali ’Imran).

[78] **Translator’s note (L1849):** The concluding expression ma kana is syntactically awkward and may be incomplete; it is rendered as “whatever it may be.”

[79] **Qur’an references (L1851):** Qur’an 3:168 (Ali ’Imran).

وقوله: (وَلَا يَحْزُنْكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَنْ يَضُرُّوا اللَّهَ شَيْئًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حَظًّا فِي الْآخِرَةِ) حجة عليهم، لأن إرادة الله - جل وتعالى - في حرمان حظهم من الآخرة حائلة بينهم وبين المسارعة إلى الإيمان - الذي ينمي لهم حظ الآخرة، وكيف يقدرون أن يكتسبوا بالطاعة حظ الآخرة، والله يريد ألا يجعله لهم، وهذا من العدل الذي لا يحيطون بمعرفته فيتصور عندهم بصورة الجور.

L1854–1855 And His saying: "Do not let those who hasten into unbelief grieve you. They will never harm God in any way. God wills to assign them no share in the Hereafter." This is an argument against them, because God's will—majestic and exalted is He—to deprive them of their share in the Hereafter stands between them and hastening to faith, which would increase their share in the Hereafter. How can they acquire a share in the Hereafter through obedience when God wills not to assign it to them? This belongs to the justice whose knowledge they cannot encompass, so that it takes on the appearance of injustice in their eyes.[80]

رد على القدرية:

L1856 **A refutation of the Qadariyyah:**

L1857

وقوله: (وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُمْلِي لَهُمْ خَيْرٌ لِأَنْفُسِهِمْ إِنَّمَا نُمْلِي لَهُمْ لِيَزْدَادُوا إِثْمًا) حجة عليهم في الإملاء منه للكفار، ولقد بلغني أن بعض جهلة القدرية كاشف الأمة بالخلاف فيما أطبقوا عليه من فتح " أنما " الأولى وكسر الثانية، فكسر في قراءته الأولى، وفتح الثانية جرأة على الله، واغترارا بحلمه. يريد بذلك أن يحعل الإملاء من الله لهم لخير يريده بهم لا للازدياد في إثمهم. ولا يبالي بما يلحق الكلام من الخلل والقلب، وسوء النظم، وبما لا يليق بالله في حكمته وجليل علمه. وهذا ما زعمنا: أنهم إذا أرادوا متابعة العرب تبعوها بأقبح الوجوه وأفحش الغلط، وماذا عسى يحسن أن يكون إملاؤه لهم في الخير حتى يزيلوا الكلام عن جهته، ويجعلوا بدل الإثم خيرا، أيعدوا هذا الخير الذي جعلوه بدل الإثم لهم من أن يكون في طول عمر أو مال أو ولد، وكل ذلك مما يزيد في إثمهم، ولا ينجيهم من عذاب ربهم، قال الله تبارك وتعالى: (وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاةٍ وَمِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحْزِحِهِ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ) وقال: (فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ (٥٥)

L1858–1867 And His saying: "Let those who disbelieve not suppose that Our granting them respite is good for them. We grant them respite only so that they may increase in sin." This is an argument against them concerning His granting respite to the unbelievers. Indeed, I have heard that one of the ignorant Qadariyyah openly opposed the community over what they unanimously accepted: pronouncing the first "annama" with an initial a-vowel and the second with an initial i-vowel. In his reading, he pronounced the first with an i-vowel and the second with an a-vowel, out of insolence toward God and delusion concerning His forbearance. By this he intends to make God's granting them respite serve some good that He wills for them, rather than an increase in their sin. He cares nothing for the defects, inversion, and poor composition this introduces into the discourse, or for what is unbefitting of God in His wisdom and His sublime knowledge. This is what we have maintained: when they seek to follow the Arabs, they follow them in the ugliest ways and with the most egregious errors. What possible good could His granting them respite properly serve, that they should divert the discourse from its direction and put good in place of sin? Can this good that they have substituted for sin for them amount to anything beyond length of life, wealth, or offspring? All of that increases their sin and does not save them from their Lord's punishment. God, blessed and exalted, said: "You will

[80] **Qur'an references (L1854):** Qur'an 3:176 (Ali 'Imran).

وقال: (لَا يَغُرَّنَّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ (١٩٦) مَتَاعٌ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ (١٩٧) وأشباه ذلك فكيف يملي لهم فيما هو خير لأنفسهم.

surely find them the most eager of people for life, and more so than those who associate partners with God. Each of them would wish to be granted a thousand years of life; yet being granted that life would not remove him from the punishment." And He said: "So let neither their wealth nor their children impress you. God only wills to punish them through these in the life of this world, and that their souls should depart while they are unbelievers." (55) And He said: "Let not the unbelievers' movement about the lands deceive you. (196) A little enjoyment; then their refuge is Hell—what an evil resting place!" (197) And there are other passages like these. How, then, could He grant them respite in something that is good for them?[81][82]

وفي قوله: (وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ) رد على الإمامية، فيما يزعمون: أن الإمام لابد من علمه الغيب.

L1868–1871 And in His saying: "God would not disclose the unseen to you, but God chooses from His messengers whomever He wills," there is a refutation of the Imamiyyah concerning their claim that the imam must necessarily have knowledge of the unseen.[83]

لأن الله نفاه عن جميع خلقه نفيا عاما ومنهم أمير المؤمنين علي بن أبي طالب، رضى الله عنه، فلم يستثن به ولا بأحد من ولده، وأكد ذلك بقوله: (وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ) أي يجتبيه فينزل عليه الغيب.

L1872–1873 For God denied it of all His creatures in a general negation, and among them is the Commander of the Faithful, Ali ibn Abi Talib, may God be pleased with him. He made no exception for him or for any of his descendants, and confirmed this by saying: "But God chooses from His messengers whomever He wills." That is, He chooses him and sends down to him knowledge of the unseen.[84]

إنه لا يعلمه إلا بالوحي لا بغيره، والإمام لا يوحى إليه، وكذلك في سورة الجن: (عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا (٢٦) إِلَّا مَنِ ارْتَضَى مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا (٢٧)

L1874–1875 He knows it only through revelation, and through nothing else, whereas the imam receives no revelation. Likewise, in Surat al-Jinn: "Knower of the unseen, He discloses His unseen to no one, (26) except a messenger whom He approves; then He stations watchers before him and behind him." (27)[85]

[81] **Translator's note (L1861):** The supplied yuhʿila is an apparent typographical corruption of yajʿala, "make," which is the sense translated.

[82] **Qur'an references (L1858):** Qur'an 3:178 (Ali 'Imran); Qur'an 2:96 (Al-Baqarah); Qur'an 9:55 (At-Tawbah); Qur'an 3:196 (Ali 'Imran); Qur'an 3:197 (Ali 'Imran).

[83] **Qur'an references (L1868):** Qur'an 3:179 (Ali 'Imran).

[84] **Qur'an references (L1872):** Qur'an 3:179 (Ali 'Imran).

[85] **Qur'an references (L1874):** Qur'an 72:26 (Al-Jinn); Qur'an 72:27 (Al-Jinn).



CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة النساء

Surah 4: The Women (An-Nisa)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surat al-Nisa’: Women]

Concerning slave women:

And His saying: “But if you fear that you will not act justly, then one woman, or those whom your right hands possess.”[1]

This is evidence that slave women have no entitlement to an allocation of nights. For God made them, together with a single free woman, an alternative to four wives when there is fear of injustice through failing to discharge their rights toward them, of which the allocation of nights is one.

And His saying: “Do not give the foolish your property, which God has made a means of support for you, but provide for them from it and clothe them.”[2]

This establishes maintenance for wives and young children, because “the foolish” here means women and children. Since He, majestic and exalted, commanded that they be provided for and clothed, we know that they are the man’s own wives and children, since this is not an obligation upon him in the case of unrelated persons.

His prohibition against giving them property reinforces the prohibition against buying and selling with children. For if giving someone property without compensation is impermissible, then giving it to him in exchange for compensation is still more strictly prohibited, because he is incapable of recognizing the loss through unfair dealing and the squandering to which he exposes himself.

Although women are included with them in this, buying and selling with women is permissible on another ground: they become legally accountable upon reaching puberty, they fully understand loss through unfair dealing, and they guard against deception. God has commanded that orphans’ prop-

[1] **Qur’an references (L1880):** Qur’an 4:3 (An-Nisa).
[2] **Qur’an references (L1883):** Qur’an 4:5 (An-Nisa).

[سورة النساء]

في الإماء:

وقوله: (فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ) .

دليل على أن الإماء لا قسم لهن. إذ كان الله جعلهن والحرة الواحدة عوضا من الأربع مع خيفة الجور في ترك الخروج إليهن بحقوقهن والقسم منها.

وقوله: (وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ) .

يثبت نفقة الزوجات، وصغار الأولاد، لأن السفهاء في هذا الموضع النساء والصبيان، فلما أمر، جل وتعالى، برزقهم وكسوتهم علمنا: أنهم نساؤه وصبيانه، إذ ليس ذلك بفرض عليه في الأجنبيين.

وفي نهيه عن إيتائهم المال توكيد لحظر الشرى والبيع مع الصبيان، من أجل أن من لم يجز إيتاؤه مالا بلا عوض فهو بعوض أشد حظرا لعجزه عن معرفة ما يدخل عليه من الغبن والتضييع.

والنساء وإن كن قد دخلن معهم في ذلك، فإجازة الشرى والبيع جائز معهن من موضع آخر، وهو جري القلم عليهن بالبلوغ، وإحاطة معرفتهن بالغبن، واحترازهن من الخلابة، وقد أمر الله بدفع أموال اليتامى إليهم بعد البلوغ وإيناس الرشد، واسم اليتم

واقع على الذكور والإناث، قال الله، جل وتعالى، على أثر هذه الآية: (وَابْتَلُوا الْيَتَامَى حَتَّى إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ)

في أكل مال اليتيم:

وقوله: (وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ) .

يبيح عندي للفقير إذا ولي مالي يتيم أن يأكل منه بلا قرض، ولكن لا يجوز له أن يتجاوز ما لا غني عنه، وذلك ما يتماسك به بدنه عندما يخاف تلفه ويواري عورته، ويقيه من حر أو برد غير متبجح في الشهوات، وفضول الكسوة، ولا يفعل ذلك إلا عند انقطاع جميع حيله، ونزول الضرورة به التي يسمى معها فقيرا، ولا أعرف وجه من قال: " المعروف " هو القرض، إذ القرض يباح للغنى أيضا أن يأخذه لنوائبه ثم يرده من مكانه، بل يكون ذلك من صلاح مال اليتيم إذ ما أخذه وليه قرضا مضمونا عليه حتى يرده، وما لم يأخذه قرضا فهلاكه من مال اليتيم، إذا هلك بغير عدوان، وإذا كان ذلك كذلك، فأين يبين موضع الرخصة للفقير،.

وكان الحكم بن عتيبة يقول في قوله: (وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ) . قال يأكل من مال نفسه بالمعروف حتى لا يحتاج إلى مال اليتيم.

erty be handed over to them after puberty and the discernment of sound judgment, and the designation of orphanhood applies to males and females. God, majestic and exalted, said immediately after this verse: "Test the orphans until they reach marriageable age; then, if you discern sound judgment in them, hand over their property to them."[3]

Concerning consuming an orphan's property:

And His saying: "Whoever is wealthy, let him abstain; and whoever is poor, let him consume according to what is reasonable."[4]

In my view, this permits a poor man who administers an orphan's property to consume some of it without taking it as a loan. But he may not exceed what he cannot do without: what sustains his body when he fears its destruction, covers his nakedness, and protects him from heat or cold, without indulging exultantly in desires or superfluous clothing. He may do this only when all his means have failed and necessity has befallen him such that he is called poor. I do not understand the reasoning of those who say that "what is reasonable" means a loan, since a wealthy man too is permitted to take a loan for contingencies that befall him and then repay it from his own resources. Indeed, this may serve the interests of the orphan's property, since whatever his guardian takes as a loan remains his liability until he repays it, whereas whatever he does not take as a loan is a loss borne by the orphan's property if it perishes without wrongful conduct. If that is so, where does any concession specifically for the poor man become apparent?[5]

Al-Hakam ibn Utaybah used to say concerning His saying, "And whoever is poor, let him consume according to what is reasonable": He said: "He should consume from his own property according to what is reasonable, so that he has no need of the orphan's property."[6]

[3] **Qur'an references (L1887):** Qur'an 4:6 (An-Nisa).

[4] **Qur'an references (L1890):** Qur'an 4:6 (An-Nisa).

[5] **Translator's note (L1892):** The supplied mali yatim is grammatically irregular and appears to be a corruption of mal yatim, "an orphan's property."

[6] **Qur'an references (L1895):** Qur'an 4:6 (An-Nisa).

I do not understand the reasoning behind this. For if he possessed property from which to consume, whether reasonably or extravagantly, he would not be called poor, nor would he pass from the address to those required to abstain into the address to those allowed greater latitude.

فهذا لا أدرى ما وجهه، إذ لو كان له مال يأكل منه بمعروف أو سرف ما سمى فقيرا، ولا خرج من خطاب المتعففين إلى خطاب المتوسعين.

Bequests:

وصايا:

And His saying: "When relatives, orphans, and the needy are present at the division, provide for them from it and speak to them with kindly words." (8) Saʿid ibn al-Musayyab regarded it as abrogated by the inheritance verses, while Ibn Abbas interpreted it as an exhortation to the person approaching death to make a bequest to them.[7][8]

وقوله: (وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينُ فَارْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا (٨) كان سعيد بن المسيب يعده منسوخا بآي المواريث، وكان ابن عباس يذهب به إلى أنه حث للميت على الوصية لهم.

Al-Hasan and Mujahid regarded it as remaining in force.

وكان الحسن ومجاهد يجعلونها محكمة.

As for Ibn Abbas's view, I do not understand its basis! God has mentioned division, and division takes place after death. Unless, O God, there were among them people who divided their property at the approach of death according to the shares prescribed by God, and such a person was commanded not to exhaust his property in the division, but to make a bequest to them. Yet how can division be possible at the approach of death, when there are men whose wives are pregnant and who do not know what is in their wombs?

فأما: قول ابن عباس، فلا أدرى ما وجهه،! وقد ذكر الله القسمة، والقسمة تكون بعد الموت. اللهم إلا أن يكون فيهم من كان يقسم ماله عند الموت على فرائض الله، فأمر أن لا يستفرغ ماله في القسمة ويوصى لهم، وكيف تمكن القسمة عند الموت وفي الناس من تكون زوجته حبلى، وهو لا يدري ما في بطنها.

As for Saʿid's view, if the inheritance verses have abrogated it wherever they have done so, they have abrogated only the provision for those relatives who inherit. Why, then, should those among them who are not heirs, and the orphans and the needy, be deprived on their account? I consider the correct view to be none other than that of Mujahid and al-Hasan, because the apparent meaning of the verse requires giving to them when they are present. Thus the orphans, the needy, and those close relatives who are not heirs are to be given whatever the heirs willingly part with, little or much,

فأما قول سعيد فإن كانت آي المواريث أينما نسخته، فلم تنسخ إلا رزق من يرث من ذوى القربى، فما بال من ليس منهم وارثا، واليتامى والمساكين يحرمون من أجلهم، ولا أحسب القول إلا ما قال مجاهد والحسن، لأن ظاهر الآية يوجب إعطاءهم إذا حضروا، فيعطى اليتامى والمساكين، ومن ليس بوارث من الأقربين ما طابت به أنفسهم قل أم كثر، لأنه جل وتعالى يحد فيه حدا، والمخاطب بإعطاء هذا الوارثون وأولياؤهم، فمحال أن يعطوا أنفسهم شيئا جعله الله في أموالهم لغيرهم.

[7] **Translator's note (L1902):** The source literally says "the deceased"; the context concerns a person making a bequest before death.

[8] **Qur'an references (L1901):** Qur'an 4:8 (An-Nisa).

because He, majestic and exalted, sets a limit for it. Those addressed with the command to give this are the heirs and their guardians, so it is impossible that give themselves something that God has assigned to others out of their property.[9][10]

L1910 Inheritances:

L1911

L1912 His saying: "God instructs you concerning your children: the male shall have the equivalent of the share of two females."[11]

L1913–1914 establishes that the two females receive two-thirds of the estate, and dispenses with resorting to interpretations of "above." Thus "above" remains restricted to three or more, because describing the male's share as the equivalent of the share of two females is an explicit text admitting no interpretation.[12]

L1915–1917 Do you not see that the share of one son together with one daughter is two-thirds of the property, and God, majestic and exalted, has called it the share of two females? This is clear and presents no difficulty.

L1918–1919 There is another clear argument as well: when He said, "If they are females above two, they shall have two-thirds of what he leaves," it necessarily followed that three or more receive two-thirds. Then, when He separately

[9] **Translator's note (L1906):** The wording aynama nasakhat-hu, "wherever they have abrogated it," is awkward in this conditional argument and may be corrupt.

[10] **Translator's note (L1907):** The source says "sets a limit for it," although the argument appears to require "has not set a limit for it." The apparent omission of a negative has not been silently corrected.

[11] **Qur'an references (L1912):** Qur'an 4:11 (An-Nisa).

[12] **Translator's note (L1914):** The transmitted يمثل is syntactically awkward; the translation follows the apparent intended sense, "as the equivalent of." "Above" refers to the wording "above two" in the inheritance verse.

مواريث:

قوله: (يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنْثَيَيْنِ) .

مثبت للاثنتين ثلثي التركة، ومغني عن التطرق إلى التأويلات في فوق، ثم يكون فوق، واقفا على ثلاث فصاعدا، لأن تسمية حظ الذكر يمثل حظ الأنثيين نص لا تأويل فيه.

ألا ترى أن نصيب الابن الواحد مع الابنة الواحدة ثلثي المال، وقد سماه الله جل وتعالى حظ الأنثيين، فهو واضح لا إشكال فيه.

ووجه آخر واضح أيضا، وهو أنه لما قال: (فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ) وجب أن يكون للثلاث فصاعدا الثلثان، فلما فصل ميراث الواحدة بالنصف كان لما زاد عليها الثلثان بالنص للأولي وهو بين.

specified the inheritance of a single female as one-half, those exceeding one received two-thirds by the first explicit text. This is plain.[13][14]

L1920

L1921–1924 His saying: "If he has no child and his two parents inherit from him, his mother shall have one-third" is an argument for those who assign her, alongside a husband or a wife, one-third of what remains after their respective shares, since, after them, there is no heir other than the two parents. God has explicitly stated that whatever a deceased person's two parents do not inherit, the mother has only one-third of it. If we give her two-thirds of it, we are not, on the apparent meaning, treating her in accordance with the share specified for her.[15][16]

L1925 I know of no disagreement among the scholars of prescribed inheritance shares concerning the position we have adopted here, except what is reported from Ibn ʿAbbās: that he assigned her one-third of the entire original estate. Although he—may God have mercy on him—followed the pattern of the other divisions of estates, he thereby gave the mother more than the father, and we do not know of God, majestic and exalted, doing this in any instance.

L1926 Inheritances: Specific Application:

L1927

L1928–1931 His saying: "After any bequest he makes or any debt" has a specific application: it means—and God knows best—after a bequest amounting to one-third or less. I see that people have discarded al-Ḥārith's report from ʿAlī—may God be pleased with him—that the Messenger of God—may God bless him and grant him peace— ruled: "Debt takes precedence over a be-

قوله: (فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ) حجة لمن جعل لها مع الزوج والمرأة ثلث ما يبقى بعد نصيبهما، إذ لا وارث بعدهما غير الأبوين، وقد أخبر الله نصا أن ما لا يرثه أبَوَا هالكٍ لم يكن للأم إلا ثلثه، فإذا أعطيناها ثلثيه، لم نكن في الظاهر سالكين بها مسلك ما سمي لها.

ولا أعرف فيما انتحلناه من هذا بين أهل الفرائض خلافا، إلا ما روي عن ابن عباس: أنه جعل لها ثلث جميع أصل التركة، وهو - رحمه الله - وإن كان تأسى بنمط ساير القسم في التركات، فقد فضل الأم على الأب، ولا نعلم أن الله جل وعلا فعله في شيء من الأمكنة.

مواريث خصوص:

قوله: (مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ) خصوص وهو - والله أعلم - من بعد وصية تبلغ الثلث فأدنى، وأرى الناس قد ألقوا رواية الحارث عن على - رضي الله عنه - أن رسول الله - صلى الله عليه وسلم - قضى: بالدين قبل الوصية، وأنتم تقرءون: (مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ) ، وهذا - والله أعلم - مما يوهن رواية الحارث، ويحقق عليه ما نحل من الكذب، إذ على - رضى الله عنه - في جلالته ومنزلته من الإسلام لا يخفي عليه أن الله تبارك وتعالى لم يقدم الوصية على الدين ليبقى الدين على الميت إذا هلك، ويسعد أهل الوصايا بما أوصي لهم.

[13] **Translator's note (L1919):** The wording بالنص للأولي is irregular. "By the first explicit text" represents the probable sense, referring back to the earlier statement about the share of two females.

[14] **Qur'an references (L1918):** Qur'an 4:11 (An-Nisa).

[15] **Translator's note (L1922):** The source reads "do not inherit," which conflicts with the ensuing argument. A reading meaning "inherit exclusively" may have been intended; the supplied wording has been retained.

[16] **Qur'an references (L1921):** Qur'an 4:11 (An-Nisa).

quest, although you recite, ‘After any bequest he makes or any debt.’” This—and God knows best—is among the things that weaken al-Ḥārith’s report and substantiate the charge of lying attributed to him. For ʿAlī—may God be pleased with him—with his eminence and standing in Islam, could not have failed to understand that God, blessed and exalted, did not mention the bequest before the debt so that the debt would remain outstanding against the deceased when he died while the beneficiaries of bequests enjoyed what had been bequeathed to them.[17]

L1932–1934 He merely taught us that debts and bequests take precedence over inheritance. Thus there is nothing in mentioning the bequest before the debt in the wording that would cause confusion about it. And God knows best.

L1935 Marriage:

L1936

L1937 And His saying: “And that you unite two sisters, except what has already occurred.”[18]

L1938–1941 This explicitly prohibits uniting them, whether through marriage or through ownership by the right hand. I know of no basis for the confusion that has arisen concerning them when both are enslaved—because God says in one place, “Or those whom your right hands possess.” For if confusion could arise concerning this, it could also arise concerning a sister by blood or suckling, a paternal or maternal aunt, fathers’ wives, and sons’ wives when they are owned. For there is no disagreement among people that fathers’ wives and sons’ wives may come to be owned after this designation has come to apply to them. We and many scholars permit ownership of a sister—by blood or suckling—and a paternal or maternal aunt, although the verse includes them in its prohibition. Why, then, should confusion arise concerning two enslaved sisters in particular, when the verse prohibiting their union and prohibiting those mentioned alongside them is one and the same? Does His saying, “Or those whom your right hands possess,” at the beginning of the

[17] **Qur’an references (L1928):** Qur’an 4:11 (An-Nisa); Qur’an 4:12 (An-Nisa).

[18] **Qur’an references (L1937):** Qur’an 4:23 (An-Nisa).

إنما أفادنا أن الدين والوصايا مقدمان على الميراث، فليس في ذكر الوصية في اللفظ قبل الدين ما يوقع لبسه، والله أعلم.

نكاح:

وقوله: (وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ) .

نص على تحريم الجمع بينهما بنكاح كان أو بملك اليمين. ولا أعرف للالتباس الواقع في أمرهما إذا كانتا مملوكين - من أجل أن الله قال في موضع: (أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ) وجها، إذ لو جاز أن يقع فيها التباس جاز أن يقع، في الأخت من النسب والرضاع والعمة والخالة، ونساء الآباء، وحلائل الأبناء إذا ملكن، إذ لا خلاف بين الناس أن نساء الآباء وحلائل الأبناء قد يملكن بعد وقوع هذا الاسم عليهن ونحن وكثير من العلماء نجيز ملك الأخت - من نسب ورضاع - والعمة والخالة، وقد شملتهن الآية بالتحريم، فما بال الالتباس يقع في الأختين المملوكتين من بينهن، والآية المحرمة للجمع بينهن، والمحرمة من ذكر معهما واحدة، وهل قوله: (أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ) في أول سورة النساء إلا مبيحة لجمع أكثر من أربع إماء للوطء، وفي سورة "سأل سائل " إلا مبينة وجه الوطء المحلل الذي لا يخرج من حفظ الفروج، وليس في هذا من الإشكال ما يحتاج إلى هذا الشرح كله، ولا أحسب الرواية عمن قال: " أحلتهما آية،

Sūrah of Women do anything other than permit keeping more than four slave women together for intercourse? And in the sūrah "A Questioner Asked," does it do anything other than explain the form of lawful intercourse that does not fall outside guarding the private parts? There is no difficulty here requiring all this explanation. I can only suppose that the report from the person who said, "One verse made the two lawful, and another verse made them unlawful," is an error on the transmitter's part, since the person to whom this is attributed is too eminent to be confused by something that is not confusing.

L1942–1945 And His saying: "And married women, except those whom your right hands possess" applies—and God knows best—specifically to women protected by marriage, rather than generally to women protected by Islam. For if it applied generally to Muslim women, both those with husbands and those without, no woman would ever become lawful by virtue of marriage, and intercourse would be permitted solely through ownership by the right hand. His saying, majestic is His majesty, "And lawful for you are those beyond these," would then be devoid of benefit, or would abrogate His saying, "And those who guard their private parts (5), except with their spouses or those whom their right hands possess, for then they are free of blame (6)," along with similar passages, because they would have been prohibited under the designation of iḥṣān, encompassing both Islam and marriage.[19][20]

L1946–1948 And those named before them, namely mothers and the others named alongside them, [would be prohibited] by their explicit designation; thus it would be general, and that would entail the destruction of Islam and prevent its adherents from marrying.[21]

L1949

وحرمتهما آية " إلا وهما من الراوي، إذ المحكي عنه هذا أجل من أن يشتبه عليه ما ليس بمشتبه.

وقوله: (وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ) واقع - والله أعلم - على المحصنات بالأزواج خصوصا دون المحصنات بالإسلام عموما، إذ لو كان واقعا على المسلمات عموما ذوات الأزواج، وغير ذواتهم ما حلت امرأة أبدا باسم التزويج، ولكان التحليل في الوطء بملك اليمين دون غيره، ولكان قوله جل جلاله: (وَأُحِلَّ لَكُمْ مَا وَرَاءَ ذَلِكُمْ) فارغا من الفائدة أو ناسخا لقوله: (وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ (٥) إِلَّا عَلَى أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ (٦) في أشباه له، لأنهن كن يحرمن باسم الإحصان الشامل للإسلام والتزويج.

والمسميات قبلهن من الأمهات ومن معهن بالتسمية فكان يكون عاما، وفي ذلك هدم الإسلام ومنع أهله من التزويج.

[19] **Translator's note (L1944):** The Arabic quotation has no closing delimiter; its end is supplied typographically. The term iḥṣān is used here in the distinct senses of protection through marriage and protection through Islam.

[20] **Qur'an references (L1943):** Qur'an 4:24 (An-Nisa); Qur'an 23:5 (Al-Mu'minun); Qur'an 70:29 (Al-Ma'arij); Qur'an 23:6 (Al-Mu'minun); Qur'an 70:30 (Al-Ma'arij).

[21] **Translator's note (L1946):** The syntax is elliptical and awkward. The bracketed words supply the apparent predicate without changing the argument.

L1950–1951 And His saying, exalted is He: "Except those whom your right hands possess" means captive polytheist women who are enslaved through capture, rather than believing slave women who have husbands.[22]

وقوله تعالى: (إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ) مقصود به السبيات من المشركات اللواتي يسترققن بالاستيلاء دون الإماء ذوات الأزواج من المؤمنات.

L1952 That is because their capture separates them from their husbands without their husbands issuing a divorce, and makes them lawful for those whose slave women they have become, after a nonpregnant woman has menstruated and a pregnant woman has given birth.

وذلك لأن سبيهن يفرق بينهن وبين أزواجهن بلا إحداث طلاق منهم، ويحلهن لمن صرن له إماء بعد حيض الحائل ووضع الحامل.

L1953–1955 I do not think the report from Ibn Masʿūd—may God be pleased with him—that the verse was revealed concerning Muslims and polytheists is authentic, since the ruling of Islam and the consensus of all adherents of the faith are that a single woman's private parts cannot be lawful to two men at the same time. If the verse was also revealed concerning a Muslim woman, it would then permit the first owner to have intercourse with a slave woman whom he had placed in marriage to a husband, before her sale constituted her divorce for the second owner—since both possess ownership of an enslaved person, and the enslaved person is a possession of his right hand. Restricting permission for intercourse to one of them would therefore be an arbitrary determination of the verse's meaning, if it was revealed concerning this case.

ولا أحسب الرواية عن ابن مسعود - رضي الله عنه - في نزول الآية في المسلمين والمشركين تصح إذ حكم الإسلام، وإجماع أهل الملة كافة على أن لا يحل فرج واحد لرجلين في حال، فإن كانت الآية نازلة في المسلمة أيضا فهي إذا تبيح للمالك الأول وطي أمة شغلها بزوج قبل أن يكون بيعها طلاقها للمالك الثاني - إذ كلاهما مالك رق، والمرقوق ملك يمينه - فالاقتصار بتحليل الوطء على أحدهما: تحكم في معنى الآية إن كانت نازلة فيه.

L1956 And if the sale of a slave woman constitutes her divorce because she is a married woman excepted, by virtue of ownership, from the prohibition of intercourse, then her master's marrying her to someone else while his ownership of her continues would be an error. For if ownership newly acquired over her through sale makes her unlawful to her husband because it has greater force than the marriage bond, original ownership would have even stronger grounds to prevent the establishment of the marriage bond or to permit intercourse with her after marriage.[23]

ولئن كان بيع الأمة طلاقها من أجل أنها محصنة مستثناة بالملك في تحليل الوطء لتزويج سيدها إياها من غيره ما دام ملكه عليها قائما خطأ، لأن الملك الحادث عليها بالبيع إن كان يحرمها على الزوج لفضل قوته على عقدة النكاح - فالملك الأصلي أحرى أن يمنع من ثبوت عقد النكاح أو يبيح وطئها بعد النكاح.

L1957–1958 It has also been reported from Ibn ʿAbbās that he regarded her sale as her divorce, but I do not think this is reliably established from him. For he and Ibn Masʿūd—may God be pleased with them both—are too great in standing

وقد روي عن ابن عباس أيضا أنه جعل بيعها طلاقها، وما أحسبه ثابتا عنه، إذ هو وابن مسعود - رضي الله عنهما - أعظم قدرا، وأفقه نفرا من أن يذهب عليهما هذا مع وضوحه وقلة تشابهه.

[22]**Qur'an references (L1950):** Qur'an 4:24 (An-Nisa).

[23]**Translator's note (L1956):** The transmitted لتزويج is syntactically problematic; the argument appears to require a form introducing "her master's marrying her … would be an error." This apparent sense is rendered explicitly.

and too learned in jurisprudence for this to escape them, given its clarity and lack of ambiguity.[24]

L1959 As for the argument advanced by someone who sought to disprove that a slave woman is divorced when sold, citing the Prophet's—may God bless him and grant him peace—giving Barīrah a choice after ʿĀ'ishah had bought and emancipated her, I consider it remote from the point. For ʿĀ'ishah—may God be pleased with her—is a woman: her ownership of slave women does not make intercourse with them lawful for her as it does for men, such that she could have a share in the exception expressed in His saying, "Except those whom your right hands possess."[25]

L1960 Thus there is no basis for his inference that, had the Prophet—may God bless him and grant him peace—regarded her sale as a divorce, he would not have given her a choice, since the divorce brought about by her purchase would already have separated her from her husband. Rather, this is an error on his part, in which he overlooked the point he was addressing. May God forgive us and him.

L1961–1962 The prohibition in the verse therefore applies to married women who have husbands, among both Muslims and polytheists; the permission concerning those beyond them applies to all other women, except marrying a woman while already married to her paternal or maternal aunt, as established by the Sunnah of the Messenger of God—may God bless him and grant him peace. The exception applies to captive women, to the exclusion of all others. Mothers and the other women explicitly named require nothing beyond their explicit designation.[26]

L1963 The Revealed Law:

L1964

فأما احتجاج من احتج لإبطال طلاق الأمة إذا بيعت بتخيير النبي، صلى الله عليه وسلم، بريرة بعد ما اشترتها عائشة وأعتقها، فهو عندي بعيد منه، لأن عائشة - رضى الله عنها - امرأة لا يحل لها ملكها الإماء وطيا، كما يحل للرجال، حتى يلحقها حظ من استثناء قوله: (إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ) .

فليس لاعتباره بأن النبي - صلى الله عليه وسلم - لو كان رأى بيعها طلاقا لم يخيرها، وقد أبانها الطلاق الحادث عليها بالشرى - وجه، بل هو وهم منه أغفل فيه مقصده، والله يغفر لنا وله.

فالتحريم في الآية واقع على المحصنات ذوات الأزواج من المسلمين والمشركين، وإباحة ما وراءهن على سائر النساء، إلا تزويج المرأة على عمتها، أو خالتها بسنة رسوله الله - صلى الله عليه وسلم - والاستثناء على السبايا دون سائرهن والمسميات من الأمهات وغيرهن مستغنيات بالتسمية.

الشريعة:

[24] **Translator's note (L1958):** The expression وأفقه نفرا is unusual; it is rendered according to its apparent sense of superior understanding of jurisprudence.

[25] **Qur'an references (L1959):** Qur'an 4:24 (An-Nisa).

[26] **Translator's note (L1962):** The source's رسوله الله is grammatically irregular and appears to be a textual error for "the Messenger of God."

L1965–1967 His saying: “God wishes to make clear to you and guide you to the ways of those before you” is evidence that those who preceded us serve as an example for us in all revealed laws and rulings, except where scripture, Sunnah, or consensus indicates that a ruling has been abrogated for us and replaced with another.[27]

قوله: (يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ) دليل على أن لنا أسوة بمن مضى في جميع الشرائع والأحكام، إلا ما دلنا عليه كتاب، أو سنة، أو إجماع من نسخه عنا وتبديله بغيره لنا.

L1968 On the Interpretation of “Your Sons’ Wives”:

في تفسير حلائل أبنائكم:

L1969

L1970–1973 His saying: “And the wives of your sons who are from your own loins” is cited as an argument by some speculative theologians, who claim that a daughter’s son’s wife is lawful for the grandfather, because God, majestic and exalted, stipulated a son from one’s own loins. This is an error. This verse was revealed—as we have been informed—when the polytheists objected to the Messenger of God’s—may God bless him and grant him peace—marrying the wife of Zayd ibn Ḥārithah. He had adopted him, and he used to be called Zayd ibn Muḥammad, They said: “How can he marry his son’s wife while claiming that God has forbidden Muslims to marry their sons’ wives?” Then the verse was revealed: “And the wives of your sons who are from your own loins.”[28]

قوله: (وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ) يحتج قوم من أهل الكلام به، فيزعمون أن حليلة السبط حلال للجد، لاشتراط الله - جل وتعالى - ولد الصلب، وذلك غلط، إنما نزلت هذه الآية - فيما بلغنا - حيث أنكر المشركون تزويج رسول الله، صلى الله عليه وسلم، امرأة زيد بن حارثة، وكان قد تبناه، فكان يدعى زيد بن محمد، فقالوا: كيف يتزوج بحليلة ابنه، ويزعم أن الله حرم على المسلمين حلائل الأبناء، فنزلت الآية: (وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ) .

L1974–1979 And there was revealed: “He has not made your adopted sons your sons.” And there was revealed: “Muhammad is not the father of any of your men, but the Messenger of God and the Seal of the Prophets.” If it is asked: “How, then, could the Prophet—may God bless him and grant him peace—have forbidden sons’ wives before God revealed this verse prohibiting them along with the other women He prohibited?” the answer is: It is possible that “And the wives of your sons” and “And that you combine two sisters in marriage” had been revealed; then, when the polytheists of Mecca said what they said about his marrying Zayd’s wife, this phrase was revealed and appended to it, just as there had been revealed: “Those believers who remain seated, other than those with disabilities, and those who strive in God’s way are not equal.” Then, when Ibn Umm Maktum came and complained of his inability

ونزلت: (وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ) ونزلت: (مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ) فإن قيل: فكيف يجوز أن يكون النبي - صلى الله عليه وسلم - نهى عن حلائل الأبناء قبل أن ينزل الله هذه الآية في تحريمهن مع من حرم معهن، قيل: قد يجوز أن تكون نزلت: ((وَحَلَائِلُ أَبْنَائِكُمُ) ، (وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ) فلما قال مشركو مكة ما قالوا في تزويجه امرأة زيد، نزل هذا الحرف، فضم إليه كما كان نزل: (لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ) فلما جاء ابن أم مكتوم وشكي عجزه عن الجهاد نزل: (غَيْرُ أُولِي) فألحق به، والله “ أعلم.

[27] **Qur’an references (L1965):** Qur’an 4:26 (An-Nisa).
[28] **Qur’an references (L1970):** Qur’an 4:23 (An-Nisa).

to engage in jihad, “Other than those with” was revealed and appended to it. And God knows best.[29][30][31]

L1980–1981 We have already demonstrated that the designation “child” does not cease to apply to grandchildren, however far down the line of descent they may be, in Surat al-Baqarah, where we argued for this from His words, “O children of Israel, remember,” and His words elsewhere, “O children of Adam.” Since the son is an offspring, his descendants are sons of the grandfather, without any doubt.

L1982–1983 ## Refutation of the Qadariyya:

L1984

L1985–1987 And His words, exalted is He: “If something good befalls them, they say, ‘This is from God’; and if something bad befalls them, they say, ‘This is from you.’ Say: ‘All is from God.’ What is the matter with these people that they scarcely understand any discourse? (78) Whatever good befalls you is from God, and whatever bad befalls you is from yourself” constitute a clear argument against the Qadariyya, if only they would be fair and not obstinately dispute, for two reasons: The first is His saying, “If something good befalls them” and “If something bad befalls them,” and His returning to this after first mentioning it: “Whatever good befalls you” and “Whatever bad befalls you.” How can a person guard against what befalls him? He—majestic and exalted is He—has repeated it time after time, and has not said, “Whatever you have done.” This is one of the two arguments.[32][33]

L1988 The other is that He—majestic and mighty is He—has said, “Say: ‘All is from

[29] **Translator’s note (L1977):** “This phrase” evidently refers to “who are from your own loins” in the preceding discussion.

[30] **Translator’s note (L1979):** The initial quotation already includes the exception that the subsequent account says was revealed afterward. The later quotation stops at “other than those with,” omitting “disabilities”; both features have been preserved.

[31] **Qur’an references (L1974):** Qur’an 33:4 (Al-Ahzab); Qur’an 33:40 (Al-Ahzab); Qur’an 4:23 (An-Nisa); Qur’an 4:95 (An-Nisa).

[32] **Translator’s note (L1987):** The final contrast turns on what ‘befalls you’ versus what ‘you have done’; the Arabic uses the same verbal root with different subjects.

[33] **Qur’an references (L1985):** Qur’an 4:78 (An-Nisa); Qur’an 4:79 (An-Nisa).

وقد دللنا على أن اسم الولد لا يسقط عن الأسباط وإن سفلوا في سورة البقرة واحتججنا فيه بقوله: (يَا بَنِي إِسْرَائِيلَ اذْكُرُوا) ، وقوله في غيرها: ((يَا بَنِي آدَمَ) فإذا كان الابن مولودا فأسباطه أبناء الجد لا شك فيه.

رد على القدرية:

وقوله تعالى: (وَإِنْ تُصِبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا (٧٨) مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ) حجة على القدرية واضحة لو أنصفوا ولم يكابروا لحجتين: إحداهما، قوله: (وَإِنْ تُصِبْهُمْ حَسَنَةٌ) ، (وَإِنْ تُصِبْهُمْ سَيِّئَةٌ) وعوده له بعد بدء ما أصابك من حسنة، وما أصابك من سيئة “ فكيف يقدر المرء أن يحترز مما يصيبه، وقد كرره جل وتعالى مرة بعد أخرى، ولم يقل: ما أصبت، فهذه إحدى الحجتين.

والأخرى: أنه قد قال جل وعز: (قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ) تكذيبا لقولهم فيما فرقوا بين الإصابتين، فمحال أن ينقضه على إثر النكير والتكذيب، فيقول: الحسنة من عندي، والسيئة من نفسك.

God,'" declaring their assertion false insofar as they distinguished between the two things that befell them. It is therefore impossible that He should contradict this immediately after that repudiation and declaration of falsehood, saying: "The good is from Me, and the bad is from yourself."[34]

L1989–1992 This cannot escape a person of understanding who reflects upon it. Many adherents of our creed maintain that His words, "Whatever befalls you," contain an implicit "they say." It is as they say, God willing, as though He had said: "What is the matter with these people that they scarcely understand any discourse? (78) Whatever befalls you" , just as He—mighty and majestic is He—said: "If only you could see when the criminals hang their heads before their Lord: 'Our Lord, we have seen'" in which, God knows best, "they say" is implicit.[35][36]

L1993 Although this is so, there is no basis for arguing against them on its strength, because they deny it and plead that it is not written in the text. What we have used as our argument, however, they are unable to refute.

L1994

L1995–1997 His words: "What is the matter with you that you are two factions concerning the hypocrites, when God has cast them back because of what they have earned? Do you wish to guide those whom God has led astray? Whoever God leads astray, you will never find a way for him. (88)" constitute an argument against them, because at the beginning of the verse He attributes earning to them, and in its continuation attributes leading them astray to Himself, confirming this with His words: "Do you wish to guide those whom God has led astray? Whoever God leads astray, you will never find a way for him. (88)" This is also one of the places where omitting the object-pronoun hā' is appropriate. Do you not see that He says elsewhere: "Have you seen him

هذا ما لا يذهب على ذي حجي إذا تدبره، وكثير من أهل نحلتنا يزعمون: أن في قوله: (مَا أَصَابَكَ) ضمير " يقولون " وهو كما قالوا، إن شاء الله، كأنه قال: (فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا (٧٨) مَا أَصَابَكَ) ، كما قال عز وجل: (وَلَوْ تَرَى إِذِ الْمُجْرِمُونَ نَاكِسُو رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا) فيه: والله أعلم ضمير يقولون.

وهذا وإن كان كذلك، فالاحتجاج به عليهم لا وجه له، لإنكارهم واعتلالهم بأنه ليس بمسطور، وما احتججنا به غير مستطيعين رده.

قوله: (فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِئَتَيْنِ وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا أَتُرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ اللَّهُ وَمَنْ يُضْلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا (٨٨) حجة عليهم: لإخباره في ابتداء الآية عنهم بالكسب، وفي سياقها عن نفسه بالإضلال لهم، وتوكيده ذلك بقوله: (أَتُرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ اللَّهُ وَمَنْ يُضْلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا (٨٨) . وهذا أيضا من المواضع التي يحسن فيها حذف هاء المفعول ألا تراه يقول في موضع آخر: (أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَى عِلْمٍ) ،

[34] **Qur'an references (L1988):** Qur'an 4:78 (An-Nisa).

[35] **Translator's note (L1989):** The author's explanation posits an unexpressed "they say," but the ensuing quotation does not explicitly insert those words. This has been preserved.

[36] **Qur'an references (L1989):** Qur'an 4:78 (An-Nisa); Qur'an 32:12 (As-Sajdah).

who has taken his own desire as his god, and whom God has led astray with knowledge?"[37]

L1998–2000 Here He retains the hā', since both omission and retention are permissible. Then He says: "Whoever God leads astray, you will never find a way for him. (88)" It has indeed reached me that one of them said, concerning this and His words, "He leads astray whom He wills," and similar expressions in the Qur'an, that He attributes straying to them—as though he were suggesting that it means "He declares astray whom He wills," with the consonant doubled, in the sense that they are astray.[38][39]

فأثبت الهاء لجواز الحذف والإثبات. ثم قال: (وَمَنْ يُضْلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا (٨٨) ولقد بلغني عن بعضهم أنه قال في هذا وفي قوله: (يُضِلُّ مَنْ يَشَاءُ) وأشباهه في القرآن إنه ينسبهم إلى الضلال كأنه يومي إلى أنه يضلل من يشاء بالتثقيل بمعنى أنهم ضلال.

[37] **Qur'an references (L1995):** Qur'an 4:88 (An-Nisa); Qur'an 45:23 (Al-Jathiyah).

[38] **Translator's note (L2000):** The argument distinguishes aḍalla, 'to lead astray,' from ḍallala, with doubled lām, here understood as 'to declare or deem someone astray.'

[39] **Qur'an references (L1998):** Qur'an 4:88 (An-Nisa); Qur'an 4:143 (An-Nisa); Qur'an 13:27 (Ar-Ra'd); Qur'an 16:93 (An-Nahl); Qur'an 35:8 (Fatir).

This is a statement whose ugliness spares its hearer any need to adduce an argument to refute it. Anyone whose knowledge of the language extends only this far would do ill to shield himself with innovation.[1]

وهذا قول يستغني سامعه بقبحه عن إيراد الحجة في نقضه، ومن كان هذا مبلغ علمه باللغة لم يحسن به التروس بالبدعة.

The Matter of Prayer:

شأن الصلاة:

His words, exalted is He: "When you travel through the land, there is no blame upon you if you shorten the prayer, if you fear that those who disbelieve may assail you" constitute an argument for those who say that a traveler has the choice of performing the prayer in full or shortening it, and a refutation of those who say that his obligatory prayer is two rakʿas. For, if that were so, He would not have left the matter to them and removed blame from them for shortening it; rather, the wording would have been the imperative, "Then shorten it." And God knows best.[2]

قوله تعالى (وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا) حجة لمن يقول: إن المسافر بالخيار في إتمام الصلاة وقصرها، ورد على من يقول: فرضه ركعتان. إذ لو كان كذلك ما رد الأمر إليهم وأزال عنهم الجناح في القصر، ولكان فاقصروا على لفظ الأمر، والله أعلم.

His words, "If you fear," state its condition. Thus the concession permitting shortening in fear is established by the Qur'an, and in safety by the Sunna.

وقوله: (إِنْ خِفْتُمْ) - شرطه، فثبتت رخصة القصر في الخوف بالقرآن وفي الأمن بالسنة.

The great majority of the community hold it permissible; their disagreement concerns the kinds of journeys, not the state of safety.

وعلى جوازه دهماء الأمة، واختلافهم في أنواع الأسفار لا في الأمن.

Congregational Prayer:

صلاة الجماعة:

And His words: "When you are among them and establish the prayer for them, let a group of them stand with you, and let them take their weapons. When they have prostrated, let them be behind you, and let another group, who have not prayed, come and pray with you" constitute an argument for those who maintain that congregational prayer is obligatory. For actions

وقوله: (وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ) حجة لمن يزعم أن صلاة الجماعة فرض، إذ لا تجوز أفعال الضرورة - من التقدم والتأخر والانتظار - في صلاة يستطيع المنفرد أن لا يفعلها ولو فعلها فسدت عليه، إلا وإقامتها في الجماعة فرض، ويؤيد هذا من قوله: " تواعد رسول الله صلى الله عليه وسلم بإحراق بيوت من تخلف عنها".

[1] **Translator's note (L2002):** The unusual form al-turūs appears to denote shielding oneself, understood here as using doctrinal innovation as a shield; the reading may be corrupt.

[2] **Qur'an references (L2005):** Qur'an 4:101 (An-Nisa).

necessitated by exigency—moving forward, moving backward, and waiting—would not be permissible in a prayer in which a person praying alone could avoid them, and which would be invalidated for him if he performed them, unless performing it in congregation were obligatory. This is supported by the statement: "The Messenger of God, may God bless him and grant him peace, threatened to burn down the houses of those who stayed away from it."[3][4]

L2018–2023 Although this point drawn from the Book and the Sunna offers something to seize upon, the matter, in my view, is not so. The beginning of the verse contains no command to perform it in this manner; it merely teaches him—may God bless him and grant him peace—how to perform it with his companions. His inference from the actions necessitated by exigency within it that it is obligatory is likewise unsound. For physical activity in prayer is, as a general rule, invalidating, yet the Prophet—may God bless him and grant him peace—performed certain actions during prayer and commanded others, including his carrying Usama and his opening the door, and his command to kill a snake and a scorpion. It is therefore not permissible to allow all other actions during it by reasoning from the fact that the Prophet—may God bless him and grant him peace—performed some of them. Moreover, the person who declares congregational prayer obligatory by reasoning from the prayer in fear and the Sunna reports we have mentioned does not accept analogy. How, then, can he reason from the actions necessitated by exigency within it to its being obligatory? Rather, he must accept each of these things in its particular setting and not extend it to other things. What examination bears upon—God knows best—is that the prayer in fear was performed in congregation so that they could hasten to finish it before the prayer time elapsed, since an army cannot pray one man after another before the time expires. Perhaps, moreover, it was performed near the end of the time, making their circumstances still more pressing. As for his appeal to the Prophet's threat—may God bless him and grant him peace—to burn down

وهذه النكتة من الكتاب والسنة، وإن كان فيها متعلق، فليس الأمر عندي كذلك، إذ ابتداء الآية ليس فيه أمر بإقامتها كذلك. إنما هو تعليم له، صلى الله عليه وسلم، كيف يصليها بأصحابه، واستدلاله بأفعال الضرورة فيها على إيجابها ليس كذلك، إذ العمل على الجملة في الصلاة مفسد لها، وقد عمل النبي - صلى الله عليه وسلم - في الصلاة أعمالا وأمر بأخرى منها: حمله أسامة، وفتحه الباب، وأمره بقتل الحية، والعقرب. فلم يجز أن يباح سائر الأعمال فيها اعتبارا بأن النبي - صلى الله عليه وسلم - عمل بعضها والموجب بصلاة الجماعة المعتبر بصلاة الخوف وما ذكرنا من السنة لا يقول بالقياس. فكيف يجوز له الاعتبار بأعمال الضرورة فيها على إيجابها، بل يلزمه أن يسلم لكل هذه الأشياء في مواضعها ولا يحمل غيرها عليها. والذي يسلط عليه النظر - والله أعلم - أن صلاة الخوف صليت في جماعة ليبادر بالفراغ منها خروج الوقت إذ لا يمكن لجيش أن يصلي واحد بعد آخر قبل ذهاب الوقت، ولعلها صليت مع ذلك في آخر الوقت فكان أضيق عليهم. وما احتج به من وعيد النبي، صلى الله عليه وسلم، بتحريق البيوت، فهو - والله أعلم - للمنافقين لا للمسلمين، ألا تراه، صلى الله عليه وسلم، يقوله في الحديث: " لقد هممت أن يحطب حطب ويؤمر بالصلاة فينادى بها ثم آمر، رجلا يؤم الناس ثم أخالف إلى رجال يتخلفون عن الصلاة فأحرق عليهم ".

[3] **Translator's note (L2017):** The introduction 'by the statement' is syntactically awkward in the Arabic; the quotation reports the Prophet's threat in the third person.

[4] **Qur'an references (L2016):** Qur'an 4:102 (An-Nisa).

the houses, that, God knows best, concerns the hypocrites, not the Muslims. Do you not see that he—may God bless him and grant him peace—says it in the report: " I have indeed contemplated having firewood gathered and having the prayer ordered and the call to it made, then ordering a man to lead the people, then going instead to men who stay away from the prayer and burning their houses down upon them."[5][6][7]

L2024 And he said at the end of the report: "By Him in whose hand is my soul, if one of them knew that he would find a bone with meat on it from a fat sheep, or two fine sheep's feet, he would attend the night prayer.[8]

L2025 How, then, could he—may God bless him and grant him peace—leave an obligation, for neglecting which he threatened others with the burning of their houses, and occupy himself with burning them? Why would he not burn them after completing the obligation of congregational prayer, if he counted it an obligation?

L2026–2027 His words—may God bless him and grant him peace—"He would attend the night prayer" establish that this concerns the hypocrites, because he said in another report: "The prayers most burdensome to the hypocrites are the night prayer and the morning prayer. If they knew what was in them, they would come to them even crawling."

L2028–2033 As for his appeal to the report of Ibn Umm Maktum, ʿAsim transmitted it from Abu Razin, from Ibn Umm Maktum. Some transmit it with a discontinuous chain, saying: "Ibn Umm Maktum asked the Messenger of God—may God bless him and grant him peace." Furthermore, it has been countered by

وقال في آخر الحديث: " والذي نفسي بيده لو يعلم أحدهم أنه يجد عرقا من شاة سمينة أو مرماتين حسنتين لشهد العشاء.

فكيف يدع صلى الله عليه وسلم فرضا يتواعد غيره على تركه بحرق البيوت ويشتغل بحرقها، هلا كان يحرقها بعد الفراغ من فرض الجماعة لو أعدها فرضا!

وقوله صلى الله عليه وسلم: " لشهد العشاء " محقق أنه للمنافقين لأنه قد قال: في غير هذا الحديث أثقل الصلاة على المنافقين صلاة العشاء والصبح، ولو يعلمون ما فيهما لأتوهما ولو حبوا.

وأما احتجاجه بحديث ابن أم مكتوم فإن عاصما رواه عن أبي رزين عن ابن أم مكتوم وفيهم من يرسله، فيقول: إن ابن أم مكتوم سأل رسول الله - صلى الله عليه وسلم -، ومع ذلك فقد عارضه حديث عتبان بن مالك وهو أصبح إسناداً منه لا محالة، والذي يزيل الريب كله حديث مالك عن نافع عن ابن عمر أن رسول الله، صلى الله عليه وسلم، قال: " صلاة الجماعة تزيد على صلاة الفرد بسبع وعشرين درجة ".

[5] **Translator's note (L2019):** The source says 'Usama.' The familiar report about carrying a child during prayer names Umama; the supplied name has been preserved as an apparent citation error.

[6] **Translator's note (L2021):** The phrase translated 'so that they could hasten to finish it before the prayer time elapsed' is compressed and syntactically awkward in the supplied Arabic.

[7] **Translator's note (L2023):** The Arabic ends with 'burn down upon them,' leaving the object unexpressed; 'their houses' is supplied from the surrounding discussion.

[8] **Translator's note (L2024):** Mirmātayn is an uncommon term variously explained as two sheep's feet or two pieces of meat associated with the feet. The quotation has no closing mark in this segment.

the report of ʿItban ibn Malik, whose chain of transmission is unquestionably sounder than its own, What removes all doubt is the report of Malik, from Nafiʿ, from Ibn ʿUmar, that the Messenger of God—may God bless him and grant him peace—said: "Congregational prayer exceeds the prayer of an individual by twenty-seven degrees."[9][10]

L2034–2036 Every report transmitted on this matter falls short of Mālik's report. That said, we emphatically uphold congregational prayer and do not permit anyone capable of attending it to abandon it under any circumstances. We allow absence from it only for a manifest excuse, without counting it as obligatory. Thus, anyone who considers attendance an emphatically established Sunnah, does not adopt the Rāfiḍah's view concerning its abandonment, and then stays away without an excuse and prays in his own dwelling has squandered his own share of benefit, but his prayer suffices for him in his house, and he misses the degrees of reward attained by those present, without being among those who abandon their obligatory prayer. The Prophet, may God bless him and grant him peace, saw the man whom he ordered to repeat his prayer three times praying alone and not performing it properly. He did not criticize him for praying alone; he criticized only what he did. He did not say, "Perform it only in congregation, for it will suffice for you only in congregation." And he said to someone who had prayed at his lodging: "If one of you prays at his lodging and then catches the prayer with the imam, let him pray it with him, for it is a supererogatory prayer for him."[11]

L2037–2040 He thus assigned its obligatory status to the first prayer, which he performed alone, and did not assign it to the prayer he performed in congregation. And His saying, "Indeed, the unbelievers have been for you a manifest enemy" (101), is evidence that a group may be described using a singular expression,

وكل حديث روي في ذلك لا يكافي حديث مالك. هذا، ونحن نؤكد صلاة الجماعة ولا نبيح تركها لمن قدر عليها بأي وجه كان، ولا نرخص في تركها إلا من عذر بين من غير أن نعدها فرضا، فمن رأى إتيانها من وكيد السنة ولم ير في تركها رأي الرافضة ثم تخلف عنها من غير عذر وصلى في منزله ضيع حظ نفسه وأجزأته صلاته في بيته، وفاتته درجات الحاضرين من غير أن يكون لفرضه من التاركين وقد رأى النبي، صلى الله عليه وسلم، الرجل الذي أمره بإعادة الصلاة ثلاث مرات وحده وما يحسنها " فلم يعب عليه انفراده، إنما عاب عليه ما عمله، ولم يقل: لا تصلها إلا في جماعة، فإنها لا تجزيك إلا فيها، وقال لمن صلى في رحله: " إذا صلى أحدكم في رحله ثم أدرك الصلاة مع الإمام فليصلها معه فإنها له نافلة".

فجعل فرضها للأولى التي انفرد بها ولم يجعلها التي صلاها في جماعة، وقوله: (إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُبِينًا (١٠١) دليل على أن الجماعة قد يجوز أن يخبر عنهم بلفظ الواحد، لأنه - جل وتعالى - لم يقل: أعداء مبينين، ومثله في القرآن كثير.

[9] **Translator's note (L2029):** 'With a discontinuous chain' renders yursiluhu: the transmitter says 'Ibn Umm Maktum asked' rather than explicitly transmitting 'from Ibn Umm Maktum.'

[10] **Translator's note (L2031):** The source reads aṣbaḥ, 'brighter,' apparently a corruption of aṣaḥḥ, 'sounder,' in this assessment of a transmission chain. The translation follows the apparent intended sense.

[11] **Translator's note (L2036):** The source contains an unmatched quotation mark after "not performing it properly"; its intended scope is unclear.

for He—majestic and exalted—did not say, “manifest enemies.” There are many similar instances in the Qur’an.[12]

Refutation of the Shubrāh:[13]

His saying: “Indeed, God does not forgive that partners be associated with Him, but He forgives what is short of that for whomever He wills.”[14]

Refutation of the Mu‘tazilah concerning the threat of punishment, and of the Shirkah concerning sins: As for the refutation of the Mu‘tazilah: they claim that anyone who dies persisting in his sins without repenting of them will abide eternally in the Fire. Yet God has stated in this verse that among those who have accumulated sins and died persisting in them without repentance are some whom He will forgive. He has excluded from hope of forgiveness only the unbelievers who die in their unbelief. As for those who repent of unbelief and those who profess God’s oneness who seek forgiveness for their sins, they do not fall within this verse, since He, blessed and exalted, says concerning the unbelievers: “Say to those who disbelieve: if they desist, what has already passed will be forgiven them.” And He said: “Those who say, ‘God is the third of three,’ have indeed disbelieved. There is no god but one God. If they do not desist from what they say, a painful punishment will surely afflict those among them who disbelieve. (73) Will they not, then, repent to God and seek His forgiveness? God is forgiving, merciful. (74)” We thus know that His saying, “Indeed, God does not forgive that partners be associated with Him,” applies to someone who dies an unbeliever.[15][16]

And He said concerning sinful believers: “Whoever does evil or wrongs

[12] **Qur’an references (L2037):** Qur’an 4:101 (An-Nisa).

[13] **Translator’s note (L2041):** The group name is anomalously written “Shubrāh”; the ensuing discussion names the Shurāt, apparently the intended group.

[14] **Qur’an references (L2043):** Qur’an 4:48 (An-Nisa); Qur’an 4:116 (An-Nisa).

[15] **Translator’s note (L2044):** The source reads “Shirkah,” an uncertain group designation here; the corresponding discussion below names the Shurāt.

[16] **Qur’an references (L2044):** Qur’an 8:38 (Al-Anfal); Qur’an 5:73 (Al-Ma’idah); Qur’an 5:74 (Al-Ma’idah); Qur’an 4:48 (An-Nisa); Qur’an 4:116 (An-Nisa).

رد على الشبراة:

قوله: (إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ) .

رد على المعتزلة في باب الوعيد وعلى الشركة في باب الذنوب: فأما الرد على المعتزلة: فإنهم يزعمون أن من مات على ذنوبه غير تائب منها فهو مخلد في النار، وقد أخبر الله في هذه الآية: أن في المحتقبين ذنوبا ماتوا عليها من غير توبة - من يغفر له، ولم يوئيس من الغفران إلا الكفار الذين يموتون بكفرهم فأما من تاب من الكفر واستغفر من الذنوب من الموحدين فليس بداخل في هذه الآية، إذ يقول تبارك وتعالى في الكفار: (قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ) وقال: لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌ وَاحِدٌ وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ (٧٣) أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ وَاللَّهُ غَفُورٌ رَحِيمٌ (٧٤) فعلمنا أن قوله: (إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ) واقع على من مات كافرا.

وقال في المؤمنين المذنبين: (وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا (١١٠) وقال: (وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ (١٣٥) أُولَئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِنْ رَبِّهِمْ وَجَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَنِعْمَ أَجْرُ الْعَامِلِينَ (١٣٦) وقال: (وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ

himself and then seeks God's forgiveness will find God forgiving, merciful. (110)" And He said: "And those who, when they commit an indecency or wrong themselves, remember God and seek forgiveness for their sins—and who forgives sins except God?—and do not knowingly persist in what they have done. (135) Those—their recompense is forgiveness from their Lord and gardens beneath which rivers flow, abiding therein eternally. How excellent is the reward of those who act! (136)" And He said: "And those who do not invoke another god alongside God, do not kill the soul that God has made inviolable except by right, and do not commit unlawful sexual intercourse. Whoever does that will meet a penalty. (68) The punishment will be multiplied for him on the Day of Resurrection, and he will abide therein eternally, humiliated, (69) except for one who repents, believes, and performs righteous deeds. Those—God will replace their evil deeds with good deeds. God is forgiving, merciful. (70)" We thus know that His saying, "But He forgives what is short of that for whomever He wills," concerns someone who dies without repentance. For repentance has already purged what the person repenting of unbelief and the person repenting of sin had each accumulated, so the verse applies to people other than these two.[17]

L2055–2056 As for the refutation of the Shurāt concerning sins: they count both minor and major sins as unbelief. If unbelief is unbelief and sin is unbelief, then what is it, beyond associating partners with Him, that God forgives for whomever He wills? This is something that will not escape discerning people when they examine it and apply their minds to it, although, praise be to God, it is plain and clear,

L2057–2058 **Refutation of those who maintain that the Qur'an is created:**

L2059

L2060–2061 His saying, "And who is more truthful than God in speech?" (122), is an argument against those who maintain that the Qur'an is created, for if

[17] **Qur'an references (L2050):** Qur'an 4:110 (An-Nisa); Qur'an 3:135 (Ali 'Imran); Qur'an 3:136 (Ali 'Imran); Qur'an 25:68 (Al-Furqan); Qur'an 25:69 (Al-Furqan); Qur'an 25:70 (Al-Furqan); Qur'an 4:48 (An-Nisa); Qur'an 4:116 (An-Nisa).

النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا (٦٨) يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا (٦٩) إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا (٧٠) فعلمنا أن قوله: (وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ) لمن مات على غير توبة، إذ التائب من الكفر والذنب قد محصت التوبة عنهما ما احتقباه فحصلت الآية لغيرهما.

وأما الرد على الشراة في باب الذنوب، فإنهم يعدون صغيرها وكبيرها كفرا فإذا كان الكفر كفرا والذنب كفرا، فما الشيء الذي يغفره الله بعد الشرك لمن يشاء، هذا ما لا يذهب على المميزين إذا أبصروه وأعملوا الفكر فيه مع أنه بحمد الله جلي واضح،

رد على من يقول بخلق القرآن:

قوله: (وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا (١٢٢) حجة على من يقول بخلق القرآن، إذ لو كان القيل على المجاز ما كان يقال فيه هذا، وكيف يجوز أن يقال: من أصدق قيلا من حائط فلان إذا مال، فسقط، هذا يستحيل في اللغة والعقول لو تدبروه.

speech were meant figuratively, this would not be said of it. How could one say, “Who is more truthful in speech than so-and-so’s wall,” when it leans over and falls? This is impossible in language and reason, if only they would consider it.[18]

Refutation of the Jahmiyyah:

His saying, “And God took Abraham as an intimate friend” (125), is an argument against the Jahmiyyah.

I have been told that they take “intimate friend” here to mean “one in need,” as though it meant, “He took him as one in need of Him.” They refer it to khallah, with a fatḥah on the khāʾ, fleeing the implications that khullah, with a ḍammah, entails for them. They adduce a verse by Zuhayr ibn Abī Sulmā: And if a khalīl comes to him on a day of asking, he says, “My wealth is neither absent nor withheld.” Although the Arabs call a needy person a khalīl, they do not reject calling a friend by that name. Indeed, they use it more often for a friend, and that usage circulates more widely on their tongues. Even if their use of it for a needy person were better known among them than their use of it for a friend, their reckoning him here as needy would still constitute excessive ignorance and deficient understanding. For it occupies the place of a distinction bestowed upon Abraham, may God bless him and grant him peace. How, then, could Abraham be praised for something he shares with all people before and after him, unbelievers and Muslims alike? Indeed, he shares it with all beings endowed with spirits: beasts, creeping creatures, and the rest of creation, including jinn and devils, since we know of none of these who is not in need of God. Was there ever a time when Abraham was not in need of God, before prophethood or afterward, such that He then took him as one in need of Him? And did God single out Abraham alone for need of Him from among all the rest of the world, so that khalīl should be interpreted in that sense? Before He took him as one in need of Him, was he independent of Him? Or could any angel, bearer of the Throne, prophet, or messenger be independent of God under any circumstances? I know of

[18] **Qur’an references (L2060):** Qur’an 4:122 (An-Nisa).

رد على الجهمية:

قوله: (وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا (١٢٥) حجة على الجهمية

وبلغني أنهم يجعلون الخليل في هذا الموضع: الفقير، كأنه: اتخذه فقيرا إليه، يذهبون به إلى الخلة بفتح الخاء فرارا مما يلزمهم في الخلة بضمها، ويحتجون ببيت لزهير بن أبي سلمى: وإن أتاه خليل يوم مسألة يقول لا غائب مالي ولا حرم والخليل وإن كانت العرب تسمي به الفقير فهي لا تأبى من تسمية الصديق به بل تسميتها الصديق به أكثر، وعلى ألسنتها أسير، ولو كان تسمية الفقير به أشهر عندها من تسمية الصديق به، لكان إعدادهم إياه هاهنا فقيرا من الإفراط في الجهل، والنقيصة في العقل، إذ هو موضوع موضع الفضيلة لإبراهيم، صلى الله عليه وسلم، فكيف يمدح إبراهيم بشيء يشاركه فيه جميع الناس قبله وبعده، كافرهم ومسلمهم، بل يشاركه فيه جميع الروحانيين من البهائم والحشرات وسائر الخلق من الجن والشياطن، إذ لا نعلم أحدا من هؤلاء إلي فقيرا إلى الله، وهل أتى على إبراهيم وقت لم يكن فيه فقيرا إلى الله قبل النبوة وبعدها،! ثم اتخذه فقيرا إليه، وهل خص الله إبراهيم، وحده بالفقر إليه من بين سائر العالم، حتى يذهب بتأويل الخليل إليه وهل كان قبل اتخاذه إياه - فقيرا إليه - غنيا عنه، أو يجوز أن يكون أحد من الملائكة وحملة العرش والأنبياء والمرسلين غنيا عن الله في شيء من الأحوال، ولا أعلم المساكين يفزعون إلى اللغة في وقت، إلا غلطوا طريقها، وجاءوا بأفظع مما يفرون منه. وبيت زهير يمدح به هرم بن سنان.

no occasion when these wretches resort to language without mistaking its paths and producing something more outrageous than what they flee from. Zuhayr's verse praises Harim ibn Sinān.[19][20][21][22]

L2073 It is quite possible that Harim had an intimate friend whom he loved, who would petition him concerning financial liabilities undertaken on others' behalf, blood-money payments, and contingencies, with people approaching Harim through him, and that he would not turn him away from these requests. Thus khalīl in Zuhayr's verse could also mean a friend, although his being needy would do no harm to the argument.[23]

L2074 An argument against those who affirm capacity.

L2075

L2076–2079 And His saying, "You will never be able to deal equitably between wives, however eagerly you strive," is an argument against those who affirm capacity under all circumstances. God has explicitly stated concerning those commanded to deal equitably between wives that they are unable to do so, however eagerly they strive.[24]

L2080–2082 This is a verse adduced as evidence in jurisprudence, but this subtle point within it is a clear argument against them. Moreover, the absence of this capacity is more evident through direct observation and experience than to require recourse to a transmitted report. Every person knows from his own

قد يجوز أن يكون لهرم خليل يحبه فيسأله في حمالات وديات ولوائح يتوسلون به إلى هرم - فلا يرده عنها فيكون الخليل في بيت زهير أيضا صديقا، وإن كان غير ضار كينونته فقيرا.

حجة على مثبتي الاستطاعة.

وقوله: (وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ) حجة على مثبتي الاستطاعة بكل حال، وقد أخبر الله نصا عن المأمورين بالعدل بين النساء أنهم لا يستطيعونه ولو حرصوا.

وهذه آية يحتج بها في باب الفقه، ولكن هذه النكتة فيها حجة عليهم بينة مع أن نفي هذه الاستطاعة أبين في العيان والتجارب من أن يضطر فيها إلى الخبر، إذ كل امريء عارف من نفسه بأنه غير مالك لقلبه، والاستطاعة - لا محالة - سلطان مفرق على الجوارح، والقلب ملكها، فسلطانه الإضمار والنبوّ، كما أن سلطان اليد البسط والقبض، وسلطان العين النظر والغض، فإذا رأينا بعض أجزاء الاستطاعة بالعيان غير مملوك علمنا أن وقوعه من حيث لا حيلة في رده مخلوق، وإذا ثبتت خلق بعض شيء بعينه ثبت خلق جميعه، وإن كان اللطيفة في إدراك علم بعضه أخفى منها، في بعض، وكيف يجوز مكابرة العيان والمشاهدة، ونحن نرى قلبا نابئا عما يحب بقاءه، وباقيا فيه ما يحب فناءه، ونرى أشياء يشتهيها العبد ويحرص على فعلها، وأشياء يحترز منها جهده وطاقته وهي تقع به على كراهيته لها حتى إن الرجل ليحرص على مواقعة معصية ويعمل فيها حيله، ويتمكن منها فيحال بينه وبينها وهو متلهف متعدد على فواتها

[19] **Translator's note (L2066):** Khallah means need or poverty; khullah means intimate friendship. The argument turns on this difference in vocalization.

[20] **Translator's note (L2068):** Khalīl is retained because whether it means "a needy person" or "an intimate friend" is precisely what the author disputes.

[21] **Translator's note (L2069):** The unvocalized final word is understood here as ḥarim, "withheld" or "denied."

[22] **Translator's note (L2070):** The source's "ilā faqīran" is syntactically corrupt; the translation follows the apparently intended "illā faqīran," "except as one in need." "Beings endowed with spirits" renders rūḥāniyyīn, which here explicitly includes animals and creeping creatures.

[23] **Translator's note (L2073):** Lawā'iḥ, rendered "contingencies," is uncertain in this context. The plural subject in "with people approaching Harim through him" has no explicit antecedent.

[24] **Qur'an references (L2076):** Qur'an 4:129 (An-Nisa).

experience that he does not control his heart. Capacity is necessarily an authority distributed among the bodily members, and the heart is their king. Its authority consists in harboring inward thoughts and turning away, just as the hand's authority consists in extending and contracting, and the eye's authority in looking and lowering its gaze. When we see through direct observation that some component of capacity is not under one's control, we know that its occurrence, insofar as there is no means of repelling it, is created. Once the createdness of part of a particular thing is established, the createdness of all of it is established, even if the subtle point through which knowledge of some of it is apprehended is more obscure in one part than in another. How can one obstinately deny direct observation and witnessing, when we see a heart turning away from what one wishes would remain, while what one wishes would disappear remains within it, and we see things that a servant desires and eagerly strives to do, and things against which he guards himself with all his effort and strength, yet they befall him despite his aversion to them? Indeed, a man may eagerly strive to commit a sin, employ his stratagems toward it, and gain the means to do it, only to be prevented from it, while he longs for it, laments missing it, and grieves that it is beyond his reach. Another eagerly strives to perform acts of obedience and has exhausted his utmost effort in attaining their performance, yet cannot complete them. Where, then, can capacity be established when these things are witnessed directly? Can either kind of act, acts of obedience or acts of disobedience, be attained except through a prior decree?[25][26]

Refutation of the Murjiʾah:

His saying: "O you who have believed, believe in God and His Messenger."[27]

[25] **Translator's note (L2080):** The clause about the relative obscurity of apprehending parts of capacity is grammatically awkward in the source; the translation preserves its apparent comparative sense.

[26] **Translator's note (L2082):** Mutaʿaddid, between "longing" and "over missing it," is anomalous here. "Laments" provisionally conveys the contextually apparent sense; the precise reading remains uncertain.

[27] **Qur'an references (L2085):** Qur'an 4:136 (An-Nisa).

متحسر على بعدها منه، وآخر يحرص على عمل الطاعات استفرغ مجهوده في الوصول إلى فعلها لا يستطيع إتمامها، فأين تثبت الاستطاعة مع مشاهدة هذه الأشياء عيانا، فهل يمكن الوصول إلى كلا الفعلين من الطاعات والمعاصي إلا بقضاء سابق.

رد على المرجئة:

قوله: (يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ)

This refutes the Murji'ah's denial that faith increases, since He has commanded believers to believe.

Refutation of the Jahmiyyah:

And His saying, "Indeed, the hypocrites seek to deceive God, and He deceives them," A refutation of the Jahmiyyah, since His saying, "And He is deceiving them," necessarily refutes their statement, invalidates their act, and affirms His act. The justice attributed to them must be either figurative or literal in the report. If it is literal, His response is more entitled to be literal than their act; if it is figurative, they bear no sin for it and deserve no punishment for it. This cannot permissibly be imagined, so how can you assert it? There is no third possibility![28][29]

His saying: "Wavering between that, belonging neither to these nor to those. And whomever Allah leads astray, you will never find a way for him" (143).[30]

An argument against the Qadariyyah and the Mu'tazilah.

His saying: "Rather, Allah has sealed them because of their disbelief, so they have faith only a little" (155). An argument against the Mu'tazilah and the Murji'ah.[31]

As against the Mu'tazilah, it is His saying, "Rather, Allah has sealed them"; He did not say, "They became sealed of themselves." And as against the Murji'ah, He mentions the small amount of faith; whatever admits of a small amount admits of a large amount and thus has constituent parts.[32]

[28] **Translator's note (L2091):** The supplied text reads "the justice attributed to them," although the argument appears to require "the act attributed to them." The reading has not been silently corrected.

[29] **Qur'an references (L2089):** Qur'an 4:142 (An-Nisa).

[30] **Qur'an references (L2093):** Qur'an 4:143 (An-Nisa).

[31] **Qur'an references (L2095):** Qur'an 4:155 (An-Nisa).

[32] **Qur'an references (L2097):** Qur'an 4:155 (An-Nisa).

رد على المرجئة فيما ينكرون من زيادة الإيمان، إذ قد أمر المؤمنين بأن يؤمنوا.

رد على الجهمية:

وقوله: (إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ) رد على الجهمية، إذ قوله: (وَهُوَ خَادِعُهُمْ) لا محالة رد لقولهم، وإبطال لفعلهم وتثبيت لفعله، ولا يخلو العدل المضاف إليهم من مجاز أو حقيقة في الإخبار، فإن كان حقيقة فجوابه أحق بالحقيقة منه، وإن كان مجازا فلا ذنب لهم فيه، ولا يستوجبون عقوبة عليه، وهذا لا يجوز توهمه فكيف تقوله ولا ثالث له،!

قوله: (مُذَبْذَبِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ وَمَنْ يُضْلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا (١٤٣)

حجة على القدرية والمعتزلة.

قوله (بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا (١٥٥) حجة على المعتزلة والمرجئة.

فأما على المعتزلة فقوله: (بَلْ طَبَعَ اللَّهُ عَلَيْهَا) ولم يقل: تطبعت وأما على المرجئة: فذكر قلة الإيمان، وما كان له قليل كان له كثير وصار ذا أجزاء.

An Argument [unclear word] the Jahmiyyah:[33]

حجة علما الجهمية:

And His saying: "And Allah spoke to Moses with actual speaking" (164). An argument against the Jahmiyyah, and it is among the major arguments against them.

وقوله: (وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا (١٦٤) حجة على الجهمية وهي من كبار الحجج عليهم.

They argue that speech on His part is figurative. But figurative usage is not reinforced by a verbal noun, whereas He—majestic and exalted—has reinforced it, as you see, by employing the verbal noun "speaking."

ويحتجون بأن الكلام منه على المجاز، والمجاز لا يؤكد بالمصدر، وقد أكده - جل وعلا - كما ترى، فجاء بالتكليم.

Indeed, a report has reached me concerning one of the pretentious sophisticates among their teachers: when he considered what was entailed for him in this verse by the reinforcement through the verbal noun, he resorted to an interpretation more repugnant than figurative usage. He said: "The meaning of 'He spoke to him' is that He brought into existence speech that he heard." Shame upon people who claim philosophical expertise in the subtleties of difficult problems, then slip out of it as a hair slips out of dough! Is it not among their principles—woe to them—that they accept nothing that reason rejects? What reason, then, accepts calling speech "speech" before it has been spoken? If, when they contradicted the Quran, they had remained faithful to what reason apprehends, their disgrace in their own eyes would have been less.

ولقد بلغني عن بعض المتحذلقين من أستاذيهم أنه لما نظر إلى ما يلزمه في هذه الآية من تأكيد المصدر تطرق إلى تأويل أقبح من المجاز، فقال: معنى كلمه، أوجد كلاما سمعه، فقبحا لقوم يدعون الفلسفة في دقيق العويص ثم ينسلخون منه انسلاخ الشعرة من العجين، أليس من أصولهم - ويحهم - أن لا يقبلوا شيئا يدفعه العقل، فأي عقل يقبل أن يسمي الكلام كلاما قبل أن يتكلم به، فلو أنهم حيث خالفوا القرآن ثبتوا على المعقول، كان أقل لفضيحتهم عند أنفسهم.

They would then have said: "He caused Gabriel to utter what He intended as an address to the Messenger, without His—exalted is Allah—speaking it." His bringing into existence what he heard would then have had an intelligible meaning, although it too would be contrary to the truth, and the designation "speech" would not have applied to it before it was spoken. If someone imagines this, he is told: "We were establishing against you the denial that the Quran is created only so long as you believed in it, while it gives you the lie. Once you come to disbelieve in its very foundation, we turn our attention to someone other than you who believes in it, and argue against him from it." What, then, might they say concerning His saying—majestic is

فكانوا يقولون: أنطق جبريل بما أراد به مخاطبة الرسول من غير أن يتكلم تعالى الله به فكان يكون لإيجاده ما سمعه حينئذ معنى في العقل، وإن كان أيضا خلاف الحق، ويكون اسم الكلام لم يقع عليه قبل أن يتكلم به، فإن توهم هذا متوهم قيل له: إنما كنا نثبت عليك نفى الخلق عن القرآن ما دمت تؤمن به، وهو يكذبك، فإذا صرت تكفر بأصله اشتغلنا بغيرك ممن يؤمن به. فنحتج منه عليه، وما عسى يقولون في قوله - جل جلاله - (فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَنْ يَا مُوسَى إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ (٣٠) أيجوز أن يكون الكلام الذي أوجده بزعمهم

[33] **Translator's note (L2099):** The word between "argument" and "the Jahmiyyah" is corrupt or unclear. The likely intended heading is "An Argument against the Jahmiyyah."

His majesty—"Then, when he came to it, he was called from the right bank of the valley, in the blessed spot, from the tree: 'O Moses, indeed I am Allah, Lord of all worlds'" (30)? Can the speech that He supposedly brought into existence without speaking it say, "Indeed I am Allah"? Why, then—woe to them—did it not say, "Indeed He is Allah, Lord of all worlds"?[34][35]

L2113–2115 And He—blessed and exalted—said: "And when your Lord said to the angels, 'Indeed I am placing a vicegerent on earth.'" Why, then, was it not, "Indeed He is placing a vicegerent on earth," with their reply being, "They said: 'Will He place therein'"—with the third-person prefix—"'while we glorify Him with His praise and sanctify Him'"—with the third-person pronominal suffix? There is much of this kind in the Quran. Along with their contradiction of the Quran and their departure from reason, they have made a most egregious error in the language, in claiming that "Allah spoke" means that He brought it into existence—"contrary to, He created it for him"—rather than speech that He spoke. For if that were so, it would have been, "And Allah provided Moses with speech, a providing of speech," just as He said, "Then He caused him to die and provided him with a grave," that is, He made a grave for him. Thus "He provided him with speech" would mean "He made speech for him." Had they not taken His bringing it into existence in the sense of its being something created, they would have been correct, because He—majestic is His majesty—when He makes him hear what He has spoken, has brought it into existence. Yet His bringing it into existence for him does not make it created if it was not created in the first place. Indeed, a report has reached me concerning one of their fools, that he took "speaking" to mean "wounding," paying no heed to turning praise into blame, in his eagerness to

من غير أن يتكلم به يقول: (إِنِّي أَنَا اللَّهُ) ، فهلا قال: - ويحهم - إنه هو الله رب العالمين،.

وقالت - تبارك وتعالى - (وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً) فهلا كان: أنه جاعل في الأرض خليفة، ويكون الجواب منهم قالوا: أيجعل فيها - بالياء - ونحن نسبح بحمده، ونقدسه - بالهاء -، ومثل هذا كثير في القرآن، وهم مع خلافهم القرآن وخروجهم من العقول، قد غلطوا في اللغة أفحش غلط، فيما زعموا: أن (كلم الله) أوجده خلافا خلقه له، لا كلاما تكلم به - إذ لو كان كذلك، لكان: وأكلم الله موسى إكلاما كما قالت: (ثم أماته فأقبره) أي: جعل له قبرا، فيكون أكلمه: جعل له كلاما، ولو لم يذهبوا بإيجاده إلى معنى المخلوق، لكانوا مصيبين، لأنه - جل جلاله -: إذا أسمعه ما تكلم به، فقد أوجده، ولكن لا يصير بإيجاده له مخلوقا إذا لم يكن في الأصل مخلوقا ولقد بلغني عن بعض سفهائهم أنه ذهب بالتكليم إلى الكلم من الجراحة، ولم يحفل بتحويل المدح ذماً حرصا على تصحيح مقالته في نفي الكلام عن خالقه وتحقيق الجرح منه على نبيه، صلى الله عليه وسلم.

[34]**Translator's note (L2110):** The conditional force of "They would then have said" continues the hypothetical argument in the preceding segment.

[35]**Qur'an references (L2110):** Qur'an 28:30 (Al-Qasas).

vindicate his assertion denying speech to his Creator and affirming that He wounded His prophet ﷺ.[36][37][38]

L2116 Were it not for my wish that the sound-minded adherents of our creed should become acquainted with their disgraceful positions, so that they might seek refuge with Allah from them, I would have preserved this book from the inclusion of these follies.

L2117 Inheritance:

L2118

L2119–2126 And His saying: “They ask you for a ruling. Say: ‘Allah gives you a ruling concerning one who leaves neither parent nor child. If a man dies having no child, but he has a sister, she shall have half of what he leaves; and he inherits from her if she has no child.’” Evidence that brothers and sisters do not inherit alongside female children, just as they do not inherit alongside male children, because the designation “child” includes females just as it includes males. It is impermissible to abandon the explicit text of the Quran and grant them inheritance alongside female children without any substantial argument. If the designation “child” could apply here to males to the exclusion of females, then female children could likewise fail to exclude the mother from a third, the husband from a half, and the wife from a quarter. I know of no argument for excluding these persons beyond the fact that the designation “child” necessarily applies to females just as it applies to males.

ولولا ما أحببت من وقوف أهل السلامة من أهل نحلتنا على فضائحهم ليتعوذوا بالله منها لصنت هذا الكتاب عن إيراد هذه الحماقات فيه.

ميراث:

وقوله: (يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ إِنِ امْرُؤٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَا إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ) دليل على أن الإخوة والأخوات لا يرثون مع إناث الأولاد، كما لا يرثون مع ذكورهم، لشمول اسم الولد لهن كشموله لهم، ولا يجوز ترك نص القرآن وتوريثهم معهن بغير طائل من حجة، ولو جاز أن يوقع اسم الولد على الذكور في هذا الموضع دون الإناث جاز أن لا تحجب الأم عن الثلث بإناث الأولاد ولا الزوج عن النصف والزوجة عن الربع بهن، ولا أعرف حجة في حجب هؤلاء أكثر من أن اسم الولد لازم لهن كما يلزم الذكور، فتخصيص الذكور به في آية الكلالة وتعميمه في آية الأبوين والزوج والزوجة - لا أعرف وجهه وسبيل العموم أن لا يخص فالاختلاف موجود في ميراث الأخوات مع البنات فإن حصل إجماع في توريث الإخوة معهن وإلا فهم أسوة أخواتهم في الإسقاط في حكم الآية. وليس في حديث. أبي قيس عن هزيل من القوة ما يخص به عموم الكتاب.

[36] **Translator’s note (L2113):** The supplied feminine verb forms introducing Allah’s statements appear to be transcription errors; they have been rendered with the masculine pronoun required by the explicitly named referent. The wording rendered “contrary to, He created it for him” is corrupt or syntactically incoherent. It appears to concern bringing speech into existence by creating it for Moses, but the wording has not been silently repaired. The linguistic argument contrasts the Arabic intensive verb for speaking with a hypothetical causative form meaning to provide someone with speech; the accompanying example uses the causative verb meaning to provide a grave.

[37] **Translator’s note (L2115):** The final argument exploits the shared Arabic consonants of the words for speaking and wounding. The supplied word rendered “in his eagerness” has an irregular or possibly corrupt form; the context indicates eagerness to vindicate his position.

[38] **Qur’an references (L2113):** Qur’an 2:30 (Al-Baqarah); Qur’an 80:21 (’Abasa).

Thus, restricting it to males in the verse concerning one who leaves neither parent nor child, while giving it general application in the verse concerning the parents, husband, and wife—I know of no justification for this. The proper treatment of a general expression is that it should not be restricted Disagreement does exist concerning sisters inheriting alongside daughters. If a consensus is established concerning brothers inheriting alongside them, so be it; otherwise, under the ruling of the verse, they are like their sisters in being excluded. And the report of Abu Qays from Huzayl does not possess sufficient strength to restrict the general application of the Book.[39]

L2127 Whoever adopts it, judges Abu Qays to be an upright transmitter, and sides with the overwhelming majority of specialists in inheritance shares has a defensible position.

L2128–2130 And whoever sides with Ibn ʿAbbas and those who followed him in this, we do not rebuke him with all all severity. Success comes through Allah.[40]

فمن ذهب إليه وعدل أبا قيس وكان مع الجمهور الأعظم من الفرضيين فهو وجه.

ومن كان مع ابن عباس ومن تبعه عليه لم نعنفه كل كل التعنيف. وبالله التوفيق.

[39] **Qur'an references (L2119):** Qur'an 4:176 (An-Nisa).

[40] **Translator's note (L2130):** The word "all" is repeated across the segment boundary in the supplied text; the repetition has been retained.

CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة المائدة

Surah 5: The Table Spread (Al-Ma’idah)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

Return to the reading collection

L2131–2133 Surah al-Ma'idah (The Table): "Fulfill the Covenants" His saying—mighty and majestic—"Nor those making their way to the Sacred House, seeking bounty from their Lord and approval."[1]

L2134–2140 Evidence that someone who earns money during his pilgrimage and seeks profit from his trade does not compromise his objective, and that his intention in pursuing both aims brings him to the attainment of both objectives. Likewise, He said in Surah al-Baqarah: "There is no blame upon you for seeking bounty from your Lord." And "bounty"—Allah knows best—in both passages means seeking worldly gain through trade and earning. Do you not see Him saying, "O you who have faith, when the call is made for prayer on Friday, hasten to the remembrance of Allah and leave off selling. That is better for you, if you know (9). Then, when the prayer has concluded, disperse throughout the land and seek of Allah's bounty, and remember Allah much"? He thus permitted what He had prohibited at the Friday call to prayer, namely trade. The report of Abu Umamah al-Taymi concerning hiring out transport is clear with regard to the verse in Surah al-Baqarah. None of those who carry matters to excess may therefore restrict the breadth of Allah's mercy by imposing constraints upon His servants' combining the pursuit of the hereafter with that of this world, since the permissible pursuit of the latter does not impair intentions or corrupt the purposes of one's pursuits. Allah—majestic and exalted—knows the inward intentions of those who seek Him, does not disappoint the hopes of those who place their hopes in Him, and rewards each person's intention according to what he has lodged in his innermost heart.[2]

L2141 If it is said, "Does His prohibition of selling when the call to Friday prayer is made not contradict the two verses?" the reply is: "Allah forbid that it should contradict them! Occupation with selling prevents attendance at Friday prayer, whereas earning during the pilgrimage does not prevent performing the rites and attending the places of observance. Moreover, even if someone could attend Friday prayer while selling after its call had been

سورة المائدة " أوفوا بالعقود " قوله عز وجل (وَلَا آمِّينَ الْبَيْتَ الْحَرَامَ يَبْتَغُونَ فَضْلًا مِنْ رَبِّهِمْ وَرِضْوَانًا) .

دليل على أن من اكتسب في حجه، والتمس فضل تجارته لم يخل بطلبته، وأن نيته في كلا القصدين موصلة إلى جميع الطلبين، وكذا قال في سورة البقرة: (لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ) والفضل - والله أعلم - في كلا الموضعين: طلب نيل الدنيا، من التجارة والكسب. ألا تراه يقول (يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ (٩) فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا) ، فأطلق ما كان منع منه عند نداء الجمعة، وهي التجارة، وحديث أبي أمامة التيمي في الكرى بين في الآية من سورة البقرة، فليس لأحد من المتعمقين أن يحظر سعة رحمة الله بالتضييق على عباده في الجمع بين طلب الآخرة والدنيا، إذ المباح من طلبها غير مؤثر في الإرادات ولا بمفسد مقاصد الطلبات، والله - جل وعلا - عارف بضمائر قاصديه وغير مخيب آمال مؤمليه وشاكر لكل نيته على ما أودع طويته.

فإن قيل: أوليس نهيه عن البيع عند النداء لصلاة الجمعة معارضا للآيتين، قيل: معاذ الله أن يكون معارضا لهما، إذ الاشتغال بالبيع مانع من حضور الجمعة وليس الاكتساب في الحج بمانع من فعل المناسك وشهود المشاهد، مع أنه لو قدر على حضور الجمعة مع البيع بعد النداء لها ما كان منعه من فعل بعينه يعارض فعلا سواه، إذ المعارضة لا تكون إلا في اجتماع منع وإطلاق على فعل واحد، فيلتمس حينئذ لهما مخرج لا على فعلين مختلفين.

[1] **Qur'an references (L2132):** Qur'an 5:2 (Al-Ma'idah).

[2] **Qur'an references (L2134):** Qur'an 2:198 (Al-Baqarah); Qur'an 62:9 (Al-Jumu'ah); Qur'an 62:10 (Al-Jumu'ah).

made, His prohibiting one particular act would not contradict a different act. A contradiction arises only when prohibition and permission converge upon one and the same act, in which case a means of reconciling the two is sought; it does not arise with two different acts."

L2142–2148 A Subtle Point concerning "Hatred of a People": And His saying—mighty and majestic—"And let not hatred of a people, because they barred you from the Sacred Mosque, impel you" is evidence that transgression differs from retaliation: it is what exceeds retaliation. Do you not see Him—majestic is His majesty—saying, "And if you punish, then punish with the like of that with which you were punished"? And He said, "The recompense of an evil deed is an evil deed like it." Thus whoever confines himself to the like of what was done to him is retaliating, while whoever exceeds it is transgressing. This is supported by his report in the Sunnah, ﷺ: "The two who seek assistance: whatever they say rests upon the initiator, so long as the wronged party does not transgress." (1) From the standpoint of jurisprudence, it also supports the position of al-Shafiʿi—may Allah be pleased with him—in permitting someone who has been wronged to take from his wrongdoer's property an amount equivalent to what he was wrongfully deprived of, whether the wrongdoer knows of it or not; and that his interpretation of the transmitted hadith: "Return what is entrusted to you to the person who entrusted you with it, and do not betray someone who has betrayed you," is as he interpreted it.[3][4][5][6]

نكتة شنآن قوم: وقوله عز وجل: (وَلَا يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ أَنْ صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ) دليل على أن: العدوان غير المقابلة، وهو ما زاد عليها ألا تراه - جل جلاله - يقول: (وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ) ، وقال: (وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا) فالمقتصر على مثل ما فعل به مقابل، والزائد عليه متعدي، ويؤيده من السنة حديثه، صلى الله عليه وسلم: " المستعان ما قالا فعلى البادي ما لم يعتدي المظلوم " (١) ٠ وفيه من جهة الفقه مايؤيد قول الشافعي - رضي الله عنه - في إباحته للمظلوم أن يأخذ من مال ظالمه مثل ظلامته علم به أم لم يعلم، وأن ما خرجه من الحديث المروي: " أد الأمانة إلى من ائتمنك، ولا تخن من خانك " كما خرجه.

L2149

L2150 (1) Transmitted by Muslim in his Sahih (4/2000), hadith no. 2587, Book

(١) رواه مسلم في صحيحه (٤/ ٠ ٠ ٠ ٢) ح (٢ ٥٨٧) كتاب: البر والصلة والآداب، باب: النهي عن السباب.

[3] **Translator's note (L2143):** The Quranic quotation stops before stating what the hatred must not impel them to do; this incompleteness is retained.

[4] **Translator's note (L2146):** The supplied quotation reads "the two who seek assistance," apparently an error for the familiar wording "the two who exchange insults." The supplied wording has been retained.

[5] **Translator's note (L2148):** The wording linking this segment to the preceding one is elliptical and repetitive; the translation retains that structure.

[6] **Qur'an references (L2142):** Qur'an 5:2 (Al-Ma'idah); Qur'an 16:126 (An-Nahl); Qur'an 42:40 (Ash-Shuraa).

of Righteousness, Maintaining Ties of Kinship, and Manners, Chapter: The Prohibition of Trading Insults.[7]

L2151 The meaning of the hadith, as al-Nawawi stated in his Commentary on Sahih Muslim (16/140), is, in substance: "The sin of the insults exchanged by two people falls entirely upon the one who began, unless the second exceeds the bounds of obtaining redress and says more to the initiator than the initiator said to him ..."[8]

L2152–2153 He is not in the wrong so long as he is taking what is due to him. Once he has recovered it in full and seeks something beyond it, he incurs liability, just as his wrongdoer was a betrayer from the first dirham he took.[9]

L2154–2159 Muhammed ibn ʿAli said: I see a group whose hatred of Dawud al-Isfahani drives them to transgress against him, by saddling him with implications that do not follow from his position and attributing to him statements he never made. Although Dawud is not acceptable to us because of confused views reported to us from him and established against him through the transmission of trustworthy people, his offense is no greater than that of the unbelievers of Quraysh who barred the Messenger of Allah ﷺ and his Companions—may Allah be pleased with them—from the Sacred Mosque. Their case provides a precedent for refraining from transgression against him. Among the implications they unjustly impose upon him, though they do not follow from his position, is that pig fat is lawful, because flesh is what is expressly named as prohibited in His saying: "Forbidden to you are carrion, blood, and the flesh of swine." This is transgression itself: a failure by the person imposing this implication to remain mindful of Allah, if he knows better, and a glaring oversight on his part if he is exercising independent legal judgment, since it is impossible to achieve the lawful ritual slaughter of a pig by any of the

ومعنى الحديث كما قال النووي في شرح صحيح مسلم (١٦/ ١٤٠) : ما معناه: أن إثم السباب الواقع من اثنين مختص بالبادي منهما كله إلا أن يتجاوز الثاني قدر الانتصار فيقول للبادي أكثر مما قال له ... ".

لا يكون خاطئا ما دام يأخذ حقه فإذا استوفاه، وأراد شيئا سواه استوجب كما كان ظالمه بأول درهم أخذه خائنا.

قال محمد بن علي: وأرى جماعة يحملهم شنئان داود الأصفهاني على العدوان عليه بإلزامه ما لم يلزمه والتقول عليه ما لم يقله، وداود وإن كان عندنا غير مرضي لتخاليط بلغتنا عنه، وصحت برواية الثقات عليه فليس بأعظم جرما ممن صد عن المسجد الحرام رسول الله، صلى الله عليه وسلم، وأصحابه - رضي الله عنهم - من كفار قريش، وله بهم أسوة في ترك العدوان عليه، فمما يلزمونه ظلما ولا يلزمه: تحليل شحم الخنزير لتسمية اللحم بالتحريم في قوله: (حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ) وهذا هو التعدي بعينه، واضاعة المراقبة من ملزمه إن كان عالما، وإغفال متفاوت منه إن كان مجتهدا لإعواز الوصول إلى زكاة الخنزير بوجه من الوجوه الذي يصير به الحيوان ذكيا، فلما كان إفاتة روح الخنزير بوقذه وفري أوداجه وقطع حلقومه ومريه سيان كان شحمه إن لم يحرم باسمه حرم بأنه جزء من أجزاء الميتة المحرمة بنص القرآن، إذ اسم الميتة غير مزائل خنزيرا فارقته الحياة، فصار لحمه وشحمه وعروقه وعصبه وكل ما فارقته الروح من بدنه ميتاً كله.

[7] **Translator's note (L2150):** This bibliographical footnote is in the modern editor's voice. The spacing of the Arabic numerals is irregular; the references are rendered as 4/2000 and 2587.

[8] **Translator's note (L2151):** This continues the modern editor's explanatory footnote. The source redundantly introduces the explanation as both the hadith's meaning and a paraphrase.

[9] **Translator's note (L2153):** The object of "incurs" is unstated in the Arabic; "liability" supplies the apparent sense. The final clause is syntactically awkward.

means through which an animal becomes lawfully slaughtered. Since taking a pig's life by beating it, severing its jugular vessels, or cutting its windpipe and esophagus is all the same, its fat, even if not prohibited by name, is prohibited as a part of the carrion forbidden by the explicit text of the Quran, for the designation "carrion" does not cease to apply to a pig that has lost its life. Its flesh, fat, veins, sinews, and everything in its body from which life has departed thus become carrion in their entirety.[10][11]

L2160 How, then, can the poor man be saddled with permitting carrion, when he is among those most rigorously committed to the text? Can he obtain pig fat exempt from inclusion under the designation "carrion," such that permitting it would follow from his position? Allah singled out the prohibition of its flesh for mention—and He knows best—even though the designation "carrion" encompasses it, as an emphasis concerning something its eaters used to treat separately, just as they treated separately the strangled animal, the animal beaten to death, the animal killed by a fall, and the animal killed by goring. The designation "carrion" necessarily encompasses all these things. He—majestic and exalted—therefore forbade them these things, mentioning them by the names by which they knew them. Thus neither pig flesh nor pig fat can be obtained without both being encompassed by the designation "carrion."

L2161–2163 Among the substantial benefits in His saying, "Forbidden to you are carrion, blood, the flesh of swine, that over which a name other than Allah's has been invoked, the strangled animal, the animal beaten to death, the animal killed by a fall, the animal killed by goring, and that which a beast of prey has eaten—except what you have lawfully slaughtered—and that which has been slaughtered upon sacrificial stones," after knowing that these are forbidden—is His teaching us that whatever is forbidden for us to eat is not made lawful for us by the blade, and that slaughtering it is equivalent to mortally wounding it.

فكيف يلزم المسكين إباحة الميتة وهو من أشد الناس لزوما للنص، وهل يصل إلى شحم الخنزير معرى من شمول اسم الميتة له، حتى يلزمه إباحته، وإنما أفرد الله تحريم لحمه بالذكر، وهو أعلم واسم الميتة شاملة تأكيدا على ما كان آكلوه يفردونه ويفردون المنخنقة، والموقوذة، والمتردية، والنطيحة، واسم الميتة - لا محالة - شامل لجميع هذه الأشياء، فحرمها - جل وتعالى - عليهم مذكورة بأساميها المعروفة عندهم فيها، فلا وصول إلى لحم الخنزير ولا شحمه إلا بشمول اسم الميتة لهما.

ومن جليل الفائدة في قوله: (حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ) بعد معرفة تحريمها - تعليمه إيانا أن ما حرم أكله علينا لم تحلله الشفرة لنا وأن ذبحه بمنزلة عقره، والعقير لا يكون ذكيا بل يكون ميتة، فالخنزير - كيف قتل - عقير لا ذكي، وشحمه ميتة.

[10] **Translator's note (L2157):** The source spells the term for lawful ritual slaughter with an initial z rather than the expected dh. Its intended technical sense is clear from the argument. The expression translated "a glaring oversight" is unusual and may be textually defective.

[11] **Qur'an references (L2154):** Qur'an 5:3 (Al-Ma'idah).

An animal mortally wounded in this way is not lawfully slaughtered; rather, it is carrion. A pig, however it is killed, is therefore mortally wounded, not lawfully slaughtered, and its fat is carrion.[12]

L2164 They also saddle him with permitting the eating of excrement and the drinking of urine and pus.

L2165–2169 How can that follow from his position, when Allah—blessed and exalted—has said in this surah: "They ask you what has been made lawful for them. Say: 'Good things have been made lawful for you.'" Would any human being doubt that these are not good things, when they are counted among impurities and rejected things, and every soul recoils from them and finds no pleasure in eating them? Even the Magians, who eat carrion, refuse them and find them repulsive. Can the designation "good things" apply to something regarded in this way by all the people of the world, their Muslims and their unbelievers, those who keep themselves clean and their filthy ones?[13][14][15]

L2170 Do these things not belong among the foul things of which Allah—blessed and exalted—said concerning His Messenger ﷺ in Surat al-Aʿraf: "He makes good things lawful for them and forbids foul things to them"?[16]

L2171 These things, and comparable implications imposed upon him, do not befit people of knowledge or someone aware that he will be questioned and held to account. I fear that this is an amusement in foolishness and a mutual summons to idle pursuits. Had they directed some of this vilification against him toward something reported to me about him—if he actually said it, for

ويلزمونه أيضا: إباحة أكل الغائط، وشرب البول والقيح.

وكيف يلزمه وقد قال الله - تبارك وتعالى - في هذه السورة: (يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمُ الطَّيِّبَاتُ) أفيرتاب بشر بأنها ليست من الطيبات وهي معدودة في أعداد النجاسات والمرفوضات، والنفوس بأسرها نابية عنها وغير طيبة بأكلها، حتى المجوس تأكل الميتة وتأباها وتجذرها، فهل يقع اسم الطيبات على ما هذه حاله عند جميع العالم مسلمهم وكافرهم ومنتظفهم وأوساخهم،.

وهل هي إلا لاحقة بالخبائث التي قال الله - تبارك وتعالي - في سورة الأعراف في رسوله صلى الله عليه وسلم: (وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ) .

فهذه الأشياء وما يضاهيها من الإلزامات لا تليق بأهل العلم ومن أنه مسئول محاسب، وأخاف أن يكون تفكها بالسخافة وتنادوا بالبطالة، ولو جعلوا بعض هذا التشنيع عليه في شيء بلغني عنه - إن كان قاله فإني لا أيقنه ولا نظرت في كتبه - كان أشبه.

[12] **Qur'an references (L2162):** Qur'an 5:3 (Al-Ma'idah).

[13] **Translator's note (L2167):** The final verb describing the Magians' reaction is unusual and possibly corrupt; "find them repulsive" renders its apparent contextual sense.

[14] **Translator's note (L2169):** The word rendered "those who keep themselves clean" has an irregular spelling in the source.

[15] **Qur'an references (L2165):** Qur'an 5:4 (Al-Ma'idah).

[16] **Qur'an references (L2170):** Qur'an 7:157 (Al-A'raf).

I am not certain of it, nor have I examined his books—that would have been more fitting.[17]

L2172–2174 It has reached me that he said it: Hunting with any hunting animals other than dogs alone is impermissible, because Allah—blessed and exalted—said, "And those hunting animals you have trained, as trainers for the hunt." This indicates that He intended dogs thereby, to the exclusion of all the others. The ugliness of this statement of his is enough to spare its hearer any need to hear its refutation, and it indicates the falsity of the position of this man, apart from everything else reported about him. Someone who fails to understand that His expression "trainers for the hunt" describes the trainers, rather than the hunting animals, deserves not to be counted among scholars and those people of understanding who possess discernment.[18][19]

L2175 The Quran contains considerable ellipsis, so it is as though the wording were—and Allah knows best—"And those hunting animals you have trained, training them for the hunt." Even if nothing indicated this except the kasrah vowel on the lam, it would have to be understood that they make the animals practiced hunters by training them to attack game eagerly, not that they make them into dogs: Allah had already created them as such, and they were called dogs before their trainers trained them. Moreover, even if "trained for the hunt" had a fathah vowel on the lam—whichever of the two—it would not be permissible for us to restrict it to dogs to the exclusion of the other hunting

بلغني أنه قاله: لا يجوز الصيد بشيء من الجوارح إلا الكلاب وحدها، لأن الله - تبارك وتعالى - قال: (وَمَا عَلَّمْتُمْ مِنَ الْجَوَارِحِ مُكَلِّبِينَ) ، فدلت على أنه قصد بها الكلاب دون سائرها. وهذا قوله يستغني سامعه بقبحه عن استماع نقضه، ودال علي تزييف قوله هذا الرجل دون سائر ما حكي عنه، فإن من خفي عليه أن قوله: (مكلبين) هو من نعت المعلمين لا من نعت الجوارح جدير أن لا يعد في عدد العلماء والمميزين من الفهماء.

والقرآن فيه اختصار شديد فكأنه - والله أعلم -: وما علمتم من الجوارح مكلبين لها، ولو لم يدل عليه إلي كسر اللام، لوجب أن يعلم أنهم متخذوها ضارية بالتعليم لها لتكلب على الصيد لا أنهم جاعلوها كلابا، وقد خلقها الله كذلك، وسميت كلابا قبل تعليمهم مع أن مكلبين لو كانت مفتوحة اللام أيهما ما جاز أن نخص بها الكلاب دون سائر الجوارح، إذ جميعها يستجلب على الصيد استكلابا واحدا، وإن كان بعضها أقوى عليه من بعض.

[17] **Translator's note (L2171):** The phrase translated "someone aware that he will be questioned and held to account" lacks an expected verb such as "knows" in the supplied Arabic. The wording translated "a mutual summons to idle pursuits" is grammatically irregular and may be corrupt.

[18] **Translator's note (L2172):** The word translated "trainers for the hunt," mukallibin, is the disputed expression discussed in the following segments; its connection with dogs forms the basis of the reported interpretation.

[19] **Qur'an references (L2172):** Qur'an 5:4 (Al-Ma'idah).

والاستكلاب في لغة العرب: التوثب على الشيء والتسرع إليه، فهو واقع على كل من كان هذا منه.

ألا ترى أن رسول الله - صلى الله عليه وسلم - أباح للمحرم قتل الكلب العقور، فهل يجوز لأحد أن يقول: إن المحرم محظور عليه قتل الأسد، والدب، والذئب، والنمر وأشباه ذلك؛ لأن قول رسول الله، صلى الله عليه وسلم، لا يقع إلا على الكلاب المنفردة بهذا الاسم دون من يستحقه من السباع بما فيه من معنى الاستكلاب، ويقولون: استجلب فلان على كذا إذا أكثر فعله ولم ينكر عليه ولم يزل الناس من لدن رسول الله - صلى الله عليه وسلم - إلى اليوم في الشرق والغرب يعلمون الفهودة، والصبورة والبزاة والعقبان والشواهين والبواشق، وغيرها ويصيدون بها، علما منهم بأنها مستكلبة على ما ترسل عليه من أنواع الصيد لا ينكره منكر ولا يعيبه عالمهما ولا ينهى عنه عالم إلا شيء ذكر عن طاووس، ما أحسبه ثبت عنه، والإجماع عند هذا الرجل من أكبر الحجج.

وذكر غير واحد في حديث عدي بن حاتم أنه قال: قلت: يا رسول الله: إنا نصيد بهذه الكلاب والطير،

animals, since all of them are induced to pursue game with the same eager aggression, although some are stronger at it than others.[20]

L2176 Eager aggression—in the Arabs' language, istiklab—means pouncing upon something and rushing toward it; it therefore applies to anyone who behaves in this way.

L2177–2180 Do you not see that the Messenger of Allah ﷺ permitted a person in the state of pilgrimage consecration to kill a vicious dog? May anyone then say that a person in pilgrimage consecration is forbidden to kill a lion, a bear, a wolf, a leopard, and the like, because the words of the Messenger of Allah ﷺ apply only to dogs that bear this name specifically, to the exclusion of those beasts of prey that deserve it because they exhibit the quality of eager aggression? They say, "So-and-so became eagerly aggressive about such-and-such," when he does it excessively and no objection is made to him. From the time of the Messenger of Allah ﷺ until today, people in the east and the west have continually trained cheetahs, saburah animals, goshawks, eagles, peregrine falcons, sparrowhawks, and others, and hunted with them, knowing that they eagerly attack the kinds of game against which they are released. No objector objects to it, no knowledgeable person finds fault with it, and no scholar prohibits it, apart from something related from Tawus which I do not think has been established as his. And consensus, for this man, is among the greatest proofs.[21][22]

L2181–2182 More than one transmitter mentioned in the hadith of ʿAdi ibn Hatim that

[20] **Translator's note (L2175):** The source has an apparent error in the phrase rendered "except the kasrah vowel"; the expected exceptive expression is defective. "Whichever of the two" renders an isolated, syntactically unclear expression in the source. The source uses a verb meaning "are induced" or "are drawn" where a form referring to eager aggression may have been intended. The translation preserves the transmitted verb's sense.

[21] **Translator's note (L2178):** The source's verb in the lexical example is istajlaba, meaning "drew" or "attracted," although the discussion calls for istaklaba, "became eagerly aggressive." The translation conveys the apparent intended example while recording the discrepancy here. The animal name rendered "saburah animals" is uncertain and possibly corrupt; no secure English species identification can be supplied.

[22] **Translator's note (L2180):** The expression rendered "no knowledgeable person finds fault with it" contains an anomalous ending in the source; its precise syntax is uncertain.

he said: I said, “O Messenger of Allah, we hunt with these dogs and birds.”

L2183–2185 And I asked the Prophet ﷺ about what a goshawk kills, and he said, “Eat.” And in the hadith of Abu Rafi‘: I asked the Prophet ﷺ about the hunter in general, without further specification. A contradiction of something like this may rightly be regarded as grave. But when an implication that does not follow from his position is imposed upon him, its disgrace does not attach to him, and his rejection of it is proper.[23]

L2186 Ritual Purity:

L2187

L2188–2189 And His saying, exalted is He: “And if you are ill, or on a journey, or one of you comes from relieving himself, or you have touched women, and you find no water, then seek clean earth and wipe your faces and hands with some of it,” provides evidence for several things. The first is that the sick person is singled out as being permitted to perform dry ablution, whether he finds water or does not find it.[24]

L2190 For it is inconceivable that He should permit a healthy person to perform dry ablution when water is unavailable, with the sick person in the same situation of its unavailability, unless there is some consideration by which the sick person is singled out from the healthy person, so that mentioning him is not empty and without benefit.

L2191–2192 The benefit in this is what we have stated: permitting him to perform dry ablution whether water is available to him or unavailable.

L2193–2194 The second is that the mention of illness has a specific scope—and Allah knows best—namely, that it is an illness with which he cannot proceed to bring water into contact with his limbs, such as dangerous sores from smallpox and measles when they cover his body and break its skin, and sim-

[23] **Translator’s note (L2185):** The supplied word denotes “the hunter,” although “hunting” or “game” may have been intended in the reported question. The translation retains the supplied reading.

[24] **Qur’an references (L2188):** Qur’an 5:6 (Al-Ma’idah).

وسألت النبي - صلى الله عليه وسلم -، عن قتل البازي فقال: "كل " وفي حديث أبي رافع سألت النبي - صلى الله عليه وسلم - عن الصايد جملة من غير تفسير. فمثل هذا إذا خالفه مخالف يجوز أن يستعظم، فأما إذا ألزم مالا يلزمه لم يلحقه عاره وحسن إنكاره.

طهارة:

وقوله تعالى: (وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ) ، دليل على غير شيء: فأولها: أن المريض مخصوص بإباحة التيمم له، وجد الماء أو لم يجده.

إذ محال أن يبيح للصحيح التيمم بعد عدم الماء، والمريض في مثل حالة عدمه، إلا وفيه معنى يكون به مخصوصا دون الصحيح لئلا يكون ذكره فارغا بلا فائدة.

والفائدة فيه ما قلنا من إباحة التيمم له واجدا للماء أو عادما له.

والثاني: أن في ذكر المرض خصوص - والله أعلم - هو أنه المرض، الذي لا يصدر معه على إمساس الماء جوارحه، مثل الجرح المخوف من الجدري والحصبة إذا غطيا بدنه وفتحاه، وأشباه ذلك دون الحمى وأوجاع الجسد التي لا تكلم.

ilar conditions, as distinct from fever and bodily pains that do not produce wounds.[25]

L2195–2196 The third is an ellipsis in His saying, “Or one of you comes from relieving himself,” and a euphemistic reference for occurrences of ritual impurity, since its meaning is necessarily: “Or one of you has come from the privy,” having incurred ritual impurity through urination or something else.[26]

L2197–2199 Fourth: His saying “from it” provides evidence that dry ablution requires two strikes, since someone who confines himself to one strike exhausts what has adhered of the earth and its dust on the face, and consequently wipes his hands with none of it.

L2200 **An argument against the Muʿtazilites and the Qadarites:**

L2201

L2202–2203 His saying: “So We stirred up enmity and hatred among them until the Day of Resurrection” is an argument against the Qadarites and the Muʿtazilites.[27]

L2204 **An argument against the Murjiʾites:**

L2205

L2206–2209 His saying: “O Messenger, do not let those who hasten into unbelief grieve you, among those who say with their mouths, ‘We believe,’ while their hearts have not believed” is an argument against the Murjiʾites. For their position that faith consists solely in speech must mean either that it is credited to them without their hearts participating in it, or that uttering the testimony is not called faith until inward conviction participates in it and their hearts affirm its truth. If speech devoid of inward conviction constitutes faith according to them, then Allah—majestic and exalted—has explicitly declared you false through His saying: “While their hearts have not believed,” and He called

والثالث: اختصار في قوله: (أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ) وكناية عن الأحداث، إذ هو - لا محالة - أو جاء أحد منكم من الغائط وقد كان منه حدث من بول أو غيره.

والرابع: أن في قوله: (منه) دليل على أن التيمم ضربتان، إذ المقتصر على ضربة مفرغ ما عبق من الصعيد وغباره في الوجه، فيكون ماسحا يديه بغير شيء منه.

حجة على المعتزلة والقدرية:

قوله: (فَأَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ) حجة على القدرية والمعتزلة.

حجة على المرجئة:

قوله: (يَا أَيُّهَا الرَّسُولُ لَا يَحْزُنْكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ) حجة على المرجئة، إذ ليس يخلو قولهم في تجريد الإيمان بالقول من أن يكون محسوبا لهم بلا مشاركة القلوب له، أولا يسمى القول بالشهادة إيمانا حتى يشاركه الضمير وتصدقه القلوب، فإن كان القول خاليا من الضمير هو: الإيمان عندهم فقد كذبكم الله - جل وتعالى - نصا بقوله: (وَلَمْ تُؤْمِنْ قُلُوبُهُمْ) وسماهم مسارعين في الكفر إذا اقتصروا على القول دون القلوب.

[25] **Translator’s note (L2194):** The source reads “cannot proceed” rather than the contextually expected “is unable.” The wording may be a transcription error; the translation preserves its awkwardness.

[26] **Qur’an references (L2195):** Qur’an 4:43 (An-Nisa); Qur’an 5:6 (Al-Ma’idah).

[27] **Qur’an references (L2202):** Qur’an 5:14 (Al-Ma’idah).

them people who hasten into unbelief when they confined themselves to speech without their hearts.[28][29]

L2210 But if faith does not come about through acknowledgment alone until the hearts support it, then they have acknowledged that action is part of faith. For inward affirmation is an act of the heart, by the consensus of the community, which no one denies. The heart is one of the body's organs—indeed, their king and chief—whereas speech is something attributed, within the body, to the tongue alone, since it cannot be brought into existence except through it. Why, then, do they deny calling action faith, when they themselves have given it this designation, a matter that is obscure to no one who considers it? And why should the action of one part of the body deserve the name of faith, while the other actions of its other parts do not deserve it? Are uttering the testimony and the heart's inward conviction of its truth anything other than part of the obligation that Allah has commanded His servants to proceed to discharge? When they comply with it, that compliance on their part is called faith; prayer and obligatory almsgiving constitute a command just like those two.[30]

L2211 Yet when someone complies by performing those two, his compliance is not called faith! Is this anything other than blatant arbitrary assertion, about which there is no ambiguity?

L2212–2214 If any of them considers it acceptable to defy his own reason, deny his opponent something whose correctness direct observation attests, and present himself to the entire world in the guise of madmen, claiming that the heart's inward conviction concerning something and its saying so are not action attributable to it, although the hand's grasping is attributed to the hand and constitutes its action; or claiming that the heart's inward conviction is a constituent part of speech, over which nothing other than the tongue has power

[28] **Translator's note (L2207):** The Arabic shifts from speaking of the Murji'ites in the third person to addressing them directly; this shift is preserved.

[29] **Qur'an references (L2206):** Qur'an 5:41 (Al-Ma'idah).

[30] **Translator's note (L2210):** The phrase translated "proceed to discharge" is syntactically awkward: literally, it refers to Allah commanding His servants to 'go forth to it from it.' Its precise construction is uncertain.

وإن كان لا يكون الإيمان بالإقرار وحده حتى تساعده القلوب، فقد أقروا بأن العمل من الإيمان، إذ تصديق الضمير فعل من القلب بإجماع الأمة لا ينكره منكر، والقلب أحد أركان الجسد، بل ملكها ورئيسها، والقول شيء، لا يضاف في الجسد إلا إلى اللسان وحده، إذ لا سبيل إلى الإيجاد إلا به، فما بالهم ينكرون تسمية العمل إيمانا، وقد سموه هذه التسمية التي لا تشكل على أحد ينظر فيها، وما بال عمل بعض الجسد يستحق اسم الإيمان ولا يستحقه سائرها من سائره، وهل إطلاق القول في الشهادة وضمير القلب على صدقه إلا من المفترض الذي أمر الله عباده بالخروج إليه منه، فإذا ائتمروا له سمي ذلك الائتمار منهم إيمانا، وتكون الصلاة والزكاة أمرا مثلهما.

فإذا ائتمر مؤتمر بأدائهما لم يسم ايتماره إيمانا، هل هذا الأمر إلا من التحكم الصراح الذي لا التباس فيه،.

فإن استحسن مستحسن منهم أن يكابر عقله، ويجحد خصمه ما يشهد العيان له بصحته، ويتصور بصورة المجانين عند جميع العالم، فيزعم أن ضمير القلب على الشيء وقوله له ليس بعمل يضاف إليه، ويضاف بطش اليد إليها، ويكون من عملها، أو يزعم أن ضمير القلب جزء من أجزاء القول الذي لا سلطان لغير اللسان عليه، حرم كلامه وانقطع نظامه وإلا فليوقن بأن ما جحده في التفصيل قد أثبته في الجملة، وأن العمل إذا سمي إيمانا كان نسبته إلى اختلاف أسماء الجوارح وحركاتها لا يغير حكمه أقر به الجاهل، أم جحده.

over it, his speech becomes inadmissible and its coherence breaks down. Otherwise, let him be certain that what he has denied in detail he has affirmed in general, and that when action is called faith, attributing it to the differently named bodily members and their movements does not alter its ruling, whether the ignorant person acknowledges it or denies it.[31]

An argument against the Muʿtazilites:

And His saying: "Whomever Allah intends to subject to affliction, you will have no power to do anything for him against Allah" is an argument against the Muʿtazilites and the Qadarites, because it expressly mentions affliction and denies His Prophet ﷺ the power to benefit or harm in averting it.[32]

If it is said, "Affliction here means testing," the reply is: If that were so, the wording would be—and Allah knows best—"Whomever Allah intends his legal opinion," rather than "his affliction," just as He said to Moses ﷺ: "And We tested you with repeated testing."[33]

And how could He intend to test people whose hearts He has not intended to purify? If that were so, it would constitute an even stronger argument against them, since they assert with their own tongues that He—majestic and exalted—tests someone whose heart He does not purify of the defilement of unbelief and who never retires alone with faith. How could he become pure when He has withheld purification from him by withholding His will for it?[34]

[31] **Translator's note (L2214):** The unvocalized expression rendered "his speech becomes inadmissible" is uncertain; literally, it can read "his speech became forbidden." The construction concerning attribution to the bodily members is also grammatically irregular.

[32] **Qur'an references (L2217):** Qur'an 5:41 (Al-Ma'idah).

[33] **Translator's note (L2219):** The supplied word fatwāhu means "his legal opinion" or "his ruling," which does not fit the argument about testing. It appears corrupt and has been translated without emendation.

[34] **Translator's note (L2220):** The phrase rendered "retires alone with faith" follows the supplied verb yakhlū. Its meaning here is awkward and may reflect a corrupt reading; no correction has been made.

حجة على المعتزلة:

وقوله: (وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا) حجة على المعتزلة والقدرية لذكر الفتنة بلفظها ونفي النفع والضر عن نبيه - صلى الله عليه وسلم - في دفعها.

فإن قيل: الفتنة هاهنا الاختبار. قيل: لو كان كذلك كان - والله أعلم - ومن يرد الله فتواه لا فتنته، كما قال لموسى - صلى الله عليه وسلم -: (وَفَتَنَّاكَ فُتُونًا) .

وكيف يريد اختبار قوم لم يرد تطهير قلوبهم، وهو لو كان كذلك لكان أبلغ في الحجة عليهم حيث يزعمون بألسنتهم أنه جل وتعالى يختبر من لا يطهر قلبه من دنس الكفر، ولا يخلو بالإيمان أبدا، وكيف يطهر وقد منعه التطهير بارتفاع إرادته عنه،.

وهل هذا إلا الذي أنكروه ولم يجيزوا عليه أن يدعو إلى الهداية من قد أضله، ويعذب على فعل هو قضاؤه، فأرى تأويلهم في الفتنة قد أوقعهم فيما هو أشد عليهم مما فروا منه.

L2221–2222 Is this anything other than what they denied and refused to allow of Him: that He should call to guidance someone whom He has led astray, and punish someone for an act that is His decree? I therefore see that their interpretation of affliction has landed them in something more difficult for them than what they fled.

L2223–2226 Although this is among the strongest arguments against them, affliction here does not mean testing, since testing applies generally to all people. Allah—blessed and exalted—said: "Alif Lām Mīm. (1) Do people suppose that they will be left to say, 'We believe,' without being tested? (2) We certainly tested those before them, so Allah will assuredly know those who have spoken truthfully, and He will assuredly know the liars. (3) And He said: "And so that Allah might test what is in your breasts and purify what is in your hearts." And He said: "We will assuredly test you until We know those among you who strive and those who are patient, and test your reports. (31) But they specifically are the ones intended by affliction, because of His saying: "Those are the ones whose hearts Allah has not intended to purify; for them."[35][36]

L2227 **Concerning the Jews who sought judgment from the Prophet ﷺ:**

L2228

L2229–2232 His saying: "Those who do not judge by what Allah has sent down—it is they who are the unbelievers. (44) was sent down by Allah concerning the Jews who sought judgment from the Prophet ﷺ regarding the prescribed punishment for the adulteress. For the account begins by mentioning them and ends with them. Its beginning is: "O Messenger, do not let those who hasten into unbelief grieve you."[37]

L2233 Within its course there is something that confirms this, namely: "If they

[35] **Translator's note (L2226):** The supplied quotation ends with the incomplete phrase "for them," belonging to the next clause of the verse; it has been retained.

[36] **Qur'an references (L2223):** Qur'an 29:2 (Al-'Ankabut); Qur'an 29:3 (Al-'Ankabut); Qur'an 3:154 (Ali 'Imran); Qur'an 47:31 (Muhammad); Qur'an 5:41 (Al-Ma'idah).

[37] **Qur'an references (L2229):** Qur'an 5:44 (Al-Ma'idah); Qur'an 5:41 (Al-Ma'idah).

وهذا وإن كان من أكبر الحجة عليهم، فليست الفتنة هاهنا بمعنى الاختبار، إذ الاختبار عام على جميع الناس، قال الله تبارك وتعالى. (الم (١) أَحَسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ (٢) وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ (٣) وقال: (وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحِّصَ مَا فِي قُلُوبِكُمْ) وقال: (وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ وَالصَّابِرِينَ وَنَبْلُوَ أَخْبَارَكُمْ (٣١) والفتنة هم المرادون بها خاصة لقوله: (أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرَ قُلُوبَهُمْ لَهُمْ) .

في شأن اليهود الذين تحاكموا إلى النبي، صلى الله عليه وسلم:

قوله: (وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ (٤٤) نازل من الله في اليهود الذين تحاكموا إلى النبي - صلى الله عليه وسلم - في حد الزانية، إذ القصة مبتدئة بذكرهم ومختومة بهم فابتداؤها: (يَا أَيُّهَا الرَّسُولُ لَا يَحْزُنْكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ)

وفي سياقها ما يحققه وهو: (فَإِنْ جَاءُوكَ فَاحْكُمْ بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ وَإِنْ تُعْرِضْ عَنْهُمْ) .

come to you, then judge between them or turn away from them; and if you turn away from them."[38]

L2234–2235 "And how do they appoint you as judge?" That is, regarding the prescribed punishment for the two adulterers, "when they have the Torah, in which is Allah's judgment?" That is, His judgment concerning stoning the two of them.[39]

L2236–2244 Their changing the judgment of stoning to blackening faces, beating, and parading people about, together with their allegations against Allah, constituted unbelief, since they annulled a judgment of His that He had not abrogated and attributed to Him a replacement that He had not sent down. Then He—majestic is His majesty—continued the account to its completion and said: "And We prescribed for them therein: a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and retaliation for wounds. But whoever relinquishes it as charity, it is an expiation for him. And those who do not judge by what Allah has sent down—it is they who are the wrongdoers. (45) Thus the designations 'unbelievers,' 'wrongdoers,' and 'transgressors' fell upon the people of the Torah among the Jews and the people of the Gospel among the Christians, while the people of the Criterion are, by Allah's favor, free of all three. Muhammed narrated to us, son of al-Ḥusayn ibn Muhammed al-Hamdānī: Bakr ibn Sahl ibn Ismāʿīl al-Dimyāṭī narrated to us: ʿAbd Allāh ibn Yūsuf al-Tinnīsī narrated to us: Abū Muʿāwiyah Muhammed ibn Khāzim narrated to us: al-Aʿmash narrated to us, from ʿAbd Allāh ibn Murrah, from al-Barāʾ ibn ʿĀzib, from the Prophet ﷺ, concerning His saying, exalted is He: "Those who do not judge by what Allah has sent down—it is they who are the unbelievers. (44)," "And and those who do not judge by what Allah has sent down—it is they who are the wrongdoers. (45)," "And those who do not judge by what Allah has sent

(وَكَيْفَ يُحَكِّمُونَكَ) أي: في حد الزانيين (وَعِنْدَهُمُ التَّوْرَاةُ فِيهَا حُكْمُ اللَّهِ) أي: حكمه في رجمهما.

وكان تغييرهم حكم الرجم - إلى تحميم الوجوه، والضرب والطواف وادعاؤهم على الله - كفرا، إذ ألغوا له حكما لم ينسخه، وادعوا عليه تبديل مالم ينزله، ثم ساق جل جلاله تمام القصة وقال: (وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ (٤٥) فباء بالكافرين والظالمين والفاسقين أهل التوراة من اليهود، والإنجيل من النصارى، وأهل الفرقان من ثلاثتها بنعمة الله سالمون. د محمد ابن الحسين بن محمد الهمداني، د. بكر بن سهل بن إسماعيل الدمياطي، د. عبد الله بن يوسف التنيسي د. أبومعاوية محمد بن خازم د. الأعمش، عن عبد الله بن مرة عن البراء بن عازب عن النبي - صلى الله عليه وسلم - في قوله تعالي:وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ (٤٤) ، (وومَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْظالمونَ (٤٥) ، وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ (٤٧) قال: " هي في الكفار وحدها.

[38] **Qur'an references (L2233):** Qur'an 5:42 (Al-Ma'idah).
[39] **Qur'an references (L2234):** Qur'an 5:43 (Al-Ma'idah).

down—it is they who are the transgressors. (47)" He said: "These concern the unbelievers alone."[40][41][42]

L2245–2247 Those among the Shurāt and others who invoke these verses to declare the people of the prayer-direction unbelievers on account of sins are therefore asked: What is your argument for treating them all alike, when the people of the Criterion know that Allah's judgments sent down in His Book are true, that judging them according to these is obligatory, and that they are disobedient in abandoning them and liable to punishment for neglecting them, yet remain Muslims, whereas those concerning whom the verses were sent down are Jews and Christians whose unbelief the adherents of all religious creeds do not doubt? Is it permissible for someone to imagine that, before they appointed the Messenger of Allah ﷺ as judge and abandoned the judgment of the Torah, they would be unbelievers, and that rejecting his prophethood and denying his mission did them no harm, so that they incurred unbelief by abandoning the judgment of the Torah at both times, just as you claim that a Muslim who affirms Allah's oneness becomes an unbeliever by abandoning Allah's judgment in favor of its opposite?[43][44]

L2248 If they say, "It is permissible to imagine this and affirm its reality," their unbelief becomes manifest, and you are spared the trouble of dealing with them.

L2249 If they say, "Rather, before the judgment they were unbelievers through

فيقال لمن يحتج بها من الشراة وغيرهم في تكفير أهل القبلة بالذنوب: ما حجتكم في التسوية بين الجميع، وأهل الفرقان عالمون بأن أحكام الله المنزلة في كتابه حق والحكم بها عليهم فرض، وأنهم بتركها عاصون، وعلى إضاعتها معاقبون، وهم مع ذلك مسلمون، ومن أنزلت فيهم الآيات يهود ونصارى لا يرتاب بكفرهم جميع أهل النحل. أيجوز لمتوهم يتوهم أنهم قبل أن يحكموا رسوله الله - صلى الله عليه وسلم -،ويدعوا حكم التوراة يكونوا كافرين، ولا ضرهم رد نبوته وجحود رسالته، فاستوجبوا الكفر بترك حكم التوراة في الزمنين، كما تزعمون أن الموحد من المسلمين يكفر بترك حكم الله إلى ضده.

فإن قالوا: إن هذا يجوز توهمه وتحققه بان كفرهم وكفيت مؤنتهم.

فإن قالوا: بل كانوا قبل الحكم برد النبوة كفارا فصار تغييرهم الحكم زيادة في كفرهم، قيل لهم: فما وجه تكفيركم من قبل نبوة محمد - صلى الله عليه وسلم - وصار بها مسلما - بتركه استعمال حكم الله. أيكون زيادة في كفر ليس فيه، أم يكون مضموما إلى إسلام ليس من جنسه، أم يحبط إحسان عمر طويل بإساءة لحظة، ويهدم به ما أصلتموه في باب العدل. أم تكون نفس واحدة كافرة بإساءتها مؤمنة بإحسانها، تستوجب بنصيب إيمانها الخلود في الجنة، وبنصيب كفرها الخلود في النار، هذا - والله - أفحش مقال وأقبح انتحال.

[40] **Translator's note (L2237):** The isolated abbreviation dāl before Muhammed is understood as a transmission formula, "narrated to us," as are its repeated occurrences in the ensuing chain.

[41] **Translator's note (L2242):** The supplied quotation duplicates the conjunction "and"; the duplication is preserved.

[42] **Qur'an references (L2236):** Qur'an 5:45 (Al-Ma'idah); Qur'an 5:44 (Al-Ma'idah); Qur'an 5:47 (Al-Ma'idah).

[43] **Translator's note (L2245):** The Shurāt is a designation used for the Kharijites. "People of the prayer-direction" denotes professing Muslims.

[44] **Translator's note (L2247):** The argument appears to require "would not be unbelievers," but the supplied text says "would be unbelievers." The apparent missing negation has not been supplied. The supplied "His messenger Allah" is also grammatically irregular and has been understood as "the Messenger of Allah."

their rejection of prophethood, so their alteration of the judgment became an addition to their unbelief," they are asked: On what grounds, then, do you declare someone who accepted the prophethood of Muhammed ﷺ and thereby became a Muslim an unbeliever because he fails to apply Allah's judgment? Would this be an addition to unbelief that he does not possess? Or would it be joined to an Islam of a different kind from it? Or would the wrongdoing of a moment nullify the good deeds of a long lifetime, thereby demolishing the foundations you have established in the subject of justice? Or would one soul be unbelieving through its wrongdoing and believing through its good deeds, deserving eternal residence in Paradise by virtue of its share of faith, and eternal residence in the Fire by virtue of its share of unbelief? This, by Allah, is the most outrageous assertion and the most repugnant doctrine to adopt.

L2250–2253 If the Shurāt say, "It is unfair for you to argue against us that the verse was sent down concerning stoning, which has reached you through transmitted reports, when we do not believe those reports," they are told: "Take it to concern whatever judgment you wish. Was it not sent down concerning people other than the people of the Criterion?" If they say, "Could it not have been sent down concerning them, while those who act as they acted are included alongside them?"

L2254 The reply is: Yes. If they equal them in full, they are like them in their actions and are thereby called unbelievers. But if they perform some of their actions without equaling them in all their attributes, they are sinners by virtue of that action.

L2255–2257 Thus we say: Whoever judges contrary to Allah's judgment, claiming it on Allah's authority or denying what He has sent down of His rulings, is an unbeliever. For whoever denies the Quran, when Allah has testified that He sent it down, or attributes to Him something He did not send down, has lied about Him. Whoever lies about Him—there is no doubt about his unbelief, because of His saying, blessed and exalted is He: "Who, then, is more unjust than one who lies about Allah and rejects the truth when it comes to him? Is there not in Hell an abode for the unbelievers? (32)" He thus called them unbelievers. Whoever abandons what Allah has sent down concerning His

فإن قال الشراة: ليس من النصفة أن تحتج علينا بأن الآية نزلت في الرجم الذي أدته إليك الأخبار، ونحن لا نؤمن بها. قيل لهم: اجعلوه في أي حكم شئتم، أليس يكون منزلا في غير أهل الفرقان، فإن قالوا: أفلا يجوز أن يكون نزوله فيهم، فيدخل من عمل بعملهم معهم،.

قيل: بلى إذا ساووهم في الكمال كانوا مثلهم في الأفعال، وسموا به كفارا وإن عملوا ببعض أفعالهم، ولم يساووهم في جميع صفاتهم كانوا عصاة بذلك الفعل.

فنقول من حكم بضد حكم الله مدعيا به على الله أو جاحدا بما أنزله من أحكامه فهو كافر، لأن من جحد القرآن، وقد شهد الله بإنزاله، أو نسب إليه ما لم ينزله، فقد كذب عليه، ومن كذب عليه لم يرتب بكفره، لقوله تبارك وتعالى: (فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَّبَ بِالصِّدْقِ إِذْ جَاءَهُ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِلْكَافِرِينَ (٣٢) فسماهم

rulings in this manner has equaled those Jews and Christians concerning whom the verses were revealed, and deserves the designation of unbelief, wrongdoing, and defiant disobedience.[45]

L2258–2260 But whoever is driven by greed for dirhams and dinars, the pursuit of vengeance, or a desire of his own soul to abandon Allah's judgment, while conscious of his transgression, aware of his wrongdoing, fearful of his evil conduct, affirming his Lord's truthfulness concerning the rulings He has sent down, and testifying that they embody the truth according to which he is obliged to act, has not equaled them in these matters. He remains a Muslim, disobedient to his Lord; his actions warrant his punishment unless He generously grants him pardon.[46]

L2261–2265 If he repents, he joins the repentant and those sinners who deserve forgiveness. Whoever is overtaken by death before repentance has two paths: One is preponderance in the weighing. He said, blessed and exalted is He: "The weighing that day is the truth. Those whose scales are heavy—they are the successful. (8) And those whose scales are light—they are those who have lost their own souls because they used to act wrongfully toward Our signs. (9)" And He said: "We shall set up the just scales for the Day of Resurrection, and no soul shall be wronged in anything. Even if it is the weight of a mustard seed, We shall bring it forth; and We suffice as reckoners. (47)" Would He then bring forth a mustard seed's worth of evil but not bring forth its equivalent of good, when He is just, does not act unjustly and does no wrong? Or would He class a single day's wrongdoing as unbelief, thereby making the pan of evil deeds heavy enough to outweigh the mountains of good deeds a man has acquired throughout his life? This comes closer to fabricating lies about Him—majestic is His majesty—and denying His truthfulness—glory be to Him—than to magnifying Him and declaring whoever disobeys His command an unbeliever. Indeed, it is unbelief itself. We shall

كفارا، فمن كان تاركا لما أنزل الله في أحكامه على هذه الصفة، فقد ساوى من أنزلت فيهم الآيات من اليهود والنصارى واستحق اسم الكفر والظلم والفسق.

ومن حمله حرص الدرهم والدينار، أو بلوغ ثأر، أو شهوة نفس على ترك حكم الله، وهو عالم بعدوانه عارف بإساءته، حذرٌ من سوء صنيعه، مصدق لربه فيما أنزل من الأحكام، شاهد عليها بالحق المفترض عليه العمل به، ولم يساوهم فيها، وهو باق على إسلامه عاص لربه، فأفعاله تستوجب عقوبته إن لم يجد بالصفح عنه.

فإن تاب لحق بالتائبين، ومن يستوجب المغفرة من المذنبين، ومن لحقه الموت قبل التوبة كان له طريقان: أحدهما: الرجحان في الوزن قال تبارك وتعالي: (وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ (٨) وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ (٩) وقال: (وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ (٤٧) . أفيأتي بالخردلة من الشر ولا يأتي بها من الخير، وهو عدل لا يجور ولا يظلم أو يلحق إساءة يوم بالكفر فيثقل به كفة السيئات لترجح على اكتساب طول عمره جبال الحسنات. إن هذا إلى الافتراء عليه جل جلاله وتكذيبه سبحانه أقرب منه، إلى تعظيمه، وتكفير من خالف أمره، بل هو الكفر بعينه، وسنلخصه بشرح حجه في كتابنا " المجرد " في الرد على المخالفة إن شاء الله.

[45] **Qur'an references (L2255):** Qur'an 39:32 (Az-Zumar).

[46] **Translator's note (L2260):** The Arabic coordination is awkward: "and has not equaled them in these matters" interrupts the construction beginning "whoever." The translation preserves the apparent distinction between the acknowledged sinner and those who deny the revealed rulings.

set this out concisely, explaining its proofs, in our book “al-Mujarrad,” in refutation of the opposing party, if Allah wills.[47]

والآخر: التفضل بالعفو وترك الماقشة في الوزن، قال الله تبارك وتعالى: (وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ) .

L2266–2267 The other is His graciously granting pardon and foregoing exacting scrutiny in the weighing. Allah said, blessed and exalted is He: “And indeed your Lord is severe in punishment.”[48][49]

L2268–2273 And she said: “Then We gave the Book as an inheritance to those of Our servants whom We chose. Among them is one who wrongs himself, among them is one who follows a middle course, and among them is one who takes the lead in good deeds by Allah’s permission. That is the great bounty. (32) Gardens of perpetual residence, which they enter.” All of this necessarily concerns Muslims: the wrongdoer, the one following a middle course, and the one taking the lead. For He says, blessed and exalted is He, after a break in the course of the discourse: “Gardens of perpetual residence, which they enter, adorned therein with bracelets of gold and pearls; and their clothing therein is silk. (33) And they say: ‘Praise belongs to Allah, who has removed sorrow from us. Indeed, our Lord is forgiving, appreciative, (34) who, out of His bounty, has settled us in the abode of permanent residence, where no toil touches us and no weariness touches us.’ (35) But those who disbelieve shall have the fire of Hell: no sentence shall be passed upon them so that they die, nor shall any of its punishment be lightened for them. Thus do We recompense every persistent unbeliever. (36) And they cry out therein: ‘Our Lord, bring us out; we shall do righteous deeds other than those we used to do.’ ‘Did We not give you lives long enough for anyone who would take heed to take heed, and did the warner not come to you? So taste! The wrongdoers have no helper.’ (37)” Thus, in a single verse, He called them unbelievers and wrongdoers, just as He called the Jews and Christians in those verses; and He used the designations of wrongdoing and following a

وقالت: (ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بِإِذْنِ اللَّهِ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ (٣٢) جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا) فهذا لا محالة في المسلمين كله في الظالم والقاصد والسابق، لقوله تبارك وتعالى بعد انقطاع سياق الكلام: (جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ (٣٣) وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزَنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ (٣٤) الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِنْ فَضْلِهِ لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ (٣٥) وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَى عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا كَذَلِكَ نَجْزِي كُلَّ كَفُورٍ (٣٦) وَهُمْ يَصْطَرِخُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ أَوَلَمْ نُعَمِّرْكُمْ مَا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ (٣٧) فسماهم في آية واحدة كفارا وظالمين، كما سمى اليهود والنصارى في تلك الآيات، وسمى بالظلم والاقتصاد، فعلمنا أن الظلم وإن جمعه اسم فهو يفارق به غيره، وكذلك الكفر قد يكون بالله، ويكون بنعمه. والكفر في اللغة: ستر الحق فيجوز أن يكون الحاكم بغير ما أنزل الله ساترا لأحكامه وهو مسلم، ويكون ساترا لها وهو كافر وتختلف درجات الكفر في صفاقة، الستر ورقته، فيكون الجاحد بالغا أقصى عرضة والعاصي مجامعه في الفعل الظاهر مخالفه في الضمير الباطن

[47] **Qur’an references (L2261):** Qur’an 7:8 (Al-A’raf); Qur’an 7:9 (Al-A’raf); Qur’an 21:47 (Al-Anbya).

[48] **Translator’s note (L2267):** “Exacting scrutiny” interprets the apparently defective word al-māqashah as al-munāqashah. The quotation speaks of severe punishment despite being introduced under pardon; the supplied wording has been retained.

[49] **Qur’an references (L2267):** Qur’an 13:6 (Ar-Ra’d).

middle course. We therefore know that, although wrongdoing is embraced by one designation, one instance of it differs from another. Likewise, unbelief may be directed toward Allah, and ingratitude toward His blessings. In the language, unbelief means concealing the truth. Thus, someone who judges by something other than what Allah has sent down may be concealing His rulings while being a Muslim, or concealing them while being an unbeliever. The degrees of unbelief differ according to the thickness or thinness of the covering. The denier reaches its furthest extent, while the sinner shares with him the outward action but differs from him in his inward disposition. They are therefore neither equal in punishment nor on the same level. This will not escape anyone who seeks the truth with sincerity and uprightness, and turns away from obstinate disputation and the pursuit of victory through false argument.[50][51][52]

فلا يستويان في العقوبة ولا يلتقيان في الدرجة، هذا مالا يذهب على من قصد الحق بنصح واستقامة، وأضرب عن اللجاج والغلبة بباطل الاحتجاج.

L2274 Herein is confirmation of al-Shafiʿi's statement—may Allah be pleased with him—"Blood is more impure than the penis":

فيه تثبيت قول الشافعي - رضي الله عنه - الدم أنجس من الذكر:

L2275

L2276–2277 His saying: "Say: 'Shall I inform you of something worse than that in recompense with Allah? Those whom Allah has cursed and with whom He is angry'" is a proof for al-Shafiʿi, may Allah be pleased with him, concerning the statement for which he was criticized: "Blood is more impure than the penis."[53]

قوله: (قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ مَنْ لَعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ) حجة للشافعي، رضي الله عنه، فيما عيب عليه من قوله: الدم أنجس من الذكر.

L2278–2279 They said: "How can one kind of impure thing be ranked above a kind of

وقالوا: كيف يفضل جنس من النجس على جنس من الطاهر، إنما كان يجوز أن يقول: أنجس من الذكر لو كان الذكر نجسا، وكان يفضل الدم في النجاسة عليه لئلا يستحيل كلامه.

[50] **Translator's note (L2268):** The supplied introductory verb is feminine, "she said," with no evident feminine antecedent. It appears to be a transcription error for "He said," but has not been silently corrected.

[51] **Translator's note (L2271):** The clause "and He used the designations of wrongdoing and following a middle course" leaves the persons so designated unstated in the Arabic. The wording rendered "its furthest extent" is awkward and possibly corrupt; the precise sense of the supplied expression aqṣā ʿurḍah is uncertain. The Arabic uses kufr both for unbelief in Allah and for ingratitude toward His blessings; English requires different terms to express this distinction.

[52] **Qur'an references (L2268):** Qur'an 35:32 (Fatir); Qur'an 35:33 (Fatir); Qur'an 35:34 (Fatir); Qur'an 35:35 (Fatir); Qur'an 35:36 (Fatir); Qur'an 35:37 (Fatir).

[53] **Qur'an references (L2276):** Qur'an 5:60 (Al-Ma'idah).

pure thing? It would only have been permissible for him to say 'more impure than the penis' if the penis were impure and he were ranking blood above it in impurity, so that his statement would not be absurd."

L2280–2285

This verse therefore establishes the correctness of his statement. Do you not see that He said before it—majestic is His majesty: "Say: 'O People of the Book, do you resent us for anything except that we believe in Allah, in what has been sent down to us, and in what was sent down before, and that most of you are defiantly disobedient?' (59) Say: 'Shall I inform you of something worse than that?'" And we have no doubt that their faith in Allah and in the Books He has sent down is good, containing no evil. Yet He has said—majestic and exalted is He—as you see: "Say: 'Shall I inform you of something worse than that?'" Thus He informed them of something worse than what they regarded as evil, although it was in reality good. Al-Shafiʿi, may Allah be pleased with him, was an Arabic speaker who spoke according to the breadth of the Arabs' language. It is as though he said: "Blood is more impure than the penis, concerning which someone supposes that ablution is required after touching it because of its impurity, rather than as an act of devotional obedience." The penis is, in fact, pure. He—blessed and exalted is He—confirmed this by what He said in the course of the verse: "Those are worse in station and further astray from the even way. (60)" For their station is good, while the station of the People of the Book is evil. Through their faith in Him and His Book, they were not astray from His way; yet He said of the People of the Book: "And further astray from the even way. (60)" Similar to this is His saying: "So blessed is Allah, the best of creators. (14)" Yet there is no creator other than Him of whom He could be the better.

فهذه الآية تصوب قوله. ألا تراه قال جل جلاله قبلها: (قُلْ يَا أَهْلَ الْكِتَابِ هَلْ تَنْقِمُونَ مِنَّا إِلَّا أَنْ آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ مِنْ قَبْلُ وَأَنَّ أَكْثَرَكُمْ فَاسِقُونَ (٥٩) قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِنْ ذَلِكَ) ، ونحن لا نشك أن إيمانهم بالله وما أنزل من كتبه خير لا شر وقد قال جل وعلا كما ترى: (قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِنْ ذَلِكَ) فأنبأهم بشر من شر عندهم هو خير في الحقيقة، والشافعي، رضي الله عنه، عربي اللسان يتكلم على سعة لسان العرب، فكأنه قال: الدم أنجس من الذكر الذي يظن ظان أن الوضوء من مسه لنجاسته لا للتعبد، والذكر طاهر في الحقيقة وقد أكده تبارك وتعالى بما قال في سياق الآية، (أُولَئِكَ شَرٌّ مَكَانًا وَأَضَلُّ عَنْ سَوَاءِ السَّبِيلِ (٦٠) : إذ مكانهم خير ومكان أهل الكتاب شر، ولم يكونوا بالإيمان به وبكتابه ضلالا عن سبيله، وقال في أهل الكتاب: (وَأَضَلُّ عَنْ سَوَاءِ السَّبِيلِ (٦٠) ومثل هذا قوله: (فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ (١٤) ولا خالق غيره فيكون هو أحسن منه وهو خير الوارثين) وهو الوارث دونَ غيره.

And “He is the best of inheritors,” although He alone is the inheritor, to the exclusion of anyone else.[54][55][56]

A proof against the Muʿtazilites and the Qadarites:

His saying, exalted is He: “And He made of them apes and pigs, and worshipped the false deity” is a proof against the Muʿtazilites and the Qadarites that chokes them. For however “making” in this passage is interpreted, whether as creation or transformation, it demolishes their position, and they can find no escape from it by any stratagem. He—majestic and exalted is He—has counted their worship of the false deity among the punishments, and joined it with anger, the curse, and the transformation of their forms—only pigs and apes.[57][58][59]

What invalidates the Jahmites’ interpretation:

And His saying, exalted is He: “The Jews said: ‘Allah’s hand is shackled.’

[54] **Translator’s note (L2284):** In the explanation, “their station” and the subsequent believers are the Muslims, contrasted with the People of the Book. The shifts of reference follow the Arabic.

[55] **Translator’s note (L2285):** The supplied quotation parentheses run across the author’s explanation and the second quotation. Their boundaries have been distinguished in English; the statement “there is no creator other than Him” is the author’s explanation, not part of the Quranic quotation.

[56] **Qur’an references (L2280):** Qur’an 5:59 (Al-Ma’idah); Qur’an 5:60 (Al-Ma’idah).

[57] **Translator’s note (L2289):** As supplied, the final verb is the active singular “worshipped,” leaving its relation to the preceding clause awkward. In the Quranic passage, it is ordinarily understood as referring to those who worshipped the false deity. The following argument discusses their worship as something Allah made; the supplied vocalization has been retained rather than replaced with another reading.

[58] **Translator’s note (L2290):** The ending is apparently corrupt: the supplied innamā means “only” or “indeed,” producing the broken phrase translated “—only pigs and apes.” The context suggests transformation into pigs and apes, but that would require a different reading.

[59] **Qur’an references (L2289):** Qur’an 5:60 (Al-Ma’idah).

حجة على المعتزلة والقدرية:

قوله تعالى: (وَجَعَلَ مِنْهُمُ الْقِرَدَةَ وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتَ) حجة على المعتزلة والقدرية خانقة لهم، إذ الجعل في هذا الوضع كيف تؤول من خلق أو صيرورة كسر قولهم ولم يجدوا عنه محيصا بحيلة، فقد أعد - جل وعلا - عبادتهم الطاغوت في عداد العقوبة وجمع بينه وبين الغضب واللعنة وتحويل صورهم إنما الخنازير والقردة.

مبطل تأويل الجهمية:

وقوله تعالى: (وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنْفِقُ كَيْفَ يَشَاءُ) مبطل تأويل الجهمية في معنى اليد وإعدادهم إياها مرة نعمة، ومرة قوة، ونحن لا ننكر أن العرب قد تخبر عن النعمة والقوة معا باليد غير أن هذا ليس موضعه، بل هو موضع اليدين المسماتين بهما دون القوة والنعمة، إذ اليد - إذا كانت بمعنى النعمة جمعت على أيادي، وقد قال كما ترى: (غُلَّتْ أَيْدِيهِمْ) فجمعها على الأيدى التي لا تكون إلا جمع اليد لا جمع النعمة، وقد ثنى يديه فقال: (بَلْ يَدَاهُ مَبْسُوطَتَانِ) فأبطل تأويل القوة، إذ كانت القوة لا تثنى، وكذا في سورة " ص " قال: (مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ) فثناها، فالعجب لقوم لا يرضون للخالق بما رضيه لنفسه فينزهونه بجهلهم عما ليس بتنزيه، ويمدحونه بما هو ذم بل داع إلا التعطيل، وتكذيب القرآن والله المستعان.

May their hands be shackled, and cursed are they for what they said! Rather, both His hands are outstretched; He spends as He wills" invalidates the Jahmites' interpretation of the meaning of "hand," and their reckoning it now as a blessing, now as power. We do not deny that the Arabs may express both blessing and power by "hand." This, however, is not the place for that; rather, it is the place for the two hands designated by that name, as distinct from power and blessing. For "hand," when it means a blessing, is pluralized as ayādī. Yet He said, as you see: "May their hands be shackled," pluralizing it as aydī, which can only be the plural of "hand," not of "blessing." And He put His hands in the dual, saying: "Rather, both His hands are outstretched," thereby invalidating the interpretation as power, since power does not take the dual. Likewise, in Surah Ṣād, He said: "What prevented you from prostrating to what I created with My two hands?" Thus He used the dual. How astonishing are people who will not accept for the Creator what He has accepted for Himself! In their ignorance, they declare Him transcendent through something that is no declaration of transcendence, and praise Him with what is blameworthy—indeed, something that leads to the denial of His attributes and the denial of the Quran's truthfulness. And Allah is the one whose help is sought.[60][61]

A proof against the Muʿtazilites and the Qadarites:

His saying: "And We cast among them enmity and hatred until the Day of Resurrection" is a proof against the Muʿtazilites and the Qadarites.[62]

If it is said: "Then what is the meaning of His saying: 'Had the People of the Book believed and been mindful of Allah,' when He knows best that, according to you, they cannot have faith except through His making it possible?"[63]

[60] **Translator's note (L2296):** The Arabic plural forms ayādī and aydī are retained because the author's argument depends on their distinction. The supplied illā in the expression rendered "leads to" is syntactically defective here; the translation follows the apparent intended sense of ilā, "to."

[61] **Qur'an references (L2293):** Qur'an 5:64 (Al-Ma'idah); Qur'an 38:75 (Sad).

[62] **Qur'an references (L2299):** Qur'an 5:64 (Al-Ma'idah).

[63] **Qur'an references (L2301):** Qur'an 5:65 (Al-Ma'idah).

حجة على المعتزلة والقدرية:

قوله: (وَأَلْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ) حجة على المعتزلة والقدرية.

فإن قيل: فما وجه قوله: (وَلَوْ أَنَّ أَهْلَ الْكِتَابِ آمَنُوا وَاتَّقَوْا) وهو أعلم أنهم لا يقدرون على الإيمان إلا بتيسيره عندك؟.

قيل: قد دللنا في غير موضع من هذا الكتاب وغيره على أن فعل الفاعل مضاف إليه وإن كان التسيير والمنع من غيره.

وهذا غير مستحيل في معقولهم أيضا لو تدبروه، لأنهم يجدون عبدا مخلوقا فيه آلة فعل لا يقدر مع منع مالكه عليه، فإذا أطلقه له ففعله كان الفعل منسوبا إلى الفاعل لا إلى المطلق، والأمر غير الإطلاق، فإذا أمر المخلوق - الذي يجوز في صفته العدل والجور ويكونان جميعا منه - عبده بما لا يستطيع فعله، ثم عاقبه على تركه كان جائزا عليه.

إذ غير محال في صفة المخلوق أن يبتدئ بالجور وبالعدل ويختم بهما، وجائز أن ينظر في عدله وجوره مخلوق مثله، فيعرف جوره من عدله ولا يخفى عليه شيء من طريقهما، لأنه وإن خفي على واحد عرفه الآخر، وإذا كان ذلك من الخالق الذي لا يجوز في صفته الجور لم يجز أن يكون معدوما منه إلا في العدل وإن تصور بغيره، إذ المتصور في العقول من ضد العدل يقمعه إحالة نسبة الجور إليه.

ونفي هذا الفعل عنه يدفعه إنزاله في كتابه وإخباره متفرجا به عن نفسه ولم يكن تنزيهنا له عن نسبة ما لا نعقل من عدله إليه بأحق من تنزيهه عن نسبة الكذب إليه والصدق والعدل معا من صفاته فسواء نفي عنه الصدق أو نسب إليه الجور تعالى عنهما علوا كبيرا.

L2303–2305 The reply is: We have demonstrated in more than one place in this book and elsewhere that the act of the agent is attributed to him, even though the direction and prevention come from someone else.[64]

L2306 Nor is this impossible according to their own understanding, if they would reflect upon it. For they find a slave in whom the capacity for an action has been created, yet who cannot perform it while his master prevents him. When his master gives him leave to perform it and he does so, the action is attributed to its agent, not to the one who gave him leave. A command is different from giving leave. Thus, if a created being—whose attributes may include both justice and injustice, and from whom both may proceed—commands his slave to do something he cannot do, then punishes him for leaving it undone, this is possible on his part.

L2307 For it is not impossible for a created being to begin with injustice or justice and to end with either. Another created being like him may examine his justice and injustice, distinguish his injustice from his justice, and have nothing of their respective courses concealed from him; for even if something escapes one person, another recognizes it. But when that proceeds from the Creator, whose attributes cannot include injustice, it cannot be absent from Him except in justice, even if it is conceived otherwise; for whatever the intellects conceive as the opposite of justice is suppressed by the impossibility of attributing injustice to Him.[65]

L2308–2311 Denying this action of Him is refuted by His revealing it in His Book and His reporting it about Himself, taking delight in it. Our declaring Him above having attributed to Him something of His justice that we cannot comprehend is no more warranted than declaring Him above having falsehood attributed to Him. Truthfulness and justice are both among His attributes; thus, denying

[64] **Translator's note (L2305):** The supplied word is "direction" or "causing to proceed" (tasyīr), distinct from "making possible" (taysīr) in the preceding objection.

[65] **Translator's note (L2307):** The wording «لم يجز أن يكون معدوما منه إلا في العدل», translated literally as 'it cannot be absent from Him except in justice,' is obscure and appears corrupt. The surrounding argument maintains that the Creator's action must be just even when conceived otherwise.

Him truthfulness and attributing injustice to Him are alike. Exalted is He far above both![66]

وليس يسلم من أنكر القضاء والقدر من تكذيبه وإن سلم عند نفسه من تجويره.

L2312–2313 Whoever denies divine decree and predestination does not escape declaring Him untruthful, even if, in his own estimation, he escapes attributing injustice to Him.

ومن قال:: إن المتصور في العقول من الجور عجز عن معرفته، والإيمان بالقضاء تصديق لربه، سلم من كلا الأمرين ورضي بالعبودية، ولم يزاحم في الربوبية.

L2314 But whoever says, 'What the intellects conceive as injustice is an inability to comprehend Him, while faith in the divine decree is affirming his Lord's truthfulness,' escapes both matters, accepts servanthood, and does not vie for lordship.[67]

L2315

قوله تعالى: (لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا) دليل على أن من حلف أن لا يطعم شيئا لوقت، فشرب شرابا أنه يحنث، لأن الآية نزلت في الذين ماتوا وهم يشربون الخمر قبل تحريمها، ويؤيده قوله في سورة البقرة إخبارا عن طالوت: فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي) فأوقع اسم الطعم على الشراب.

L2316–2318 His saying, exalted is He, 'There is no blame upon those who have faith and do righteous deeds for what they have tasted,' is evidence that someone who swears not to taste anything for a specified time, then drinks a beverage, breaks his oath. For the verse was revealed concerning those who died having drunk wine before its prohibition. This is supported by His saying in Surat al-Baqarah, reporting about Talut: 'When Talut set out with the troops, he said: Allah will test you with a river. Whoever drinks from it is not of me, and whoever does not taste it is indeed of me.' Thus He applied the designation 'tasting' to drinking.[68]

ولو حلف أن لا يشرب شيئا فطعم طعاما لم يحنث، لأن اسم الشراب لا يقع على الطعم كما يقع اسم الطعم على الشرب.

L2319–2320 But if someone swears not to drink anything and then eats food, he does not break his oath, because the designation 'drinking' does not apply to eating as the designation 'tasting' applies to drinking.[69]

L2321

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[66] **Translator's note (L2308):** «متفرجا به» is anomalous here. 'Taking delight in it' is a tentative literal rendering; the transmitted wording may be corrupt. The final comparison continues in the next supplied segment.

[67] **Translator's note (L2314):** The construction «إن المتصور في العقول من الجور عجز عن معرفته» is compressed and ambiguous. The pronoun in «معرفته» may refer to the Lord or to the matter being considered; 'comprehend Him' adopts the former reading.

[68] **Qur'an references (L2316):** Qur'an 5:93 (Al-Ma'idah); Qur'an 2:249 (Al-Baqarah).

[69] **Translator's note (L2320):** The argument depends on the range of «الطعم», which can denote tasting or eating, whereas «الشرب» denotes drinking.

L2322–2323 His saying, ‘O you who have faith, do not kill game while you are in the state of pilgrimage consecration,’ is evidence that a person in pilgrimage consecration owes no compensatory offering for the eggs of ostriches or other birds, because the designation ‘killing’ does not apply to this, unless he breaks an egg containing a living chick and it dies in his hands: in that case he owes compensation for it.[70]

قوله: (يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرُمٌ) دليل على أن لا فدية على المحرم في بيض النعامة وسائر الطير، لأن اسم القتل لا يقع عليه إلا أن يكسره وفيه فرخ حي، فيموت في يده فيكون حينئذ عليه فداؤه.

L2324–2325 If it is said: ‘Did He not say in the preceding verse, “O you who have faith, Allah will surely test you with some game that your hands and spears can reach,” and eggs are among the things that hands can reach, just as they can reach chicks?’[71]

فإن قيل: أوليس قد قال في الآية قبلها: (يَا أَيُّهَا الَّذِينَ آمَنُوا لَيَبْلُوَنَّكُمُ اللَّهُ بِشَيْءٍ مِنَ الصَّيْدِ تَنَالُهُ أَيْدِيكُمْ وَرِمَاحُكُمْ) ، والبيض مما تناله الأيدي كما تنال الفرخ.

L2326–2329 The reply is: ‘Reaching’ is unelaborated, whereas ‘killing’ is explicitly explained, and what is explicitly explained governs what is unelaborated, besides the fact that an egg is not designated ‘game’ in the language, since it lacks movement and life. I know of no proof for those who impose payment of its value. Were the report of Abu al-Zinad, from al-A‘raj, from Abu Hurayrah—that the Prophet ﷺ prescribed feeding one needy person or fasting one day for it—sound, I would adopt it. But Ibn Jurayj transmitted it from him, and he is a transmitter who conceals defects in transmission and did not state that he heard it from him.[72]

قيل: النيل مجمل، والقتل مفسر، والمفسر يقضي على المجمل مع أن البيضة لا يقع عليها اسم صيد في اللغة لخلوها من الحركة والروح، ولا أعرف حجة من جعل فيه قيمة ولو صح حديث أبي الزناد عن الأعرج عن أبي هريرة أن النبي، صلى الله عليه وسلم، جعل فيه إطعام مسكين أو صيام يوم - قلت به، ولكنه رواه عنه ابن جريج، وهو مدلس ولم يذكر سماعه منه.

L2330

L2331–2334 And His saying, ‘And whoever among you kills it deliberately,’ is evidence that someone who acts by mistake owes no compensatory penalty, whether an accidental shot kills it or he captures it and it dies in his hands, unless he slaughters it after he captures it alive, in which case he owes its compensatory penalty, because he deliberately slaughtered it, even if he did not deliberately[73][74]

وقوله: (وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا) دليل على أن الخاطيء لا جزاء عليه وسواء قتلته رمية الخطأ أو أخذه ومات في يده، إلا أن يذبحه بعد ما يأخذه حيا فيكون عليه جزاؤه، لأنه قد عمد ذبحه، وإن لم يعمد

[70] **Qur’an references (L2322):** Qur’an 5:95 (Al-Ma’idah).

[71] **Qur’an references (L2324):** Qur’an 5:94 (Al-Ma’idah).

[72] **Translator’s note (L2329):** The technical term «مدلس» describes a transmitter who uses wording that can conceal an intermediary or another defect in how a report was received. Here the author specifically questions whether Ibn Jurayj heard the report directly.

[73] **Translator’s note (L2334):** The supplied text breaks off after «وإن لم يعمد» (‘even if he did not deliberately’); its complement is missing.

L2335

L2336–2337 And His saying, ‘And whoever among you kills it deliberately,’ is also evidence that someone in pilgrimage consecration who captures game and then releases it owes no compensatory penalty. Although he sins by capturing it, the condition for the penalty concerns the animal killed. The penalty accords with its name: only someone who has destroyed its life is subject to recompense.[75][76]

L2338 The Person in Pilgrimage Consecration:

L2339

L2340–2343 And His saying, ‘So that he may taste the ill consequence of his deed,’ is evidence that a person in pilgrimage consecration owes a compensatory penalty for the game he takes every time he takes it, just as he does the first time. For tasting the ill consequence occurs only through the penalty, which people dislike and in paying which they begrudge their wealth. I know of no grounds for those who waive the penalty for his second taking of game, and their appeal to His saying : ‘And whoever repeats it, Allah will exact vengeance upon him,’ to waive the penalty is untenable to anyone who reflects upon it. What, then, is the point of His saying, ‘Allah has pardoned what is past,’ while imposing an expiation upon him and making him taste its ill consequence through it? In the language, pardon applies only to what is free of punishments, whereas this person has been punished through expiation, to cover his offense and cleanse his sin. No interpretation of pardon and repetition is admissible—and Allah knows best—except what ‘Ata’ said: the pardon concerns what occurred in the pre-Islamic age of ignorance, and the repetition occurs in Islam. It is possible that vengeance is exacted upon

وقوله: (وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا) دليل أيضا على أن من أخذ من المحرمين صيدا ثم أرسله لم يكن عليه جزاءه لأنه وإن كان عاصيا بأخذه فالشرط في الجزاء واقع على المقتول، والجزاء كاسمه - لا مجازى إلا من أفتت نفسه.

المحرم:

وقوله: (لِيَذُوقَ وَبَالَ أَمْرِهِ) دليل على أن المحرم عليه جزاء ما أصاب من الصيد كلما أصابه كما عليه في أول إصابته، إذ لا يكون ذواق الوبال إلا في الجزاء الذي تكرهه النفوس وتشح على أموالها فيه. ولا أعرف للمسقطين عنه الجزاء في ثاني إصابته وجها واعتلالهم بقوله : (وَمَنْ عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ) في إسقاط الجزاء عنه غير متوجه لمن تدبره، فما الفائدة إذا في قوله: (عَفَا اللَّهُ عَمَّا سَلَفَ) ، مع إيجاب الكفارة عليه وذواق وباله بها، والعفو في اللغة لا يقع إلا ما عري من العقوبات، وهذا قد عوقب بالكفارة سترا لخطيئته وتمحيصا لذنبه، ولا يجوز - والله أعلم - في العفو والعود إلا ما قال عطاء من أن العفو هو عما كان في الجاهلية، والعود في الإسلام، وجائز أن يكون الانتقام منه بالكفارة غير مصروف به إلى عذاب الآخرة.

[74] **Qur’an references (L2331):** Qur’an 5:95 (Al-Ma’idah).

[75] **Translator’s note (L2337):** The final wording «من أفتت نفسه» is anomalous and apparently corrupt. ‘Someone who has destroyed its life’ is a tentative contextual rendering, with ‘its’ referring to the animal; the transmitted wording does not establish this securely.

[76] **Qur’an references (L2336):** Qur’an 5:95 (Al-Ma’idah).

him through the expiation, without its being directed toward punishment in the Hereafter.[77]

L2344–2345 No one doubts that everyone who repeats a sin deserves vengeance to be exacted upon him in the Hereafter if his Lord's pardon does not reach him, or an expiation unknown in his case does not remove it from him.[78]

L2346 May anyone then say: 'I impose upon someone who kills by mistake, alongside the blood money, the freeing of a slave as expiation for his sin, since blood money belongs to the rights of human beings and freeing a slave belongs to the rights of Allah. But if he kills a second time, I restrict his obligation to blood money without freeing a slave, so that he meets Allah bearing his sin, and He punishes him for it and exacts vengeance upon him'?

L2347–2348 Or say: 'Expiation is incumbent upon someone who swears by Allah only once; if he repeats it, he owes no expiation,' and other such things?

L2349 Why should the sin of a person in pilgrimage consecration who kills game, which he is forbidden to kill while consecrated, be singled out for this ruling rather than other sins?

L2350 This is among the most astonishing things said and the most curious positions espoused. If it is said: 'This sin was singled out for this ruling because He said, "And whoever repeats it, Allah will exact vengeance upon him," while remaining silent concerning other sins.'[79]

L2351 The reply is: 'Are we then to take His silence concerning someone who returns to a sin he has committed once as evidence that vengeance upon him is waived?' If he says yes, he has spared us the trouble of engaging with him. For only transgressors who violate Allah's prohibitions deserve vengeance;

ولا يشك أحد أن كل عائد في ذنب مستحق للانتقام منه في الآخرة إن لم يلحقه عفو ربه أو تحطه عنه كفارة مجهولة فيه.

فهل يجوز لأحد أن يقول: أجعل على قاتل الخطأ مع الدية عتق رقبة كفارة لذنبه؛ إذ الدية من حقوق الآدميين، والرقبة من حقوق الله، فإن عاد ثانية إلى القتل اقتصرت به على الدية دون الرقبة ليلقى الله بذنبه، فيعاقبه عليه، وينتقم منه.

أو يقول: إن الكفارة على الحالف بالله مرة واحدة، فإن عاد لم تكن عليه كفارة، وأشباه ذلك.

وما بال ذنب المحرم في قتل الصيد المنهي عنه في حال إحرامه يخص بهذا الحكم دون غيره،.

هذا من أعجب ما قيل وأظرف ما انتحل، فإن قيل، خص هذا الذنب بهذا الحكم لقوله: (وَمَنْ عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ) ، وسكوته عن سائر الذنوب.

قيل: أفنجعل سكوته عن العائد إلى ذنب عمله مرة دالا على سقوطه الانتقام منه،. فإن قال: نعم كفانا مؤنة الاشتغال به، إذ الانتقام لا يستأهله إلا المعتدون المنتهكون محارم الله، فمن يسقط عنه الانتقام بفعل يفعله كان ذلك الفعل مباحا له.

[77] **Qur'an references (L2340):** Qur'an 5:95 (Al-Ma'idah).

[78] **Translator's note (L2345):** «كفارة مجهولة فيه» is obscure: literally, 'an expiation unknown in him/it.' The translation retains that uncertainty rather than specifying an expiation absent from the text.

[79] **Qur'an references (L2350):** Qur'an 5:95 (Al-Ma'idah).

thus, if vengeance is waived for someone on account of an act he commits, that act would be permissible for him.[80]

L2352 But if he says: 'He deserves vengeance whenever he sins, unless He pardons him.'

L2353–2355 The reply is: 'Then His mentioning vengeance in the case of the person in pilgrimage consecration and His silence concerning other sins are alike in their comprehensive scope, even though He reinforces it by mentioning it in one place rather than another.'

L2356 **On Fish:**

L2357

L2358–2361 And His saying, 'The game of the sea and its food have been made lawful for you,' is evidence—and Allah knows best—that fish floating on the surface and fish left exposed by the sea's retreat are lawful. For the designation 'game' applies only to something that, being alive, can evade capture and is therefore caught with a rope. He—glorious and exalted—has distinguished it from food by the conjunction 'and.' Fish floating on the surface and those left exposed are, Allah willing, among its food. Some exegetes have said: its game is fresh fish, and its food is salted fish. It is possible that everything whose life is in the water and which does not live on land falls within the game of the sea and is lawful when caught. It is also possible that His saying, 'The game of the sea has been made lawful for you,' concerns what they recognized as its game. Two reports have been transmitted from the Prophet ﷺ: One is unelaborated and the other explicitly explained. Were their transmission routes sound, they would provide a sufficient clarification.[81][82]

L2362 One is the report of Abu Hurayrah, which concerns the sea: 'Its water is

وإن قال: هو مستوجب للانتقام إن لم يعفوا عنه كلما أذنب.

قيل: فذكره بالانتقام في باب المحرم وسكوته في غيره من الذنوب في الاستيعاب واحد، وإن أكده بالذكر في موضع دون موضع.

في السمك:

وقوله: (أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ) دليل - والله أعلم - على أن الطافي وما حسر عنه البحر شيئا من السمك - حلال، لأن اسم الصيد لا يقع إلا على ما يكون ممتنعا بالحياة فيصطاد بالحبل وقد فصل - جل وعلا - بينه وبين الطعام - بالواو - والطافي والمحسور عنه إن شاء الله من طعامه، ومن المفسرين من قال: صيده طري السمك، وطعامه مالحه، وقد يحتمل أن يكون كل ما كان عيشه في الماء ولم يعش في البر داخلا في صيد البحر، ويكون حلا إذا أخذ. ويحتمل: أن يكون قوله: (أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ) على ما كانوا يعرفون من صيده وروي عن النبي، صلى الله عليه وسلم، حديثان: أحدهما مجمل والآخر مفسر، لو صح طريقهما كان فيهما بيان شاف.

أحدهما: حديث أبي هريرة وجاء في البحر: " هو الطهور ماؤه الحل ميتته ما، فهذا مجمل يحكم للاحتمال الأول.

[80] **Translator's note (L2351):** The construction «سقوطه الانتقام منه» is grammatically irregular; the translation follows the evident sense of vengeance being waived.

[81] **Translator's note (L2359):** «بالحبل» is rendered as supplied, 'with a rope.' Its unvocalized spelling can also bear a reading referring to a hunting snare; the transcription does not settle this.

[82] **Qur'an references (L2358):** Qur'an 5:96 (Al-Ma'idah).

purifying, and its dead animals are lawful.' This is unelaborated and supports the first possibility.[83]

والثاني: حديث ابن عمر: " أحلت لنا ميتتان ودمان، فأما الميتتان فالجراد والنون فهذا مفسر يحكم للثاني.

L2363 The second is the report of Ibn 'Umar: 'Two kinds of dead animals and two kinds of blood have been made lawful for us. As for the two kinds of dead animals, they are locusts and fish.' This is explicitly explained and supports the second possibility.

فلما اعتل الحديثان وضعف دعائمهما لم يحلل من الميتة شيء، وإن كانت من صيد البحر وطعامه.

L2364–2365 Since the two reports are defective and their supports weak, nothing among animals that die without ritual slaughter is thereby made lawful, even if it belongs to the game and food of the sea.

والميتة محرمة بجملتها في غير آية من القرآن إلا ما اجتمعت عليه الأمة من أنه داخل في طعام البحر وصيده، وهو الجراد والنون دون ما سواهما.

L2366 Animals that die without ritual slaughter are prohibited in their entirety in more than one verse of the Quran, except what the community has unanimously agreed is included in the food and game of the sea: namely, locusts and fish, to the exclusion of anything else.[84]

فنبيح جملتها بالاتفاق، والطافي وما انحسر عنه البحر ميتا بالدليل الذي قدمنا ذكره وشمول اسم الميتة المتفق على إباحته لهما.

L2367–2368 We therefore permit all of these on the basis of agreement, and fish floating on the surface and those left dead by the sea's retreat on the basis of the evidence we have already mentioned, and because both fall under the designation of animals dead without ritual slaughter whose permissibility is agreed upon.

ونقول: إن كل ما أمكن ذبحه من دواب البحر فأخذه صايد حيا وذبحه بما يقع عليه اسم ذبح من قطع الحلقوم والمريء فهو حل بالقرآن وما لم تكن ذكاته بقتل الحلقوم والمريء،، وإن أخذ حيا وقتل لم يؤكل، لأنه عقير، والعقير لاحق بالميتة بريا كان أو بحريا إلا دابة يتفق الجميع على أنها وإن احتملت الذكية لم تذكي فيسلم لإجماعهم.

L2369 We say: Any sea creature capable of being slaughtered which a fisherman catches alive and slaughters by an act properly called slaughter—cutting the windpipe and esophagus—is lawful according to the Quran. As for any creature whose ritual slaughter does not consist in killing the windpipe and esophagus, even if it is caught alive and killed, it may not be eaten, because it is an animal killed by wounding. An animal killed by wounding is classed with carrion, whether terrestrial or marine, except for a creature concerning which everyone agrees that, even though it is capable of undergoing ritual

[83] **Translator's note (L2362):** An isolated «ما» follows «ميتته» in the supplied quotation. It has no clear syntactic function here and may be a transcription or quotation-boundary error; it has not been silently incorporated into the reported saying.

[84] **Translator's note (L2366):** The supplied wording places both locusts and fish within the food and game of the sea. This is retained as the author's claim.

slaughter, it need not be ritually slaughtered: their consensus is then conceded.[85]

L2370–2373 His statement, reporting Jesus ﷺ: "If I said it, You certainly knew it. You know what is within my self, and I do not know what is within Your Self" is an argument against the Jahmiyyah. Everything mentioned in the Quran concerning the Self, hearing, sight, and the two hands is necessarily an essence, not an accident. He—majestic is His majesty—knows its modality from Himself, and none of His creatures can fathom His innermost reality or attain His limit as they do with created beings, since the creature is originated and the Creator is eternal without beginning; the creature is changeable, while the Creator remains in a single state of perfection which He knows from Himself; the creature dies, while Allah is living and everlasting. Although the creature shares the name with Him in these things, it differs from Him through the distinction in meaning we have mentioned. Had those poor wretches understood, they would have known that He who is neither fashioned nor originated—created, eternal without beginning in all His attributes.[86][87][88]

L2374 However those attributes may be, they are not shared, and the attributes of creatures which correspond to His in names are far removed from Him. Ignorance would then not have driven them to deny the attributes of His essence mentioned in His Book and to devise interpretations which are closer to the negation of attributes than to their affirmation.[89]

قوله إخبارا عن عيسى، صلى الله عليه وسلم: (إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ) حجة على الجهمية فكل ما ذكر في القرآن من النفس والسمع والبصر واليدين فهو لا محالة ذات لا عرض - يعرف كيفيته من نفسه - جل جلاله - ولا يبلغ أحد من خلقه كنهه ولا بلوغ حده كما يبلغونه من المخلوقين، إذا المخلوق محدث والخالق أزلي، والمخلوق متغير، والخالق باق على حال واحدة من الكمال الذي يعرفه من نفسه، والمخلوق ميت والله حي دائم. فهو وإن وافقه بالاسم في هذه الأشياء، فقد خالفه بما ذكرناه من المفارقة في المعنى ولو عقلوا المساكين لعلموا أن من ليس بمصنوع ولا محدث - مخلوق أزلي في جميع صفاته.

فكيف ما كانت تلك الصفات ليست بمشاركة، وأن صفات الخلق الموافقة له في الأسماء بعيدة منه. فكان لا يحملهم بالجهل على نفي صفات ذاته المذكورة في كتابه واحتيال التأويلات التي هي إنما التعطيل أقرب منها إلى التثبيت.

[85] **Translator's note (L2369):** The expression 'killing the windpipe and esophagus' is anomalous; the supplied text says 'killing,' whereas the preceding clause says 'cutting.' The final exception has irregular wording: 'ritual slaughter' and 'be ritually slaughtered' are rendered according to the apparent intended sense of the supplied forms.

[86] **Translator's note (L2371):** The supplied 'if/since' form is syntactically awkward; the explanatory sense 'since' is adopted. The pronouns in 'knows its modality from Himself' are somewhat ambiguous; the translation understands Allah as the subject.

[87] **Translator's note (L2373):** The supplied wording 'created, eternal without beginning' is contradictory and leaves the sentence syntactically defective. It is preserved rather than silently supplying a negation or removing 'created.'

[88] **Qur'an references (L2370):** Qur'an 5:116 (Al-Ma'idah).

[89] **Translator's note (L2374):** The clause describing ignorance driving them is grammatically irregular in the supplied text; its apparent argumentative sense is translated.



CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة الأنعام

Surah 6: The Cattle (Al-An’am)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah al-Anʿam]

The breadth of the Arabic language: His statement, mighty and majestic: "He is the One who created you from clay" is evidence of the breadth of the Arabic language, since the one created from clay is necessarily Adam ﷺ, the father of humankind, while all other people—except Jesus ﷺ—are created from a drop of semen. This resembles what previously occurred in Surah al-Baqarah in His statement, "And when We parted the sea for you," meaning for your forefathers. "Created you from clay" means that He created your father, whose descendants you are.[1]

It is also possible that Allah—majestic is His majesty—by His power dissolved the clay, transformed it into a drop of semen, and deposited it in the loins, so that everyone created from a drop of semen would be created from clay Do you not see that He says: "Does man suppose that he will be left unattended (36)? Was he not a drop of emitted semen (37)?" Then He called the drop of semen water, saying: "Let man consider from what he was created (5). He was created from gushing water (6), emerging from between the backbone and the breastbones (7)" Allah knows best which of these it is.[2][3]

All these verses necessarily have a specific scope, for Jesus ﷺ was not emitted semen, nor was he created from gushing water. Rather, Allah created him by His power in his mother's womb, as a sign to all worlds, without a drop of semen.

Ellipsis:

His statement: "Say: I have been commanded to be the first to submit"

[1] **Qur'an references (L2377):** Qur'an 6:2 (Al-An'am); Qur'an 2:50 (Al-Baqarah).

[2] **Translator's note (L2380):** The supplied final participle reads 'succeeded/replaced' rather than 'created.' The translation adopts the apparent intended reading 'created' and records the discrepancy here.

[3] **Qur'an references (L2380):** Qur'an 75:36 (Al-Qiyamah); Qur'an 75:37 (Al-Qiyamah); Qur'an 86:5 (At-Tariq); Qur'an 86:6 (At-Tariq); Qur'an 86:7 (At-Tariq).

[سورة الأنعام]

سعة لسان العرب: قوله عز وجل: (هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ) دليل على سعة لسان العرب، إذ - لا محالة - أن المخلوق من طين هو آدم، صلى الله عليه وسلم، أبو البشر، وسائر الناس - سوى عيسى - صلى الله عليه وسلم - مخلوقون من نطفة. وهذا نظير ما مر في سور البقرة من قوله: (وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ) بآبائكم، (خَلَقَكُمْ مِنْ طِينٍ) أي خلق أباكم الذي أنتم من نسله.

ويحتمل أن يكون الله - جل جلاله بقدرته - أذاب الطين وحوله نطفة فأودعه الأصلاب، فيكون كل من خلق من نطفة مخلوقا من طين ألا تراه يقول: (أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى (٣٦) أَلَمْ يَكُ نُطْفَةً مِنْ مَنِيٍّ يُمْنَى (٣٧) ، ثم سمى النطفة ماء، فقال: (فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ (٥) خُلِقَ مِنْ مَاءٍ دَافِقٍ (٦) يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ (٧) والله أعلم أي ذلك هو.

وفي كل هذه الآيات - لا محالة - خصوص؛ لأن عيسى، صلى الله عليه وسلم، ما كان منيا يمنى، ولا خلق من ماء دافق بل خلقه الله بقدرته في بطن أمه آية للعالمين من غير نطفة.

إضمار:

قوله: (قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ) أي أول من أسلم من أهل زمانه إذ قد كان قبله مسلمون.

means the first among the people of his time to submit, since there had been Muslims before him.[4]

L2389–2390 Similar to it—Allah knows best—is the statement of Moses ﷺ: "And I am the first of the believers (143)" meaning the first of my people to have faith.

ومثله قول موسى، صلى الله عليه وسلم - والله أعلم -: (وَأَنَا أَوَّلُ الْمُؤْمِنِينَ (١٤٣) أي أول قومي إيمانا.

L2391

L2392–2395 His statement: "And you must never be among those who associate partners with Allah (14)" admits two meanings. One of them is a shift from reporting to direct address.[5]

قوله: (وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ (١٤) يحتمل معنية: أحدهما رجوع من الخبر إلى المخاطبة.

L2396 The second is that it contains ellipsis and abridgment, as though it said: "Say: I have been commanded to be the first to submit, and I was told: You must never be among those who associate partners with Allah.[6][7]

والثاني: أن يكون فيه إضمار واختصار كأنه: " قل إني أمرت أن أكون أول من أسلم وقيل لي: لا تكونن من المشركين.

L2397 Whichever of the two it is, it indicates the breadth of the language. Allah knows best what He intended.

وأيهما هو فهو دال على سعة اللسان والله أعلم بما أراده.

L2398 Evidence that the Quran addresses through its rulings both those who lived in the time of the Messenger of Allah ﷺ and those who did not:

دليل أن القرآن يخاطب بأحكامه من أدرك رسول الله، صلى الله عليه وسلم، ومن لم يدركه:

L2399

L2400–2401 His statement: "And this Quran has been revealed to me so that I may warn you by it" entails that both those who lived in the time of the Messenger of Allah ﷺ and those who did not, until the Day of Resurrection, are warned by the Quran and addressed through its rulings. This is one of the places where omitting the object pronoun hāʾ is felicitous, as though it said—Allah knows best—"and whomever the Quran reaches," with the hāʾ omitted. No one may construe it as "and whichever children reach maturity," thereby making its address and warning exclusive to those who existed in the time

قوله: (وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنْذِرَكُمْ بِهِ) موجبه أن القرآن منذر به ومخاطب بأحكامه من أدرك رسول الله صلى الله عليه وسلم، ومن لم يدركه إلى يوم القيامة، وهو من المواضع التي يحسن فيه حذف هاء المفعول كأنه - والله أعلم -: ومن بلغه القرآن والهاء محذوفة، إذ لا يجوز لأحد أن يحمله على ومن بلغ من الأطفال فيجعل الخطاب والنذارة به خاصة لمن كان في زمان رسول الله، صلى الله عليه وسلم، موجودا دون من ولد بعده فيهدم الإسلام.

[4] **Qur'an references (L2387):** Qur'an 6:14 (Al-An'am).

[5] **Translator's note (L2393):** The supplied word corresponding to 'two meanings' is malformed; the enumeration here and in the following text establishes the apparent intended reading.

[6] **Translator's note (L2396):** The supplied text opens a quotation without closing it.

[7] **Qur'an references (L2396):** Qur'an 6:14 (Al-An'am).

of the Messenger of Allah ﷺ, to the exclusion of those born after him, and thus demolishing Islam.[8][9]

An argument against the Muʿtazilah and the Qadariyyah:

حجة على المعتزلة والقدرية:

His statement: "Among them are those who listen to you, and We have placed coverings over their hearts lest they understand it, and heaviness in their ears" is a forceful argument against the Qadariyyah and the Muʿtazilah. For if, in their view, making means creating, as they claim concerning the Quran, then they have acknowledged with their own tongues that He—majestic and exalted—is the Creator of evil, since the coverings which prevent understanding and the heaviness which stands between them and listening are evil, not good.[10][11]

قوله: (وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا) حجة على القدرية والمعتزلة شديدة، لأن الجعل إن كان عندهم خلقا كما يزعمونه في القرآن، فقد أقروا بألسنتهم أنه - جل وعلا - خالق الشر إذ الأكنة المانعة من التفقه، والوقر الحائل أبينهم وبين الاستماع شر لا خير.

If it means causing something to become, then they have acknowledged that He brings about obstacles which stand in the way of responding to the Quran. However they interpret making in this passage, it tells against them, not in their favor.[12]

وإن كان بمعنى صير فقد أقروا بأنه مصير موانع تحول بين الإجابة إلى القرآن، وكيف ما تأولوا الجعل في هذا الموضع كان عليهم لا لهم.

Muhammed ibn ʿAli said: A group of rebels among the Muʿtazilah and the Qadariyyah, excessive in rebellion and unbelief—although they are all rebels—claimed that Allah—majestic is His majesty—does not know a thing until it comes to be. They feared that His knowing a sinner's act of disobedience before the sinner committed it would entail something that would shatter their position, since it is impossible for Him to know the occurrence of a thing decreed—anyone, anyone capable of removing it. Thus they fell into unbelief concerning what is manifest and clear for fear of what

قال محمد بن علي: زعم قوم من مردة المعتزلة والقدرية المفرطين في التمرد والكفر وإن كانوا كلهم مردة - أن الله - جل جلاله - لا يعلم الشيء حتى يكون خشية أن يلزمهم في علمه بمعصية العاصي قبل فعلها ما يكسر قولهم، إذ لا يجوز عليه أن يعلم كون للشيء مقدر أحد، أحد على إزالته، فكفروا في الجلي الواضح خشية ما يلزمهم في الدقيق الخفي - وهذا وإن كان لا يشكل على مسلم، ولا يبعد عنه فهمه ويحيط علمه بأن الخالق لا يجوز أن يخلو من علم ما يكون قبل كونه إذ في خلائه من ذلك - تعالى عنه - خلاء من الغيب الذي هو محيط به وغير مشارك فيه - فإذا تلي فيه قرآن كان أشد لطمأنينة قلبه وأقمع لنزعات عدوه قال - جل جلاله - في هذه السورة: (وَلَوْ تَرَى إِذْ وُقِفُوا عَلَى النَّارِ فَقَالُوا يَا لَيْتَنَا نُرَدُّ وَلَا نُكَذِّبَ بِآيَاتِ رَبِّنَا وَنَكُونَ مِنَ الْمُؤْمِنِينَ (٢٧) بَلْ بَدَا لَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ

[8] **Translator's note (L2401):** The discussion concerns the continuation 'and whomever it reaches,' which is not included in the quotation supplied in the preceding unit.

[9] **Qur'an references (L2400):** Qur'an 6:19 (Al-An'am).

[10] **Translator's note (L2406):** The supplied word before 'them' contains an apparent extraneous initial letter; the translation follows the otherwise clear sense 'between them.'

[11] **Qur'an references (L2405):** Qur'an 6:25 (Al-An'am).

[12] **Translator's note (L2407):** The phrase describing obstacles standing in the way is syntactically incomplete in Arabic; its apparent sense is rendered without supplying a second explicitly named party.

would follow against them concerning what is subtle and hidden— Although this presents no difficulty to a Muslim, and understanding it is not beyond him, and his knowledge encompasses the fact that the Creator cannot lack knowledge of what will come to be before it comes to be—since His lacking that, exalted is He above it, would mean lacking knowledge of the unseen which He encompasses and in which no one shares with Him—when Quranic verses concerning it are recited, this brings greater tranquility to his heart and more thoroughly suppresses his enemy's promptings. He—majestic is His majesty—said in this surah: "If only you could see when they are made to stand before the Fire and say: 'Would that we could be sent back, and not deny the signs of our Lord, and be among the believers (27)!' Rather, what they previously concealed has become apparent to them. If they were sent back, they would return to what they were forbidden; indeed, they are liars (28)" And He said: "Indeed, Allah—with Him is knowledge of the Hour," to the end of the surah. The Quran is full of statements of this kind, before this surah and after it. Even if it contained only what occurs at the end of Surah al-Ma'idah in His statement, "And when Allah said: 'Jesus, son of Mary, did you tell people: Take me and my mother as two gods?'" to the end of the surah, that would suffice. For He—exalted is His praise and sanctified are His names—has taught us what people will say at the Resurrection before it happens, and what will occur of the servants' deeds and words in this world before they occur. Thus He said: "Those of the Bedouins who were left behind will say to you: 'Our possessions and our families occupied us, so seek forgiveness for us.' They say with their tongues what is not in their hearts."[13][14][15][16]

وَإِنَّهُمْ لَكَاذِبُونَ (٢٨) وقال: (إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ) إلى آخرالسورة، والقرآن مملوء بذكر هذا النوع قبل هذه السورة وبعدها، ولو لم يكن فيه إلا ما في آخر سورة المائدة من قوله: (وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ إِلَهَيْنِ) إلى آخر السورة لكفى فقد علمنا جل ثناؤه وتقدست أسماؤه بما يكون في المعاد من قول الناس قبل يكون، وبما يكون من أفعال العباد في الدنيا وأقوالهم قبل تكون فقال: (سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا يَقُولُونَ بِأَلْسِنَتِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ) .

[13] **Translator's note (L2408):** The final construction is grammatically defective and continues into a corrupt passage in the next supplied unit.

[14] **Translator's note (L2410):** The opening is corrupt and cannot be parsed securely. The supplied text repeats 'anyone' and appears to contain a form meaning 'decreed,' but does not provide a coherent connection with the preceding unit. These elements are retained rather than reconstructing a missing clause.

[15] **Translator's note (L2414):** The supplied phrase 'before it happens' lacks the normally expected conjunction, but its sense is clear.

[16] **Qur'an references (L2408):** Qur'an 6:27 (Al-An'am); Qur'an 6:28 (Al-An'am); Qur'an 31:34 (Luqman); Qur'an 5:116 (Al-Ma'idah); Qur'an 48:11 (Al-Fath).

وقال: (سَيَقُولُ الْمُخَلَّفُونَ إِذَا انْطَلَقْتُمْ إِلَى مَغَانِمَ لِتَأْخُذُوهَا ذَرُونَا نَتَّبِعْكُمْ) وقال: (سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ) وأشباه ذلك.

فمن نسب إلى ربه ما نسبوا فقد كفر من ثلاثة وجوه: أحدها: أنه ينسب ربه - جل وعلا - إلى الجهل، إذ الشيء بعد حدوثه يستوي فيه الخلق والخالق والعالم والجاهل وتعالى الله أن يكون موصوفا بالجهل.

والثاني: أنه يزعم: أن الأشياء تكون قبل مكونها ومن زعم أن الأشياء تكون بذاتها من غير مكون فقد قال بقول الدهرية.

والثالث: رده لهذه الآيات مع ما يضاهيها مفرقا في القرآن، فإن زعم: أن الله قد أنزلها وأخبر عن نفسه بغير الصدق - تعالى عنه - كفر من جهة تكذيبه له، وإن قال: إن الله لم ينزلها فقد نسب رسوله صلى الله عليه وسلم إلى الافتراء عليه، وأهل القبلة كافة إلى قبول باطل عنده، فيكفر من هذه الجهة، نعوذ بالله من مثل هذه الحماقات الهائلة من بين الضلالات، ونسأله التمسك بما هدانا إليه من الحق وزينه في قلوبنا بجوده وكرمه.

حجة على المعتزلة والقدرية:

L2417–2418 And He said: “Those who were left behind will say, when you set out to take spoils: ‘Let us follow you.’” And He said: “They will swear by Allah to you, when you return to them, so that you will turn away from them. So turn away from them,” and other statements like these. Whoever attributes to his Lord what they have attributed has therefore committed unbelief in three respects: The first is that he attributes ignorance to his Lord—majestic and exalted—for, once a thing has occurred, creatures and the Creator, the knowledgeable and the ignorant, are alike with respect to it. Exalted is Allah above being described as ignorant.[17][18]

L2419 The second is that he claims things come to be before the One who brings them into being. Whoever claims that things come to be of themselves, without one who brings them into being, has adopted the position of the eternalist materialists.[19]

L2420–2421 The third is his rejection of these verses, together with their counterparts scattered throughout the Quran. If he claims that Allah revealed them and reported something untrue about Himself—exalted is He above that—he commits unbelief by declaring Him untruthful. If he says that Allah did not reveal them, he has attributed fabrication against Him to His Messenger ﷺ, and acceptance of what he considers falsehood to all the people of the direction of prayer; he therefore commits unbelief in this respect. We seek refuge in Allah from such dreadful follies among the varieties of error, and we ask Him to grant us adherence to the truth to which He has guided us and which He has adorned in our hearts through His generosity and munificence.

L2422 **An argument against the Mu‘tazilah and the Qadariyyah:**

L2423

[17] **Translator’s note (L2417):** The supplied quotation has ’they will swear’; the standard Quranic wording at 9:95 is ’they will swear by Allah’ with a different Arabic verb form. The supplied form is retained in translation.

[18] **Qur’an references (L2417):** Qur’an 48:15 (Al-Fath); Qur’an 9:95 (At-Tawbah).

[19] **Translator’s note (L2419):** The supplied wording says ’before the One who brings them into being,’ rather than ’before His bringing them into being’; this awkward formulation is preserved.

L2424 His saying: “And if their turning away has weighed heavily upon you, then, if you can seek a tunnel in the earth or a ladder into heaven and bring them a sign—and had Allah willed, He would have gathered them together upon guidance—then do not be among the ignorant (35).”[20]

L2425–2430 This is an argument against the Mu‘tazilites and the Qadarites. They are to be asked: Tell us about someone whose faith the Messenger of Allah ﷺ desired, and whose turning away weighed heavily upon him, concerning whom Allah admonishes him with this admonition and states that his being outside His will with respect to guidance brought him to turning away, whereas, had He willed his guidance, He would have initiated it. This will from Allah—exalted is Allah—which did not accompany him must be one of the following: it preceded his creation, so that He creates him according to what had previously been willed for him; it accompanied his creation, so that he knows nothing else; or it is an awaited assistance without which he has no way to attain guidance. In all three circumstances, is he not necessarily dependent upon it for guidance? How, then, can someone attain guidance whose guidance Allah has not willed? Or how can someone go astray for whose guidance his Lord’s will has already preceded? Is not Allah—majestic is His majesty—victorious, never vanquished; overpowering, never overpowered; and willing, with a will that takes effect, whereas created beings will but are prevented, strive but are barred, and resist but are compelled to do what they do not will? Does He not say—majestic is His majesty—“And to Him has submitted whoever is in the heavens and the earth, willingly and unwillingly”? Were these people to deal fairly with us, they could require no more of us than that we show them that Allah—majestic is His majesty—has called to guidance those whom He has barred from it, and has made punishment obligatory for those upon whom He has decreed sin. Once we have shown them this in a manner presenting no difficulty to understanding, repeatedly recited the Quran in confirmation of it, and related concerning Him what He has related concerning Himself—and He is truthful—we would not be obliged to show them that injustice is absent from His acting thus toward His creatures, since they agree with us that He—majestic is His majesty—is

قوله: (وَإِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنِ اسْتَطَعْتَ أَنْ تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيَهُمْ بِآيَةٍ وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَى فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ (٣٥) .

حجة على المعتزلة والقدرية، فيقال لهم: أخبرونا عن من كان رسول الله، صلى الله عليه وسلم، يحب إيمانه ويكبر عليه إعراضه والله يعظه فيه هذه الموعظة ويخبر أن خروجه عن مشيئته في الهداية أخرجه إلى الإعراض ولو شاء هدايته كان مبتدئا فلا تخلوا هذه المشيئة التي لم تصحبه من الله - جل الله - من أن تكون متقدمة لخلقه فيخلقه على ما سبق له منها، أو مقرونة بخلقة فلا يعرف غيرها، أو معونة منتظرة لا سبيل له إلى الهداية إلا بها. أو ليس على الأحوال الثلاثة مضطرا إليها في الهداية، فكيف يهتدي من لم يشأ الله هدايته، أم كيف يقدر أن يضل من سبقت له مشيئة ربه في هدايته، أليس الله جل جلاله غالبا غير مغلوب قاهرا غير مقهور، ومريدا نافذ الإرادة، والخلق مريدون ممنوعون، ومجتهدون محجوبون، وممتنعون محمولون على ما لا يريدون، أليس يقول جل جلاله: (وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا) ولو أنصفنا القوم لما كان لهم علينا أكثر من أن نريهم أن الله جل جلاله قد دعا إلي الهدى من حجبه عنه، وأوجب العقوبة على من قضى عليه الخطيئة، فإذا أريناهم هذا من حيث لا يشكل على فهم، وتلونا في صحته القرآن مرة بعد أخرى، وأخبرنا عنه بما أخبر عن نفسه وهو صادق. لم يكن علينا أن نريهم زوال الظلم عنه في هذا الفعل بخلقه لاتفاقهم معنا على أنه جل جلاله منزه عن الظلم، وقد تطوعنا عليهم في غير موضع من كتابنا بما يزيل وساوس الشيطان في تصور الظلم لهم فأريناهم أن معرفة كنه عدله بعقول ناقصة غير ممكن وأن القدر حين صار سره لم يجز أن يطلع عليه غيره، وأن العبيد المأمورين ليس لهم أن يقولوا لا نؤمن من فعل ربنا إلا

[20] **Qur’an references (L2424):** Qur’an 6:35 (Al-An’am).

free of injustice. Nevertheless, in more than one place in our book we have voluntarily provided them with what dispels Satan's whisperings that lead them to imagine injustice, showing them that knowing the true essence of His justice by means of deficient intellects is impossible; that, since divine predestination is His secret, no one else may have access to it; and that servants who are under command have no right to say, "We believe concerning our Lord's acts only what our intellects accept." For refusing this is a departure from servitude and an attempt to vie with Him in lordship. What purpose, then, would there be in His saying: "So do not propound likenesses for Allah. Indeed, Allah knows, and you do not know (74)"?[21][22][23]

بما تقبله عقولنا، إذا الامتناع من ذلك خروج من العبودية ومزاحمة في الربوبية، فما الفائدة إذا في قوله: (فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ (٧٤) ،.

L2431–2435 Is not judging Allah's acts toward His creatures by their acts toward one another, and deriving knowledge of His justice from their justice, a matter of propounding likenesses for Him and vying with Him in knowledge that His creatures do not possess? And may this paltry, abased creature, utterly ignorant and overstepping his bounds in investigating what he has been forbidden to scrutinize, say: "In my judgment, it is not just that defecation, urination, weariness, and toil should be made a punishment for Adam ﷺ for his sin, and that, when he repents of it, the punishment should not be lifted from him, but should instead extend throughout his life and to his descendants after him, before their committing sins and afterward, although among them are prophets, righteous people, and children who died before reaching maturity and committing disobedience." Or are we to say that Adam's repentance was not accepted, thereby contradicting the Quran, as is his wont, where He says—majestic and exalted is He—"And Adam disobeyed his Lord and went astray (121). Then his Lord chose him, accepted his repentance, and guided him (122)" and that this is why the punishment remained upon him? Yet he

أوليس اعتبار أفعال الله بخلقه بأفعال بعضهم ببعض، وأخذ معرفة عدله من عدلهم من ضرب الأمثال له، ومزاحمته في العلم الذي لا يعلمه خلقه، وهل يجوز لهذا الخلق الحقير الذليل المتناهي في الجهل العادي طوره فيما نهي عن تفتيشه أن يقول: ليس من العدل عندي أن يجعل الغائط والبول والتعب والنصب عقوبة لآدم صلى الله عليه وسلم على خطيئته، فإذا تاب منها لم ترفع العقوبة عنه، بل يصل بها حياته وولده بعده قبل مواقعة الذنوب وبعدها، وفيهم أنبياء وصالحون وأطفال ماتوا قبل بلوغهم وعصيانهم. أم نقول: إن آدام لم تقبل توبته، فنخالف القرآن كما هو في سجيته،. حيث يقول جل وعلا: (وَعَصَى آدَمُ رَبَّهُ فَغَوَى (١٢١) ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَى (١٢٢) فلذلك بقيت العقوبة - فيه على أنه لا يستطيع أن يقول في ولده شيئا، وإن كان كل ما يقول من هذا النمط كفرا وطغيانا.

[21] **Translator's note (L2427):** The subject and intended force of "would have initiated" are not explicit in the Arabic; the translation takes Allah as the subject and guidance as the implied object.

[22] **Translator's note (L2430):** The transcription reads "if" where the syntax appears to require "for" or "since"; the causal sense is reflected in the translation.

[23] **Qur'an references (L2425):** Qur'an 3:83 (Ali 'Imran); Qur'an 16:74 (An-Nahl).

cannot say anything concerning his descendants, even though everything he says in this vein is unbelief and transgression.[24][25][26]

L2436–2437 How could he do so, when Allah—majestic and exalted is He—says: “And no bearer of a burden shall bear another’s burden”? Would not this, together with what we have previously discussed—the illness of children; slaves and free people; the healthy and the chronically infirm; the disfigurement of forms and their beautification; the creation of males and females, beasts and insects, and similar things—appear to these deficient, stumbling intellects, which encroach upon what is beyond their province, in the form of injustice, if judged according to their natural constitution? Yet it is undoubtedly justice, even though we do not understand it and cannot fathom its depths.[27][28]

L2438–2439 Why, then, is divine predestination alone, among all these things, considered so outrageous? Does it not have a parallel in them? We must believe in them all without attributing injustice to Allah in any of them.

L2440 Emphasis:

L2441

L2442 His saying: “There is no creature moving upon the earth, nor any bird flying with its two wings, but they are communities like you.”[29]

L2443 This refutes anyone who says that there is no emphasis in the Quran. How could it be devoid of emphasis when He says, “flying with its two wings,” although it is known that a bird flies only with its two wings?

[24] **Translator’s note (L2433):** The antecedent of “his” in “as is his wont” is unclear; it apparently refers to the imagined objector.

[25] **Translator’s note (L2435):** The punctuation is disrupted, including a stray dash. The opening continues the hypothetical claim preceding the Quranic quotation.

[26] **Qur’an references (L2431):** Qur’an 20:122 (Taha).

[27] **Translator’s note (L2437):** The transcription reads “jumila,” whose sense here is uncertain. The translation follows the apparent intended construction, “if judged according to,” which would more naturally be expressed by “ḥumila.”

[28] **Qur’an references (L2436):** Qur’an 6:164 (Al-An’am); Qur’an 17:15 (Al-Isra); Qur’an 35:18 (Fatir); Qur’an 39:7 (Az-Zumar).

[29] **Qur’an references (L2442):** Qur’an 6:38 (Al-An’am).

وكيف يستطيع ذلك والله جل وعلا يقول: (وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى) ، أوليس هذا وما تقدم قولنا فيه من مرض الصغار والعبيد والأحرار والأصحاء والزمني وتشويه الصور وتحسينها وخلق الذكر والأنثى والبهائم والحشرات وأشباه ذلك - إذا جمل على فطرة العقول الناقصة العاثرة المزاحمة فيما ليس لها تصور عندها بصورة الجور، وهو لا شك عدل وإن كنا نجهله ولا نبلغ غوره.

فما بال القدر وحده يستعظم من بين هذه الأشياء، أما له أسوة بها، وعلينا الإيمان بجميعها من غير أن ننسب إلى الله ظلما فيها.

تأكيد:.

قوله: (وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ) .

رد على من قال: ليس في القرآن تأكيد، وكيف يخلو من التأكيد إذا قال: (يَطِيرُ بِجَنَاحَيْهِ) وقد علم أن الطائر لا يطير إلا بجناحيه.

His saying: “Then to their Lord they shall be gathered (38)” is evidence that every being possessed of a spirit will be brought to life and gathered, however small its created form, even bugs, mosquitoes, lice, and fleas. This is supported by His saying: “And He is the One who originates creation, then brings it back.”[30]

Thus “creation” is general in scope, encompassing everything.

His saying: “And those who deny Our signs are deaf and mute, in the darknesses. Whomever Allah wills, He leads astray, and whomever He wills, He places upon a straight path (39)” is an argument against the Mu‘tazilites and the Qadarites concerning the creation of acts, since, according to them, making means creating. Either they must retract their assertion that the Quran is created, or they must acknowledge the creation of acts, for we have recited to them passages concerning making in both good and evil: concerning good, this passage; and concerning evil, His preceding saying—majestic and exalted is He—“And We have placed coverings upon their hearts lest they understand it, and heaviness in their ears.”[31]

Moreover, even if they take it to mean becoming, they still cannot escape the refutation of their position concerning it, since those who cause something to become are distinct from those who become. Nor can they escape the divine will concerning misguidance and guidance.

The darknesses provide another argument against them, since they must either be actual darknesses or a figurative expression for coverings that prevent them from beholding the light of those who affirm the truth of Allah’s signs. Whichever of these two it may be, the argument against them is clear.

An Argument against Them:

[30] **Qur’an references (L2445):** Qur’an 30:27 (Ar-Rum).

[31] **Qur’an references (L2451):** Qur’an 6:39 (Al-An’am); Qur’an 6:25 (Al-An’am); Qur’an 17:46 (Al-Isra).

قوله: (ثُمَّ إِلَى رَبِّهِمْ يُحْشَرُونَ (٣٨) دليل على أن كل روحاني يحيا ويحشر وإن صغر خلقه حتى البق والبعوض والقمل والبرغوث، ويؤيد ذلك قوله: (وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ)

فالخلق عام لكل شيء.

قوله: (وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمٌّ وَبُكْمٌ فِي الظُّلُمَاتِ مَنْ يَشَإِ اللَّهُ يُضْلِلْهُ وَمَنْ يَشَأْ يَجْعَلْهُ عَلَى صِرَاطٍ مُسْتَقِيمٍ (٣٩) حجة على المعتزلة والقدرية في خلق الأفعال، إذ الجعل عندهم بمعنى الخلق، فإما أن يرجعوا عن القول بخلق القرآن، وأما أن يقروا بخلق الأفعال، إذ قد تلونا عليهم في الخير والشر جعلاً ففي الخير هذا وفي الشر ما تقدمه من قوله جل وعلا: (وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا)

مع أنهم إذا جعلوه بمعنى الصيرورة أيضا لم يسلموا من كسر قولهم فيها، إذ المصَّيرون خلاف الصائرين، ولا سلموا من المشيئة في الضلالة والهدى.

وعليهم في الظلمات حجة أخرى، إذ ليست تخلو من أن تكون ظلمات بعينها أو كناية عن الأغطية الحاجزة عن النظر إلى ضياء المصدقين بآيات الله، وأيهما كان من هذين فالحجة عليهم واضحة به.

حجة عليهم:

L2458

L2459–2464 His saying: “Why, then, when Our might came upon them, did they not plead humbly? But their hearts hardened, and Satan made what they were doing seem fair to them (43)” is an argument against them, although they imagine it to be in their favor. Those among them who affect subtle cleverness are to be asked: “Tell us about their deed, performed through Satan’s making it seem fair: were they capable of doing it by themselves without his making it seem fair?” If they say, “Yes,” they are to be told: “Then your statement, ‘Evil is from Satan,’ is idle talk with no benefit,” besides what this necessarily entails for them of attributing to Allah the sending down of superfluous verbiage in His Book—majestic and exalted is Allah above that. If they say, “They were not capable of doing it independently, without his making it seem fair,” they are to be asked: “Would Allah’s punishing someone who disobeyed through another’s power be justice, while His punishing someone who disobeyed Him through His decree would be injustice?”[32][33]

L2465–2466 If they say, “He ought not to have accepted his making it seem fair,” they are to be asked: “Was he capable of refusing to accept it?” If they say, “Yes,” they have retracted their position and returned to the issue of Satan’s incitement to evil. If they say, “They were not capable of refusing to accept it from him,” they return to the consequences that necessarily confront them concerning punishment.[34]

L2467 They are also to be asked: “Tell us about this Satan to whom you attribute evil. Must it not be either that Allah—majestic and exalted is He—created him, made evil his inherent disposition, and gave him power over those for whom He had decreed wretchedness, or that He created him free of evil and he then became evil?”

L2468 If they say, “He created him evil and empowered him,” they have acknowl-

قوله: (فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَكِنْ قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ (٤٣) حجة عليهم: وهم يظنون أنها لهم فيقال للمتحذلقين في الدقة منهم: أخبرونا عن عملهم المعمول بتزين الشيطان وكانوا قادرين على فعله بأنفسهم دون تزيينه، فإن قالوا: بلى. قيل: فقولكم والشر من الشيطان إذاً لغو لا فائدة فيه. مع ما يلزمهم من نسبة الله إلى أن ينزل في كتابه حشوا جل الله وتعالى عن ذلك وإن قالوا: لم يقدروا على الانفراد به دون تزيينه. قيل لهم: أفتكون معاقبة الله من عصى بقوة غيره عدل وتكون عقوبته من عصاه بقضائه جورا،

فإن قالوا: كان عليه أن لا يقبل تزيينه، قيل: وهو يقدر على أن لا يقبله، فإن قالوا: بلى، رجعوا عن قولهم وعادوا في إغراء الشيطان من الشر، وإن قالوا: لم يقدروا على ترك القبول منه. رجعوا فيما يلزمهم من باب العقوبة.

ويقال لهم: أخبرونا عن هذا الشيطان الذي تنسبون إليه الشر أيخلو من أن يكون الله - جل وتعالى - خلقه وجعل الشر سجيته، وسلطه على من قضى عليه الشقاوة، أو خلقه نقيا من الشر فتشرر.

فإن قالوا: خلقه شريرا مسلطا، أقروا بكل ما أنكروه، وإن قالوا: خلقه نقيا من الشر فأحدث الشر وتشعر به قيل لهم: أفإحداثه للشر بآلة جعلت فيه أم بغير آلة، فإن قالوا: بغير آلة، جعلوه شريكا مع الله - تعالى الله - يخلق كخلقه مبتدئا بما يريد.

[32] **Translator’s note (L2460):** The question is awkwardly transmitted with “and they were capable”; its interrogative force is indicated by the subsequent answer.

[33] **Qur’an references (L2459):** Qur’an 6:43 (Al-An’am).

[34] **Translator’s note (L2466):** The phrase rendered “returned to the issue of Satan’s incitement to evil” is compressed and awkward in the Arabic; it apparently refers back to the preceding objection concerning Satan’s role.

edged everything they denied. If they say, "He created him free of evil, and he then originated evil and became imbued with it," they are to be asked: "Did he originate evil by means of an instrument placed within him, or without an instrument?" If they say, "Without an instrument," they have made him a partner with Allah—exalted is Allah—creating as He creates, independently originating whatever he wills.[35]

وإن قالوا: بل إحداثه بآلة مجهولة فيه له. قيل لهم: ولولا الآلة ما قدر على إحداثه، فإن قالوا: نعم، ولابد من نعم، قيل لهم: وكيف تنسبون إليه شيئا فعله بآلة مجهولة فيه لا بقدرة وسلطان، ولو قالوا: إن الله - تبارك وتعالى - قضى الخير والشر معا، وجعل أوفر الحظ من الشر للشيطان يغوي به من حقت عليه كلمته بإذن الله: خرج كلامهم صحيحا، وتخلصوا من الدواخيل والتأويلات المستكرهة، لأن السلطان والإرادة والخلق كان يكون مسلما لله والشيطان في البين واسطته يسلطه على من أراد تضليله بعدله، معصوما منه من أراد هدايته بفضله.

L2469–2473 If they say, "Rather, he originated it by means of an instrument within him, unknown to him," they are to be asked: "Without the instrument, would he have been unable to originate it?" If they say, "Yes"—and they must say yes—they are to be asked: "And how do you attribute to him something he did by means of an unknown instrument within him, rather than through power and authority? Had they said, "Allah—blessed and exalted is He—decreed both good and evil, and assigned the greatest share of evil to Satan, with which, by Allah's permission, he leads astray those against whom His word has come due," their statement would have been sound, and they would have freed themselves of hidden flaws and strained interpretations. For authority, will, and creation would then have been conceded to Allah, with Satan serving in between as His intermediary, whom He empowers over those whom He wills, in His justice, to lead astray, while those whom He wills, in His grace, to guide are protected from him.[36][37]

وبعد فلو كان الشيطان متسلطا بغير آلة غير مسلط بقضاء - ومعاذ الله أن يكون كذلك - لكان علمه به قبل خلقه أنه سيتسلط ويغوي، فخلقه على ذلك لا ينجيهم من كسر قولهم، فكيف وهو يقوله في كتابه: (وَاسْتَفْزِزْ مَنِ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَرَجِلِكَ وَشَارِكْهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعِدْهُمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا (٦٤) وقال (وَقَيَّضْنَا لَهُمْ قُرَنَاءَ فَزَيَّنُوا لَهُمْ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنِّ وَالْإِنْسِ إِنَّهُمْ كَانُوا خَاسِرِينَ (٢٥) وما أخذ أخذهما من الآيات.

L2474–2477 Furthermore, if Satan exercised power without an instrument, without being empowered by a decree—and Allah forbid that it should be so—then His knowing, before creating him, that he would exercise power and lead astray, and His creating him accordingly, would not save their position from being refuted. How much more so when He says it in His Book: "And incite whomever you can among them with your voice, and muster against them

[35] **Translator's note (L2468):** The unusual expression "tasha῾ara bihi," rendered "became imbued with it," can suggest taking something as an inner garment or adopting it intimately; the reading is uncertain in this context.

[36] **Translator's note (L2469):** The supplied text explicitly reads "unknown" rather than "placed" or "made." The wording concerning the instrument being "within him, unknown to him" is awkward, and the relation of the final pronoun is uncertain.

[37] **Translator's note (L2471):** As in the preceding segment, the supplied text reads "unknown"; this has not been changed to "placed" or "made."

your cavalry and your infantry, and share with them in wealth and children, and make them promises; yet Satan promises them nothing but delusion." (64) And He said: "And We assigned them companions, who made fair to them what was before them and what was behind them, and the sentence became due against them among communities of jinn and humankind that had passed away before them. Indeed, they were losers." (25) And other verses that follow the same course as these two.[38]

آقيستراب بعد هذه البراهين بأن الله مالك الخليقة وخالق آلاتهم وأفعالهم وأنهم ممنوعون من خير لم ييسره، متسارعون إلى ما قدره وقضاه والشيطان نقمة مخلوقة لأعداء الله، معصوم منه أولياؤه، لا يصل إليهم من شره إلا وساوسه من بعيد حتى يأتي محتوم قضائه فيزلهم بإذنه نعوذ بالله من غضبه.

L2478–2480 Can there be doubt, after these demonstrations, that Allah is the Master of creation and the Creator of their faculties and their actions, and that they are withheld from any good He has not made easy, hastening toward what He has determined and decreed, and that Satan is a scourge created for Allah's enemies, while His friends are protected from him? None of his evil reaches them except his whisperings from afar, until His inevitable decree arrives, whereupon he causes them to slip by His permission. We seek refuge in Allah from His wrath.[39]

L2481

L2482–2484 His words: "And We bestowed upon him Isaac and Jacob; each We guided, and Noah We guided before," through His words: "That is Allah's guidance, by which He guides whomever He wills of His servants," are also an argument against them.[40]

قوله: (وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا مِنْ قَبْلُ) إلى قوله: (ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ) حجة عليهم أيضا.

L2485

L2486–2490 His words: "And had they associated partners with Him, what they used to do would have come to nothing for them." (88) And His words in Sūrat al-Zumar: "And it has indeed been revealed to you and to those before you: 'If you associate partners with Him, your work will surely come to nothing, and you will surely be among the losers.'" (65) These two verses are adduced as evidence by someone who maintains that when an apostate renounces his apostasy and returns to Islam, he must repeat every obligatory act he pre-

قوله: (وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ (٨٨) وقوله في سورة الزمر: (وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ (٦٥) يحتج بهما، من يزعم أن المرتد إذا رجع عن ردته إلى الإسلام وجب عليه إعادة كل عمل عمله من فرائضه مثل الصلاة والصوم والحج وأشباهها، من أجل أن الشرك أحبطها، وليس هو عندي كذلك، لأن هاتين الآيتين مجملتان، والتي في سورة البقرة مفسرة، قال الله تبارك وتعالى: (وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ

[38] **Qur'an references (L2474):** Qur'an 17:64 (Al-Isra); Qur'an 41:25 (Fussilat).

[39] **Translator's note (L2478):** The opening word is corrupt; "Can there be doubt" represents its probable sense in context.

[40] **Qur'an references (L2482):** Qur'an 6:84 (Al-An'am); Qur'an 6:88 (Al-An'am).

viously performed, such as prayer, fasting, pilgrimage, and the like, because associating partners with Allah has nullified them. In my view, this is not so, because these two verses are unelaborated, whereas the verse in Sūrat al-Baqarah provides the explanation. Allah, blessed and exalted, said: "And whoever among you turns back from his religion and dies while an unbeliever—those are the ones whose works have come to nothing in this world and the Hereafter, and those are the inhabitants of the Fire; therein they will abide forever." (217) He thus declared that apostasy nullifies the work of someone who dies in that state. As for someone who repents and returns to Islam, his work remains as it was; he is obliged only to make up what he omitted during the days of his unbelief. We have discussed this, together with its supporting arguments, in the Book of Prayer.[41]

كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (٢١٧) فأخبر أن الردة تحبط عمل من مات عليها، فأما من تاب وراجع الإسلام، فعمله باق على حاله، إنما يلزمه إعادة ما تركه في أيام كفره، وقد ذكرناه بحججه في كتاب الصلاة.

On Following an Example:

في الاقتداء:

His words: "Those are the ones whom Allah guided, so follow their guidance," make it obligatory to follow the example of those people of goodness whom one knows with full certainty to be steadfast upon the truth. This applies only to the prophets. As for those below them, even though they are not devoid of truth and nothing else is presumed of them, following their example is not obligatory.[42]

قوله: (أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهُدَاهُمُ اقْتَدِهْ) يوجب الاقتداء بأهل الخير ممن يحيط العلم أنهم مقيمون على الحق، ولا يكون ذلك إلا للأنبياء، فأما من دونهم وإن كانوا لا يعرون من الحق ولا يظن بهم سواه، فالاقتداء بهم غير واجب.

Some people also find in this evidence that we and the communities that preceded us stand on equal terms with respect to religious laws. It is related from Ibn ʿAbbās that he said: "I entered upon the Prophet ﷺ while he was reciting Sūrat Ṣād, and he prostrated during it."

وفيه أيضا: دليل عند قوم على أنا ومن تقدمنا في الأمم في الشرائع سيان، وروي عن ابن عباس: أنه قال: دخلت على، النبي، صلى الله عليه وسلم، وهو يقرأ سورة (ص) فسجد فيها.

Allah had recounted to him the prophets, among them David ﷺ, and said: "Those are the ones whom Allah guided, so follow their guidance." It thus admits the interpretation he adopted, and it also admits that this following of their example concerns the ordinances of divine oneness rather than the

وقد قص الله عليه الأنبياء وفيهم داوود - صلى الله عليه وسلم - قال: (أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهُدَاهُمُ اقْتَدِهْ) ، فهو يحتمل ما ذهب إليه، ويحتمل أن تكون هذه القدوة في شرائع التوحيد لا في شرائع الإسلام، إذ الشرائع - لا محالة مختلفة - ألا تراه

[41] **Qur'an references (L2486):** Qur'an 6:88 (Al-An'am); Qur'an 39:65 (Az-Zumar); Qur'an 2:217 (Al-Baqarah).

[42] **Qur'an references (L2493):** Qur'an 6:90 (Al-An'am).

ordinances of Islam, since religious laws necessarily differ. Do you not see that He says: “For each of you We have appointed a law and a way”? And the Prophet ﷺ brought release from the restrictions of the Sabbath and permission to take spoils of war.[43]

يقول: (لِكُلٍّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا) وجاء النبي - صلى الله عليه وسلم - بإطلاق السبت وإحلال الغنائم.

[43]**Qur’an references (L2497):** Qur’an 6:90 (Al-An’am); Qur’an 5:48 (Al-Ma’idah).

وتفرقة الذبائح والأكل منها، والصلاة في كل موضع ترهق وأشباه ذلك فمن تأول القول الأول جعل هذه الأشياء وما ضاهاها مخصوصة بالتغيير، وسعى بيننا وبينهم في سائرها، وهذا مكتوب بشرحه في كتاب شرح النصوص.

حجة على المعتزلة والقدرية:

قوله: (اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ لَا إِلَهَ إِلَّا هُوَ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ (١٠٦) وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا) حجة على المعتزلة والقدرية، إذ ليس يخلو خلقهم من أحد ثلاثة أشياء: إما أن يكونوا خلقوا ليؤمنوا أو يكفروا أو لا يؤمنوا ولا يكفروا.

فلما وجدنا نفسا واحدة مؤمنة أو كافرة علمنا أن لا قسم لها في الثالثة، بلا ارتياب، فإن كانت المخلوقة للإيمان كافرة، أو المخلوقة للكفر مؤمنة - فهي لا محالة لربها قاهرة، بأن تكون أنفذ أمراً في نفسها من أمر خالقها وهذا كفر غير ملتبس.

فإن قيل: لم يخلقها لواحدة من الثلاثة، ولكنه خلقها لأن تكون إن شاءت مؤمنة، وإن شاءت كافرة لقوله: (فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيَكْفُرْ) . قيل: أفليست بهذه المشيئة التي تؤمن بها أو تكفر أداة تستعمله في الكفر فتكفر بقوتها، كما تستعمله في الإيمان سواء، ولولاها ما قدرت على واحد منهما، فإن قال هذا القائل: نعم - ولابد من نعم - قيل له: أراك قد برأت الكافر من كفره، وأزلت عنه الحول والقوة في الوصول إلى الكفر إلا بتلك الإرادة التي لا يقدر على الكفر إلا بها، وتلك الأداة - لا محالة - من صنع الخالق فيه.

L2500–2503 And the distribution of slaughtered animals and eating from them, and performing prayer wherever it becomes due, and similar matters. Whoever adopts the first interpretation regards these things and their like as specifically excepted through alteration, and sought, between us and them, with respect to the rest. This is set down with its explanation in the Book of the Explanation of Texts.[1][2]

L2504 ## An Argument against the Muʿtazilites and the Qadarites:

L2505

L2506–2508 His words: “Follow what has been revealed to you from your Lord; there is no god but Him, and turn away from those who associate partners with Him. (106) And had Allah willed, they would not have associated partners with Him,” are an argument against the Muʿtazilites and the Qadarites, since their creation must fall under one of three possibilities: Either they were created to believe, or to disbelieve, or neither to believe nor to disbelieve.[3]

L2509–2510 When, then, we find a single soul believing or disbelieving, we know that it has no share in the third possibility, without any doubt. If the soul created for faith is unbelieving, or the soul created for unbelief is believing, then it necessarily overpowers its Lord, in that its command concerning itself takes greater effect than the command of its Creator. This is unmistakable unbelief.

L2511–2514 If it is said: “He did not create it for any one of the three, but created it to be believing if it wills, and unbelieving if it wills, because He says: ‘So whoever wills, let him believe, and whoever wills, let him disbelieve,’” the reply is: “Is not this will, by which it believes or disbelieves, an instrument that it employs in unbelief, so that it disbelieves through its power, just as it

[1] **Translator’s note (L2501):** “The distribution of slaughtered animals” closely follows an unusual expression whose precise intended practice is unclear. “Wherever it becomes due” interprets the elliptical wording about prayer overtaking one.

[2] **Translator’s note (L2503):** The wording translated “and sought, between us and them” is syntactically incomplete. A corruption of a verb meaning “treated us and them equally” is likely, but the supplied text has not been silently replaced.

[3] **Qur’an references (L2506):** Qur’an 6:106 (Al-An’am); Qur’an 6:107 (Al-An’am).

employs it equally in faith, and without which it would be capable of neither?" If this speaker says, "Yes"—and he must say yes—he is told: "I see that you have absolved the unbeliever of his unbelief, and denied him any ability or power to arrive at unbelief except through that volition without which he cannot disbelieve. That instrument is necessarily the Creator's handiwork within him."[45]

فإن قال: لا أقول خلقت المشيئة فيه مختارة، بل أقول: إنها خلقت فيه لأن يؤمن فكفر. واحتج بقول الله تبارك وتعالى: (وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ (٥٦) فقد أخبر نصا أنه خلقهم لعبادته جميعا فعبد بعضهم غيره قيل: هذه آية فيها - لا محالة - خصوص، ألا ترى الأطفال والمجانين قد شملهم اسم الخلق، ولم يشملهم اسم العبادة لعجزهم عنها، وهذا مثل ما ذكرنا في سورة البقرة (وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ) فهو واقع على بعضهم دون بعض، ولو كان واقعا على الجميع أيضا لما كان راداً لقوله: (وَلَوْ أَنَّنَا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَى وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ) ولا لقوله: (وَلَوْ شَاءَ رَبُّكَ لَآمَنَ مَنْ فِي الْأَرْضِ كُلُّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ (٩٩) وأشباهها من القرآن. ولكان وجهه وما خلقت الجن والإنس إلا ليعبدوا بمشيئتي.

L2515–2521 If he says: "I do not say that will was created within him as freely choosing; rather, I say that it was created within him so that he might believe, but he disbelieved," and adduces the words of Allah, blessed and exalted: "And I created jinn and humankind only that they might worship Me." (56) "He has thus explicitly declared that He created them all to worship Him, yet some of them worshipped another," the reply is: "This is a verse whose scope is necessarily specific. Do you not see that children and the insane are included under the designation of creation, but are not included under the designation of worship because they are incapable of it? This is like what we discussed in Sūrat al-Baqarah: 'And when it is said to them: "Believe as the people have believed."'" It thus applies to some of them rather than others. Even if it applied to all of them, it would not contradict His words: "And even if We sent down the angels to them, and the dead spoke to them, and We gathered everything before them face to face, they would not believe unless Allah willed," nor His words: "And had your Lord willed, everyone on earth would have believed, all of them together. Will you then compel people until they become believers?" (99) and similar passages in the Quran. Its interpretation would then be: "And I created jinn and humankind only that they might worship by My will."[67]

أيجوز أن يؤخذ ببعض القرآن دون بعض إذا لم يكن الوجوب عن العمل به منسوخا، أم أيهما أولى أن يكون حقا في النظر والمعقول - الذي لا يجوز عندهم خلافه - أن تكون مشيئة العباد تبعا لمشيئة الله أم مشيئته تبعا لمشيئتهم، هذا ما لا يشكل على منصف يستشعر الحق ويضرب عن العصبية واللجاج.

L2522–2523 Is it permissible to accept some of the Quran to the exclusion of other parts,

[4]**Translator's note (L2512):** The Arabic construction introducing "this will" is awkward, and the pronouns referring back to "instrument" vary in grammatical gender. The translation follows the apparent argument.

[5]**Qur'an references (L2511):** Qur'an 18:29 (Al-Kahf).

[6]**Translator's note (L2515):** "As freely choosing" renders a grammatically feminine participle modifying "will"; its precise intended force is uncertain.

[7]**Qur'an references (L2515):** Qur'an 51:56 (Adh-Dhariyat); Qur'an 2:13 (Al-Baqarah); Qur'an 6:111 (Al-An'am); Qur'an 10:99 (Yunus).

when the obligation to act upon it has not been abrogated? Or which is more deserving of being true according to reflection and rational understanding—which, in their view, may not be contradicted—that the will of the servants should follow Allah's will, or that His will should follow theirs? This presents no difficulty to a fair-minded person who takes truth to heart and turns away from partisanship and obstinacy.[8]

L2524 An Argument against Them:[9]

L2525

L2526–2528 His words: "And do not revile those whom they invoke apart from Allah, lest they revile Allah in hostility, without knowledge. Thus have We made each community's deeds fair to them. Then to their Lord is their return, and He will inform them of what they used to do." (108) This is an argument against them that cuts off every doubt, since He, blessed and exalted, has joined together, in a single statement, His making their deeds fair to them and His informing them of those deeds in the Hereafter. How, after this, can anyone who judges himself fairly doubt that He is just in both cases alike? He then reinforced this afterward with His words: "And they swore by Allah their most solemn oaths that, if a sign came to them, they would surely believe in it."[10]

L2529–2532 And in the continuation of the passage: "And We turn their hearts and their eyes, just as they did not believe in it the first time, and We leave them wandering blindly in their transgression." (110) Then His words following all of that: "And even if We sent down the angels to them, and the dead spoke to them, and We gathered everything before them face to face, they would not believe unless Allah willed; but most of them are ignorant." (111) And does not His making—glorious and exalted is He—the person who swore by Him that he would believe upon a single sign—while he cannot believe,

[8]**Translator's note (L2522):** The Arabic phrase concerning the obligation to act is grammatically awkward; its apparent intended sense is rendered.

[9]**Translator's note (L2524):** The first word appears to be a typographical corruption of "argument."

[10]**Qur'an references (L2526):** Qur'an 6:108 (Al-An'am); Qur'an 6:109 (Al-An'am).

بجة عليهم:

قوله: (وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلَى رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ (١٠٨) حجة عليهم قاطعة لكل شبهة؛ إذ قد جمع تبارك وتعالى بين تزيين العمل لهم، وإنبائهم به في الآخرة في آن واحد. فكيف يرتاب من أنصف من نفسه بعد هذا أنه عدل في الحالتين معا، ثم أكده بعد ذلك بقوله: وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَتْهُمْ آيَةٌ لَيُؤْمِنُنَّ بِهَا)

وفي سياق المعنى: (وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ (١١٠) ثم قوله على إثر ذلك كله: (وَلَوْ أَنَّنَا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَى وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ وَلَكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ (١١١) أو ليس بجعله - جل وعلا - من أقسم به أن يؤمن بآية واحدة - وهو لا يقدر مع كل هذه الآيات على الإيمان إلا بمشيئته - دليل على من ارتاب بعد ما تبين من هذا البيان الذي لا يشكل على إنسان أكثر جهلا وأشد مكابرة.

despite all these signs, except by His will—provide evidence against anyone who doubts after what has become clear through this explanation, which presents no difficulty to any human being, as being more ignorant and more stubborn in denial?[11][12]

L2533 Even if the only argument against them were their own selves, in that they are driven to persist in an error that is so plainly apparent, and do not abandon it but argue for it with the fiercest argumentation, and attribute what opposes it to the most exemplary absurdity, that would suffice.[13]

L2534–2536 Is that anything but abandonment by Allah, coming between them and discernment, barring them from taking heed? Do you suppose that, through our explanations to them, they are more fortunate than someone who cannot believe even when angels are sent down to him and the dead speak to him, because his Lord's will has not accompanied him? No, by the life of Allah, they are incapable of that. Rather, they are in the same position as those mentioned in the verse. We seek refuge in Allah from error.

L2537 An Argument:

L2538

L2539–2542 And His saying, exalted is He: "And thus We have appointed for every prophet an enemy—devils from humankind and jinn—some inspiring others with embellished speech as a deception. Had your Lord willed, they would not have done it; so leave them and what they fabricate" (112), is an argument against them in several respects. The first is: what necessarily follows for them concerning the appointing, whether it means creation or causing

ولو لم يكن من الحجة عليهم إلا أنفسهم حيث يلجئون في الإصرار على خطأ يضح هذا الوضوح ولا يتركونه بل يجادلون عليه أشد جدال وينسبون ما خالفه إلى أمثل محال لكفى.

وهل ذلك إلا من خذلان حائل بينهم وبين التبصر، حاجز بينهم وبين التذكر، أفتراهم بإيضاحنا لهم أسعد ممن لا يقدر على الإيمان مع تنزيل الملائكة عليه، وكلام الموتى إياه، إذ لم تصحبه مشيئة ربه، لا لعمر الله، ما يقدرون على ذلك، بل هم أسوة المذكورين في الآية نعوذ بالله من الضلالة.

حجة:

وقوله تعالى: (وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ (١١٢) حجة عليهم من جهات أحدها: ما يلزمهم في الجعل، خلقا كان أو صيرورة، وذلك أنهم ينفون عنه - جل وعلا - كل ما تصور في عقولهم بخلاف العدل.

[11] **Translator's note (L2532):** The sentence, begun in the preceding segment, is syntactically disordered. The final comparatives, "more ignorant" and "more stubborn in denial," lack a clear grammatical attachment; the translation preserves their apparent polemical application to the doubter.

[12] **Qur'an references (L2529):** Qur'an 6:110 (Al-An'am); Qur'an 6:111 (Al-An'am).

[13] **Translator's note (L2533):** Several readings are problematic: the verb rendered "are driven" is ambiguously written; the verb rendered "is plainly apparent" appears defective; and "the most exemplary absurdity" follows an anomalous phrase whose intended wording is uncertain.

something to become something else. For they deny of Him —majestic and exalted is He—everything conceived in their minds as contrary to justice.[14]

L2543–2546 They are therefore asked: By what did the prophets, obedient to their Lord, deserve that He should create or appoint enemies for them whose harm reaches them, or whose incitements cause their hearts pain? And the enemy who arises is different from the unknown one, since the one who arises exercises power, whereas the unknown one is given power.[15][16]

L2547–2548 The second is what necessarily follows for them from their denial that a single name can apply to two different things except after their attributes have become identical.

L2549 Allah, exalted is He, has called humans devils just as He has called jinn by that name, although their attributes differ, with no doubt about that.

L2550 The Arabs call snakes devils, although they are different from jinn and humans.

L2551–2552 The exegetes have asserted that Allah's saying, blessed and exalted is He, "Its fruit clusters are as though they were the heads of devils" (65), means the heads of snakes.[17]

L2553–2556 The same argument applies against them concerning inspiration: inspiration from Allah is inspiration conveying truth, whereas from them it is inspiration concerning falsehood. And she also said: "Indeed, the devils inspire their allies to dispute with you." Can the devil, then, be a creator by virtue of his inspiration, just as they assert that Allah—majestic is His majesty—if He possesses hearing, sight, and an intrinsic form, is created, because a created

فيقال لهم: بما استوجب الأنبياء المطيعون لربهم أن يخلق أو يصير لهم أعداء يلحقهم أذاهم أوتألم من نزعاته قلوبهم، والعدو الناشئ خلاف المجهول، إذ الناشئ متسلط والمجهول مسلط.

والثانية: ما يلزمهم في إنكار وقوع اسم واحد على شيئين مختلفين إلا بعد استواء صفاتهم.

وقد سمى الله تعالى الإنس بالشياطين كما سمى الجن به، وصفاتهم مختلفة لا شك فيها.

والعرب تسمي الحيات شياطين وهي خلاف الجن والإنس.

وزعم المفسرون: أن قول الله تبارك وتعالى: (طَلْعُهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ (٦٥) مراد به رءوس الحيات.

وعليهم في الوحي مثلها، إذ الوحي من الله وحي بالحق، ومنهم وحي في الباطل، وقالت أيضا: (وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَى أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ) أفيجوز أن يكون الشيطان بوحيه خالقا، كما يزعمون أن الله جل جلاله إن كان له سمع وبصر وصورة ذاتية فهو مخلوق، لمشاركة المخلوق إياه في هذه الأشياء. والعجب لهم حيث يزعمون أنهم نسيج الفلسفة وعروق الدقة، ثم يذهب عليهم هذا الجلي الواضح أفلا يعلمون أن الشيطان لما كان له وحي وإن كان في الباطل، فجاز أن يسمى به موحدا: وإن لم يكن خالقا، جاز أن يكون لله سمع وبصر فيسمى به سميعا بصيرا ولا يكون مخلوقا، كما كان له وحي يوحيه إلى أنبيائه في الحق تشاركه في اسم الوحي شياطين هو خلقهم وهو خالق وإن أوحى.

[14] **Qur'an references (L2539):** Qur'an 6:112 (Al-An'am).

[15] **Translator's note (L2544):** The Arabic shifts from plural enemies and their harm to a singular possessive in "his incitements." The translation uses idiomatic English while retaining the reference to the enemy.

[16] **Translator's note (L2546):** The supplied الناشئ, "the one who arises," and المجهول, "the unknown one," make the contrast obscure. In this discussion, المجعول, "the appointed one," would be contextually plausible in place of المجهول, but that is not the supplied reading. The unvocalized مسلط is understood here as passive, "given power," in contrast to متسلط, "exercising power."

[17] **Qur'an references (L2551):** Qur'an 37:65 (As-Saffat).

being shares these things with Him? How astonishing they are: they claim to be the very fabric of philosophy and the roots of subtle precision, yet this plain and obvious point escapes them! Do they not know that, since the devil possesses inspiration, even though it concerns falsehood, and may therefore be called a monotheist on its account, although he is not a creator, Allah may possess hearing and sight and thus be called All-Hearing and All-Seeing without being created? Just so, He possesses inspiration which He imparts to His prophets concerning truth, while devils whom He Himself created share with Him the designation "inspiration"; and He is a creator even though He inspires.[18][19][20]

والشياطين مخلوقون وإن أوحوا، ومباينة سمعه وبصره لأسماع الخلق وأبصارهم كمباينة وحيه لوحيهم، بأن وحيه حق ووعيهم باطل، ووحيهم مضمحل ذاهب، ووحيه باق، وكذا سمعه وبصره باقيان غير مأوفين وتغير معيبين، وأسماع الخلق وأبصارهم معيبة مأفونه بالصمم والعور والفناء، وهي مع ذلك مصنوعة، وسمعه وبصره غير مصنوعة، فلم يكن مستنكرا أن يتفقا بالاسم كما اتفق الوحيان بالاسم، وكما اتفق الجني والإنسي والحية في الشيطنة بالاسم، وكل غير صاحبه، لا يوجب أن يكون الجني باسم الشيطنة إنسيا، ولا الإنسي جنيا ولا الحية واحدا منهما، وغير منكر ولا محال أن يشترك كل فيها، والأشخاص مختلفة غير متفقة في الصورة والتركيب والأفعال.

L2557–2559 The devils are created even though they inspire. The difference between His hearing and sight and the hearing and sight of created beings is like the difference between His inspiration and theirs: His inspiration is truth, whereas their awareness is falsehood; their inspiration dwindles and passes away, whereas His inspiration endures. Likewise, His hearing and sight endure, unaffected by impairment and by change defective, whereas the hearing and sight of created beings are defective, impaired by deafness, loss of sight in one eye, and extinction. Moreover, they are made, whereas His hearing and sight are not made. It is therefore not objectionable that they should share a name, just as the two kinds of inspiration share a name, and just as a jinni, a human, and a snake share the name of devilhood, although each differs from the other. The designation of devilhood does not entail that the jinni is human, that the human is a jinni, or that the snake is either of them. Nor

[18] **Translator's note (L2555):** The supplied وقالت is feminine singular, literally "and she said," with no evident feminine antecedent. In context, وقال, "and He said," would be expected before the Qur'anic quotation; the supplied reading has been retained.

[19] **Translator's note (L2556):** The supplied موحدا means "a monotheist," which disrupts the argument. The context appears to require موحيا, "one who inspires," but the supplied wording has been translated rather than silently corrected. "An intrinsic form" renders صورة ذاتية, a formulation the author attributes here to his opponents' conditional argument.

[20] **Qur'an references (L2553):** Qur'an 6:121 (Al-An'am).

is it objectionable or impossible that all should share it, while the individual beings differ and are not alike in form, composition, or actions.[21][22]

L2560–2561 The third is that the act of embellished inspiration would not occur if He so willed, as expressed in His saying, “Had your Lord willed, they would not have done it.” Its explanation has already appeared in connection with His saying, “Had Allah willed, they would not have associated partners with Him,” which makes repeating it here unnecessary.[23]

L2562 Ellipsis; uncritical adherence:[24]

L2563

L2564 His saying: “Shall I seek an arbiter other than Allah?”[25]

L2565–2567 contains—and Allah knows best—an implicit “Say,” and it is a clear argument for abandoning uncritical adherence, since we know that the arbiter can be none other than Him, and that none besides Him is to be sought. Likewise, He said, “That was Our argument, which We gave Abraham against his people,” thus ascribing it to Himself. Accordingly, anyone who advances an argument without tracing it back to Him has an argument that is not to be accepted from him, and whoever rejects it incurs no blame for doing so.[26]

L2568 Reports from the people of knowledge, even if you take them into con-

والثالثة: عدم فعل الوحي المزخرف لو شاء بقوله: (وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ) وقد مضى شرحه في قوله: (وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا) فأغنى عن إعادته هاهنا.

إضمار تقليد:

قوله: (أَفَغَيْرَ اللَّهِ أَبْتَغِي حَكَمًا)

فيه - والله أعلم - ضمير “قل ” وهو حجة في ترك التقليد واضحة، إذ قد علمنا أن الحكم لا يكون غيره، ولا يبتغي سواه وكذا قال: (وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَى قَوْمِهِ) ، فأضافها إلى نفسه، فكل من احتج بحجة لم يعدها إليه فهي غير مقبولة منه، ولا على رادها حرج في الرد.

والحكايات عن أهل العلم وإن اعتبرتها وطابت بها النفوس، فهي غير موجبة حكما إلا أنه لا يجوز الإزراء بهم ونسبة الخطأ إليهم ليوضع بذلك منهم، لأنهم - إن شاء الله - مجتهدون فيما قالوه ومأجورون على ما قصدوه من حجة الله، واتباع حكمه المنزل في كتابه. ولكنهم لما جاز عليهم الإصابة وضدها لم يجز أن يبتغي حكما غير الله، وكان المتبع حكم رسوله، وإجماع أهل دينه متبعا حكمه غير خارج منه لفرضه طاعة رسوله واتباع حكمه وإيعاده على مشاقة الجماعة والشذوذ عنهم.

[21] **Translator’s note (L2557):** The supplied ووعيهم means “and their awareness,” although ووحيهم, “and their inspiration,” would fit the repeated comparison. The supplied reading is retained. The phrase وتغير معيبين is syntactically corrupt or defective. The translation preserves its apparent elements, “change” and “defective.” It may represent a corruption of وغير معيبين, “and free of defect,” but that is not the supplied wording.

[22] **Translator’s note (L2559):** The supplied مأفونه is irregular in this context; the translation takes it in the sense of being impaired or afflicted, as indicated by the ensuing deafness, loss of sight, and extinction.

[23] **Qur’an references (L2560):** Qur’an 6:112 (Al-An’am); Qur’an 6:107 (Al-An’am).

[24] **Translator’s note (L2562):** This terse heading reads literally “Ellipsis of uncritical adherence” or “implying uncritical adherence.” Its relationship is unclear as supplied. The following discussion addresses both an implicit “Say” and the rejection of uncritical adherence, so the two terms are presented as heading topics.

[25] **Qur’an references (L2564):** Qur’an 6:114 (Al-An’am).

[26] **Qur’an references (L2565):** Qur’an 6:83 (Al-An’am).

sideration and souls find comfort in them, do not establish a binding ruling. Nevertheless, it is impermissible to disparage them or attribute error to them for the purpose of lowering their standing, for they—Allah willing—exercise independent judgment in what they say and are rewarded for their intention to seek Allah's argument and follow His ruling revealed in His Book. Yet, since they may be correct or the opposite, it is impermissible to seek an arbiter other than Allah. One who follows the ruling of His Messenger and the consensus of the people of His religion is following His ruling and does not depart from it, because He has made obedience to His Messenger and adherence to his ruling obligatory, and has threatened punishment for opposing the community and separating oneself from them.

وكلاهما مصونان عن الخطأ وجديران بإضافة الحق والتفرد والنفر ليسوا كذلك.

L2569 Both are protected from error and deserve to have truth ascribed to them; an individual acting alone and a small group are not so.[27]

L2570–2571 Muhammed ibn Ali said: The innovators' excess in the ugliness of their doctrines forces us to mention things concerning which Allah has spared the believer any need to have Qur'anic passages recited to him to confirm them, through the faith He has adorned in his heart and made beloved to him, and through His generosity in removing from him the darkness of doubt.

قال محمد بن علي: ويضطرنا إفراط المبتدعة في قبح مقالاتهم إلى ذكر أشياء قد أغنى الله المؤمن بما زينه في قلبه، وحببه إليه من الإيمان وأزال عنه ظلمة الريب بجوده عن أن يتلى عليه فيه قرآن يؤيده.

L2572 I hope that Allah—mighty and exalted is He—will excuse us, for He knows our purpose in this book and our hope that through it Allah will turn someone astray back from what his soul has taken to heart and his enemy has made attractive to him, with a treacherous man reputed to be a master in his discipline assisting his enemy against him in this. Among these matters is the scriptural recitation we have already cited to confirm His knowledge—majestic and exalted is He—of things before their existence, to refute the statement of one who claims that He does not know, and to make clear the

وأرجو أن يعذر الله - عز وعلا - فقد عرف مقصدنا بهذا الكتاب وطمعنا في أن يرد الله به ضالا عما استشعرته نفسه وزينه له عدوه ومعه عليه به خائن منسوب إلى الأستاذية في فنه، فمنه ما قدمنا ذكره من التلاوة في تصديق علمه - جل وعلا - بالأشياء قبل كونها، وإبطال قول من زعم أنه لا يعلم، وإيضاح وجوه كفره في مقالته، ومنه ما أنا ذاكره في هذا الفصل إن شاء الله.

[27] **Translator's note (L2569):** "Both" refers to the Messenger's ruling and the community's consensus. The supplied التفرد, literally "acting alone" or "individual independence," is abstract but is paired with النفر, "a small group," and the plural "are not"; the translation makes the personal reference explicit.

respects in which his statement constitutes unbelief. Among them too is what I am about to mention in this section, Allah willing.[28]

L2573–2576 It is His saying: "The word of your Lord has been fulfilled in truth and justice; none can alter His words," so He mentioned the fulfillment of His word in justice and truth with respect to both. Included under it are His punishment of someone against whom He has decreed that by which he deserved it, His calling to guidance someone whom He has barred from it, and His revealing this to us in His Book, which gathers His words that have been fulfilled in truth and justice. How, then, may anyone deny justice to the One who brings all this together upon a servant, when He has revealed both together in His Book and declared that He is truthful in revealing it and just in that whereby His words have been fulfilled? Is not someone who, despite believing in Him, makes it necessary to establish his Creator's truthfulness and justice toward him—even if he also escapes unbelief—extreme in estrangement? Yet he gives the impression that this is part of declaring Him free of injustice. He could legitimately demand this only if He had not revealed both together in His Book, and he then saw a forgetful person attributing to Him what does not befit His attributes.[29][30][31]

L2577 As for someone who wishes to make his ignorance of the full reality of His justice a means of denying the Qur'an, setting parts of it against others, and interpreting what he has not denied according to his own desire, he has

وهو قوله: (وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِه) ، فذكر تمام كلمته بالعدل والصدق فيهما ويدخل تحتها عذاب من قضي عليه ما استوجبه به ودعاؤه إلى الهداية من حجبه عنها، وإنزاله في كتابه علينا وهو مجمع كلماته التي تمت بالصدق والعدل، فكيف يجوز لأحد أن ينفي العدل عن جامع ذلك على عبد، وقد أنزلهما معا في كتابه وأخبر أنه صادق في تنزيله، عدل فيما تمت كلماته به أو ليس المحوج إلى إثبات صدق خالقه وعدله عليه مع الإيمان به - لو سلم أيضا من الكفر - يكون متناهيا في الجفوة، وهو مع ذلك يوهم أن ذلك من تنزيهه عن الجور، وإنما كان يجوز أن يطالب بهذا لو لم ينزلهما معا في كتابه ثم رأى ناسيا ينسب إليه ما لا يليق بصفاته.

فأما من يريد أن يجعل جهله بكنه معرفة عدله ذريعة إلى جحود القرآن وضرب بعضه ببعض، وتأول ما لم يجحده على شهوته فهو إلى الرجوع عن نحلته أحوج منه إلى المطالبة بتثبيت ما هو ثابت بحمد الله ونعمته.

[28] **Translator's note (L2572):** The sequence ومعه عليه به خائن has compressed and potentially ambiguous pronoun references. The translation understands the reputed master as assisting the enemy against the person led astray.

[29] **Translator's note (L2574):** The dual reference in فيهما, "with respect to both," is not explicit. It appears to anticipate the punishment and the call to guidance discussed immediately afterward. The wording عذاب من قضي عليه ما استوجبه به is compressed. The translation understands the decree as encompassing what occasions the person's deserving punishment; the precise syntactic relationship remains uncertain.

[30] **Translator's note (L2576):** The supplied ناسيا means "a forgetful person" or "someone forgetting." Its relevance is uncertain; ناسا, "people," is a possible intended reading, but has not been substituted.

[31] **Qur'an references (L2573):** Qur'an 6:115 (Al-An'am).

greater need to abandon his doctrine than to demand confirmation of what is already established, by Allah's praise and favor.

L2578–2579 We have already shown him parallels to what he denies which he cannot repudiate, such that, if he examined them perceptively and reflected on them, seeking an argument for himself concerning other parallels to what he denies would occupy him and keep him from demanding of us a single one, when the Qur'an is full of our arguments concerning it.[32]

وقد أريناه من نظير ما أنكره ولا يقدر على جحوده ما لو تبصره ونظر فيه لشغله طلب الحجة لنفسه في غيره من نظير ما أنكره - عن مطالبتنا بواحد القرآن مملو حججنا فيه.

L2580–2582 Among the things by which he supposed he had answered those parallels was his statement—in the section where we argued against him from the beasts created in the wilderness without provisions prepared for them or dwellings built to protect them from heat or cold, from the permission granted to unbelievers and sinners among Adam's descendants to hunt them, and from their being left free to ride them and drive them harshly along, to burden them with heavy loads, and to slaughter them for food—"The difference between them and Adam's descendants is that they are not addressed by divine commands, whereas Adam's descendants are addressed."

وكان في بعض ما قدر أنه قد انفصل من تلك النظائر أن قال: في فصل احتجاجنا عليه بالبهائم المخلوقة في الفلوات بلا أقوات معدة ولا مساكن مبنية تقي من حر أو برد، وإباحة صيدها للكفار والعصاة من ولد آدم، والتخلية بينهم وبين ركوبها والإعناف عليها بالسير، وثقل الحمل وذبحها للمأكلة - الفرق بينهم وبين ولد آدم أنهم غير مخاطبين وولد آدم مخاطبون.

L2583 We said to him: May something conceived by minds as having the form of wrongdoing be done to one who is not addressed by divine commands, or is nothing permissible for the Creator except treating everyone equally in justice? If his objection to our affirmation of divine decree and predestination and the creation of human acts proceeds from some consideration other than declaring Allah free of injustice and of the attribution of wrongdoing unbefitting Him when we assert this—then, by my life, our argument against him from the beasts does not bind him, because they are not addressed by divine commands, as he said. Let him show us the aspect of it to which he objects, so that we may answer him concerning it. And what might he say about leaving Adam's punishment, after repentance, in him and in his offspring; about subjecting slaves to masters; about creating an obedient person with a chronic disability; about making the unbeliever's and the sinner's bodily

فقلنا له: فمن لم يكن مخاطبا يجوز أن يفعل به ما يتصور في العقول بصورة الظلم أم لا يجوز على الخالق إلا التسوية بين الجميع في العدل، ولئن كان إنكاره علينا إثبات القضاء والقدر وخلق أفعال البشر من غير جهة وتنزيه الله عن الجور ونسبة ما لا يليق به من الظلم إذا زعمنا ذلك - فلعمري - أن احتجاجنا عليه بالبهائم لا يلزمه، لأنهم غير مخاطبين كما قال. فليرنا الوجه الذي أنكره منه، لنجيبه عنه، وما عسى يقول في ترك عقوبة آدم بعد التوبة فيه وفي ولده وفي تذليل العبيد للسادة، وخلق الزمن المطيع، وتسوية خلق الكافر والعاصي وما أشبه ذلك وهم مخاطبون.

[32] **Translator's note (L2579):** The phrase بواحد القرآن مملو حججنا فيه is awkward and apparently lacks an explicit connection or punctuation. "A single one" is understood as a single argument, with "the Qur'an is full…" forming the following clause; the supplied words are retained in that interpretation.

constitution sound; and about similar matters, although they are addressed by divine commands?[33]

L2584–2590

But if his objection arises because he conceives it as having the form of injustice, let him know that what he has prepared as an answer in the matter of the beasts does not answer it. Let him then enumerate, for all of them, permissible treatments that minds conceive as having the form of justice; he will never be able to do so. Otherwise, let his inability to provide what has been requested of him restrain him from persisting in what the Qur'an declares false, and bring him back to what it declares true and attesting that all his Creator's acts and His dealings with His creation are just, whether he understands this or does not understand it. What causes confusion for those among them who are not obstinate disputants—maintaining their leadership through ignorance and disdaining to acknowledge their own error after the young have grown up adhering to their doctrine and the old have grown decrepit adhering to their deception—is something like His saying in this surah: "If you obey most of those on earth, they will lead you astray from the path of Allah," for they find the act of leading astray attributed to them and suppose that, if it is attributed to them in one instance, it cannot properly be attributed to anyone else. They forget that Allah, blessed and exalted, has attributed it to Himself—exalted be His majesty—in one instance, to Satan in a second, and to them in a third. Thus He said: "Whomever Allah leads astray has no guide." And He said: "Do you wish to guide those whom Allah

وإن كان إنكاره من جهة تصوره عنده بصورة الجور، فليعلم أن ما أعده انفصالا في باب البهائم غير منفصل فليعد لجميعها جوائز يتصور في العقول بصورة العدل، ولن يستطيع ذلك. وإلا فليردعه العجز عما التمس منه عن الإصرار على ما يكذبه القرآن، والرجوع إلى ما يصدقه والشهادة على جميع أفعال خالقه وصنعه في خلقه بالعدل عرفه أم لم يعرفه، والذي يشبه على من لم يكن منهم مكابرا - يقود رياسته بالجهل، ويأنف أن تخطيء نفسه بعد نشوء الصغير على نحلته، وهرم الكبير على خدعته - مثل قوله في هذه السورة: (وَإِنْ تُطِعْ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ) فيجدون الإضلال منسوبا إليهم فيقدرون أنه إذا نسب إليهم في حال لم يجز نسبته إلى غيرهم وينسون أن الله تبارك وتعالى قد نسبه إلى نفسه جل جلاله في حالة، وإلى الشيطان في ثانية، وإليهم في ثالثة فقال: (مَنْ يُضْلِلِ اللَّهُ فَلَا هَادِيَ لَهُ) وقال: (أَتُرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ اللَّهُ وَمَنْ يُضْلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا (٨٨) وما يضاهي هاتين من القرآن.

[33] **Translator's note (L2583):** The sequence من غير جهة وتنزيه الله is syntactically awkward; the translation takes it as "from a consideration other than declaring Allah free…" The conjunction before تنزيه remains anomalous. The supplied ترك عقوبة آدم بعد التوبة فيه وفي ولده literally concerns "leaving Adam's punishment after repentance in him and in his offspring." It is unclear whether ترك means leaving the punishment in place or abandoning it. The translation preserves the ambiguity rather than replacing ترك with a conjectural reading. تسوية خلق الكافر والعاصي is understood as fashioning the unbeliever and sinner with a sound bodily constitution; it could also mean equalizing their constitution.

has led astray? Whomever Allah leads astray, you will never find a way for him." (88) And there are passages in the Quran comparable to these two.[34][35]

L2591–2594 And He said: "Satan wishes to lead them far astray." (60) And He also said, reporting his words: "I shall surely lead them astray, and I shall surely fill them with wishes." And in this verse of Surat al-An'am that we have mentioned, and in other verses, He attributed it to them. There are therefore only these possibilities: either each is capable of what has been attributed to him and performs what has been reported of him, or some are subordinate to others in this, acting through another's power. Let him choose whichever of the two alternatives he wishes, for there is no third.[36]

L2595–2596 If each leads astray, as the apparent wording reports of him, then he has acknowledged that Allah leads astray after having denied it, even if he claims that alongside Him there are others who do the same as He does in leading astray. If, however, he chooses that some are subordinate to others, acting through their counterpart's power, he cannot say that Allah—majestic and exalted—is subordinate to Satan and the human being in this, acting through their power. It consequently follows against him that the two are subordinate to Allah and lead astray through His power. Their inability to lead astray through their own power does not affect their status as servants.

L2597 But attributing to Allah an inability to lead astray except through their power is unquestionably unbelief.

L2598–2601 The same applies to His saying, "Do whatever you will," and His saying, "Let whoever wills believe, and let whoever wills disbelieve": this is unquestionably by Allah's will, because He says, "You do not will unless Allah wills," , "Had Allah willed, they would not have associated partners with Him,"

وقال: (وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا (٦٠) ، وقال إخبارا عنه أيضا: (وَلَأُضِلَّنَّهُمْ وَلَأُمَنِّيَنَّهُمْ) ونسبه في هذه الآية التي ذكرناها من سورة الأنعام، وفي غيرها إليهم فليس يخلو من أن يكون كل قادرا على ما نسب إليه، وفاعلا لما أخبر عنه أو يكون بعضهم لبعض تبعا فيه فاعلا بقوة غيره، فليختر أي الوجهة شاء، إذ لا ثالث لهما.

فإن كان كل مضلا، كما أخبر عنه ظاهر القول، فقد أقر بأن الله مضل بعد ما أنكره. وإن زعم: أن معه من يفعل مثل فعله في الإضلال، فإن اختار أن يكون بعضهم لبعض تبعا، وبقوة صاحبه فاعلا فليس يقدر أن يقول: إن الله - جل وعلا - تبع للشيطان، والآدمي فيه، وفاعل بقوتهما. فيحصل عليه أنهما لله تبع، وبقوته يضلان. وعجزهما عن الإضلال بقوة أنفسهما غير مؤثر في عبوديتهما.

ونسبة الله إلى العجز في الإضلال إلا بقوتهما كفر لا محالة.

وهكذا قوله: (اعْمَلُوا مَا شِئْتُمْ) ، وقوله: (فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيَكْفُرْ) هو بمشيئة الله لا محالة لقوله: (وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ) ، (وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا) (وَلَوْ شَاءَ رَبُّكَ لَآمَنَ مَنْ فِي الْأَرْضِ كُلُّهُمْ جَمِيعًا) .

[34] **Translator's note (L2585):** The unvocalized فليعد is understood as "let him enumerate," and جوائز as permissible acts or treatments. The syntax of the final والرجوع is loose; the translation takes returning to what the Qur'an confirms as the intended result of abandoning persistence in what it rejects.

[35] **Qur'an references (L2584):** Qur'an 6:116 (Al-An'am); Qur'an 7:186 (Al-A'raf); Qur'an 4:88 (An-Nisa).

[36] **Qur'an references (L2591):** Qur'an 4:60 (An-Nisa).

"Had your Lord willed, everyone on earth would have believed, all of them together."[37]

L2602–2604 Their will is subordinate to His will, since they are servants; it is impossible for His will to be subordinate to theirs when He is the One worshipped. Both wills are in the Quran. Whoever rejects His will and affirms theirs disbelieves in Him and in what He has sent down. Whoever affirms both believes in everything He has sent down and makes the creature's weak will subordinate to the mighty Creator's will. Whoever desires the truth and turns away from caprice will find no difficulty in this. As for someone who follows his caprice, exercises whatever leadership he has been given, and disdains to return to the truth, He—blessed and exalted—has said: "Whomever Allah desires to put to trial, you can do nothing for him against Allah." And He said: "You do not guide whom you love, but Allah guides whom He wills, and He knows best those who are guided." (56) Slaughtered Animals:[38]

ومشيئتهم تبع لمشيئته، إذ هم عبيد، ومحال أن تكون مشيئته تبعا لمشيئتهم وهو معبود. وكلا المشيئتين في القرآن، فمن رد مشيئته وثبت مشيئتهم كفر به وبما أنزل، ومن ثبتهما آمن بجميع ما أنزل وجعل الضعيف من مشيئة المخلوق تبعاً لمشيئة الخالق القوي فمن أراد الحق وأضرب عن الهوى لم يشكل هذا عليه، ومن تبع هواه وقاد من الرياسة ما أوتيه وأنف من الرجوع إلى الحق، فقد قال - تبارك وتعالى: (وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا) وقال: (إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ (٥٦) . ذبائح:

L2605

L2606–2607 His saying, "Do not eat of that over which the name of Allah has not been mentioned, for it is indeed transgression," is evidence that the crow, even if it is not included among birds with talons, is forbidden because the Messenger of Allah ﷺ applied the designation of transgression to it.[39]

قوله: (وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ) دليل على أن الغراب وإن لم يكن داخلا في ذوي المخالب - محرم بإيقاع رسول الله، صلى الله عليه وسلم، اسم الفسق عليه.

L2608–2609 His ﷺ permitting both a person in a state of pilgrimage consecration and one outside that state to kill it, both outside the Sacred Precinct and within it, is evidence that it is not rendered lawful by the knife. For if it were rendered lawful by it, killing it would not be permissible for a person in pilgrimage consecration or anyone else. Nor, moreover, is it classed as game, for if it were so classed, we would not be permitted to kill it, nor would he have grouped it together with the mouse and the vicious dog.

وفي إباحته، صلى الله عليه وسلم، قتله للمحرم والحلال، وفي الحل والحرم دليل على أنه لا يحل بالشفرة، إذ لو حل بها ما جاز قتله للمحرم ولا غيره، ولا هو مع ذلك في عداد الصيد، إذ لو كان في عداده ما جاز لنا قتله، ولا قرن بينه وبين الفأرة والكلب العقور.

L2610 And who is more deserving of having the designation of transgression applied to him than one who eats putrid things?

وهل أحد أحق بوقوع اسم الفسق عليه ممن يأكل فاسدا،.

[37] **Qur'an references (L2598):** Qur'an 41:40 (Fussilat); Qur'an 18:29 (Al-Kahf); Qur'an 76:30 (Al-Insan); Qur'an 81:29 (At-Takwir); Qur'an 6:107 (Al-An'am); Qur'an 10:99 (Yunus).

[38] **Qur'an references (L2602):** Qur'an 5:41 (Al-Ma'idah); Qur'an 28:56 (Al-Qasas).

وكذا قال في سورة المائدة في وآخر ذكر تحريم المنخنقة وما حرم معها: (ذلكم فسقٌ) .

فإن قيل: فما الدليل على أن الغراب لما أبيح للمحرم قتله لم يحل بالشفرة ذبحه، والقتل يترجم به عن الذبح في اللغة ويوضع موضعه، والشاهد على صحته: أن المحرم نهي عن قتل الصيد، فلم يجز له ذبحه، إذ النهي وقع على إفاتة نفس الصيد في حال الإحرام لا على قتله بمعنى يصير به عقيراً غير مذبوح.

قيل: أول الدليل عليه نفس ما اعتللت به من لفظ القتل الشامل للذبح، إذ لو لم يكن كذلك لجاز أن يكون ذبح الغراب محرما على المحرم ومباحا له إفاتة نفسه بالقتل لا بالذبح.

والثاني: أن تسميته إياه بالفسق مخرجه من جهة المأكولات وملحقه بالخبائث الممنوعات بقوله: (ويحرم عليهم الخبائث) والخبيث كيف أفيتت نفسه باسم الذبح أو غيره عقير ولو قال قائل: إن المحرم لما نهي عن الصيد كان ذبحه في حال إحرامه وعقره ألمفيت نفسه قتلا كله كان مذهبا قويا بل هو أول شيء عليه فبه أقول وأجعله ذريعة إلى تحريم ذبيحة السارق والغاصب من أجل أن الذبحة لا تحلل المذبوح إلا مقرونة بالإباحة.

L2611–2612 Likewise, He said in Surat al-Ma’idah, at the end of the mention of the prohibition of the strangled animal and the things prohibited along with it: “That is transgression.”[40]

L2613 If it is said: What, then, is the evidence that, because a person in pilgrimage consecration is permitted to kill the crow, slaughtering it with a knife does not render it lawful, when in the language “killing” expresses “slaughtering” and is used in its place? Evidence that this is correct is that the person in pilgrimage consecration was forbidden to kill game and consequently was not permitted to slaughter it, since the prohibition concerned taking the life of game while in pilgrimage consecration, rather than killing it in a manner that makes it an animal killed by wounding rather than one slaughtered.

L2614 It is answered: The first evidence for this is precisely what you have invoked as your reason: the expression “killing,” which includes slaughtering. Were this not so, it would be possible for slaughtering a crow to be forbidden to a person in pilgrimage consecration while taking its life by killing, rather than slaughtering, was permissible for him.

L2615–2618 The second is that his designating it as transgressive removes it from the category of edible things and places it among the foul things prohibited by His saying, “He forbids them foul things.” And the foul animal, however its life is taken, whether under the designation of slaughter or otherwise, is an animal killed by wounding. If someone were to say that, since a person in pilgrimage consecration was forbidden to hunt game, both his slaughtering it while in pilgrimage consecration and his wounding it so as to take its life are all killing, this would be a strong position—indeed, it is the very first thing incumbent upon him. I therefore adopt it and make it a means of establishing the prohibition of an animal slaughtered by a thief or a usurper,

[39] **Qur’an references (L2606):** Qur’an 6:121 (Al-An’am).

[40] **Translator’s note (L2611):** The source contains an apparent textual intrusion in the phrase corresponding to “at the end”: it reads “in and the end.”

because the act of slaughter does not render the slaughtered animal lawful unless accompanied by permissibility.[41][42][43]

L2619 Do you not see that an animal beaten to death has had something done to it that took its life, yet it is forbidden? And the knife has cut through the windpipe and gullet of an animal slaughtered for idols just as it has cut through those of a Muslim's sacrificial animal.[44]

L2620–2626 Thus one of the two became lawful while the other did not, although the act is the same, through the incidence of permissibility in the case of the animal dedicated to someone other than Allah, and nothing else. Its status was therefore that of an animal killed by wounding, even if it was done with a knife at its place of slaughter. The Messenger of Allah ﷺ ordered the pots containing plundered sheep to be overturned, although the sheep had been ritually slaughtered with a knife. The knife had therefore not—Allah knows best—achieved the effect of rendering them lawful, because of the prohibition of plunder. It is impossible that the Messenger of Allah ﷺ should order pots to be overturned when their contents were lawful and fit to be eaten and sold, thereby spoiling them. How could that be permissible when the Messenger of Allah ﷺ forbade wasting property? And we say: An animal whose consumption has been made lawful never becomes lawful until permissibility accompanies the actions of the knife upon its jugular veins or its place of sacrifice. If those actions are devoid of permissibility and accompanied by prohibition, then whatever takes its life, in any manner

ألا ترى أن الموقوذة مفعول بها ما أفات نفسها وهي حرام، والشفرة قد أتت من حلقوم المذبوح للأصنام ومريها على ما أتت عليه من نسيكة المسلم.

فحلت إحداهما دون الأخرى والفعل واحد بعرض الإباحة من المهَلَّة لغير الله، لا غير، فكان سبيلها سبيل العقيرة، وإن كان بالشفرة من مذبحها وقد أمر رسول الله، صلى الله عليه وسلم، بإكفاء القدور من غنم النهب، وقد ذكيت بالشفرة فلم تبلغ - والله أعلم - منها مبلغ التحليل للنهي عن النهبة ومحال أن يأمر رسول الله، صلى الله عليه وسلم، بإكفاء القدور، وما فيها حلال يصلح للأكل والبيع، فيفسده. وكيف يجوز ذلك وقد نهى رسول الله، صلى الله عليه وسلم، عن إضاعة المال ونقول: إن ما أحل أكله من الحيوان لا يحل أبدا حتى تصحب أعمال الشفرة في أوداجها أو منحرها الإباحة، فإذا عريت من الإباحة واقترنت بالحظر، فما أذهب حياته بأي وجه ما كان سوى الإباحة فهو عقير، والعقير مقتول لا مذبوح.

[41] **Translator's note (L2617):** "An animal killed by wounding" renders 'aqir, which the author contrasts with an animal validly slaughtered; here he applies that classification regardless of the physical method used to kill it.

[42] **Translator's note (L2618):** The word corresponding to "so as to take" is malformed in the transcription. "It is the very first thing incumbent upon him" follows an awkward and possibly corrupt phrase whose intended reference is uncertain.

[43] **Qur'an references (L2615):** Qur'an 7:157 (Al-A'raf).

[44] **Translator's note (L2619):** The source's word for "its gullet" has an irregular spelling, and its pronoun shifts to the feminine after the masculine "slaughtered animal."

whatsoever apart from permissibility, leaves it an animal killed by wounding; and an animal killed by wounding is killed, not slaughtered.[45][46][47]

L2627

L2628 His saying, “Is one who was dead, whom We then brought to life and for whom We made a light by which he walks among people, like one whose likeness is in the darkness, never to emerge from it?”[48]

L2629–2630 is analogous to His saying discussed earlier in Surat al-Baqarah: “Deaf, dumb, blind.” Do you not see that He called the unbeliever dead although there is a spirit within him, then said, “We brought him to life”—that is, through Islam? He thus used life and death in place of Islam and unbelief when He intended emphatic expression. This is common in the Arabic language.[49]

L2631–2635 The poet said: The one who dies and finds rest is not the dead one; The dead one is only the dead among the living. It is related in Quranic exegesis that the verse concerns ‘Ammar and Abu Jahl: the one brought to life through Islam is ‘Ammar, and the one left in the darkness is Abu Jahl.

L2636

L2637–2640 His saying, “Thus what they used to do was made alluring to the unbelievers.” (122) An Argument against the Mu‘tazilites and the Qadarites: Making things alluring is analogous to willing, because they find it attributed to Satan in one passage, such as His saying: “Satan made their deeds alluring to them

قوله: (أَوَمَنْ كَانَ مَيْتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا)

نظير ما مضى في سورة البقرة من قوله: (صُمٌّ بُكْمٌ عُمْيٌ) ألا تراه سمى الكافر ميتا وفيه روح، ثم قال: فأحييناه - أي بالإسلام - فأقام الحياة والموت مقام الإسلام والكفر، حيث أراد المبالغة وهذا سائر في لغة العرب.

قال الشاعر: ليس من مات فاستراح بميت إنما الميت ميت الأحياء وروي في التفسير أن الآية في عمار وأبي جهل فالمحيا بالإسلام عمار، والمتروك في الظلمات أبو جهل.

قوله: (كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ (١٢٢) حجة على المعتزلة والقدرية: والزينة نظير المشيئة، لأنهم يجدونها في موضع منسوبة إلى الشيطان مثل قوله: (وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ (٢٤) وفي موضع منسوبة إليه وهو قوله: (كَذَلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ)

[45] **Translator’s note (L2620):** The phrase rendered “through the incidence of permissibility in the case of” is textually obscure and appears corrupt. As transmitted, it sits uneasily with the ensuing reference to an animal dedicated to someone other than Allah; no conjectural correction has been substituted.

[46] **Translator’s note (L2624):** “Permissibility” occurs in the continuation and is placed here to preserve English syntax across the segment boundary.

[47] **Translator’s note (L2626):** The Arabic completes the preceding segment’s construction with “permissibility”; that word is placed in the preceding English segment for continuity. “Apart from permissibility” preserves the source’s awkward formulation.

[48] **Qur’an references (L2628):** Qur’an 6:122 (Al-An’am).

[49] **Qur’an references (L2629):** Qur’an 2:18 (Al-Baqarah); Qur’an 2:171 (Al-Baqarah).

and barred them from the path, so they are not guided." (24) In another passage it is attributed to Him, namely His saying: "Thus We made their deeds alluring to every community."[50]

L2641–2645 In another passage its agent is not named, as in the passage with whose verse we began, and His saying: "The love of desires for women has been made alluring to people," and similar passages. He—exalted be His majesty—thus dispelled all doubt and reported that Satan is an adversary in this, not preceding Him through his own power, by His saying: "We assigned companions to them, and they made what was before them alluring to them." Thus every act of willing, making alluring, or leading astray attributed in the Quran to someone other than Him is subordinate to Him, since it is impossible for Him—exalted be His majesty—to be subordinate to them, making things alluring, leading astray, and willing through their power. How could He be so, when He owns them and they do not own Him? He created them as He wished, with all their attributes and faculties, and He is just in all His dealings with them and with others, whether created beings comprehend His justice or do not comprehend it. This is clear and free of ambiguity for anyone whose breast Allah has opened and who does not obstinately resist his own reason.[51][52]

وفي موضع غير مسمى فاعلها مثل الموضع الذي ابتدأنا به الآية، وقوله: (زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ) وأشباهها، فقطع جل جلاله الريب كله وأخبر أن الشيطان نقيض لذلك غير سابق له بقوته بقوله: (وَقَيَّضْنَا لَهُمْ قُرَنَاءَ فَزَيَّنُوا لَهُمْ مَا بَيْنَ أَيْدِيهِمْ) فكل مشيئة منسوبة في القرآن إلى غيره، وزينة أو إضلال فهو تبع له، إذ مستحيل أن يكون جل جلاله تبعاً لهم ومزينا أو مضلا وشائيا بقوتهم، وكيف يكون كذلك وهو يملكهم ولا يملكونه، خلقهم كيف أراد بجميع صفاتهم وآلاتهم وهو في جميع صنيعه فيهم وفي غيرهم عدل، عقل الخليقة عدله أم لم يعقلوه. فهذا واضح لا لبسة فيه لمن شرح الله صدره ولم يكابر عقله.

L2646

L2647–2648 And His saying, "Thus We placed in every town its greatest criminals, that they might scheme within it," is a forceful argument against them. For if "placing" means creating, He has explicitly stated, without interpretive qualification, that He created them as criminals for the purpose of scheming.[53]

L2649 And if it means causing to become, then He has declared that He causes

وقوله: (وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكَابِرَ مُجْرِمِيهَا لِيَمْكُرُوا فِيهَا) حجة عليهم شديدة إذ الجعل إن كان بمعنى الخلق، فقد أخبر نصا بلا تأويل أنه خلقهم مجرمين للمكر.

وإن كان بمعنى الصيرورة: فقد أخبر أنه مصيرهم كذلك، ثم نسب الإجرام الذي خلقه فيهم إليهم وأوعدهم عليه في آية واحدة فقال: (سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ (١٢٤)) .

[50] **Qur'an references (L2637):** Qur'an 6:122 (Al-An'am); Qur'an 27:24 (An-Naml); Qur'an 6:108 (Al-An'am).

[51] **Translator's note (L2642):** The word rendered "an adversary" is naqid, literally an opposite or antagonist. It is unexpected in this argument and may be a corruption of a word meaning "assigned" or "appointed," suggested by the ensuing quotation; the transmitted reading has been retained.

[52] **Qur'an references (L2641):** Qur'an 3:14 (Ali 'Imran); Qur'an 41:25 (Fussilat).

[53] **Qur'an references (L2647):** Qur'an 6:123 (Al-An'am).

them to become such. Then, in a single verse, He attributed to them the criminality He created in them and threatened them with punishment for it, saying: "Those who committed crimes will be afflicted with abasement before Allah and severe punishment because of the schemes they used to devise (124)."[54]

L2650–2651 The verse was connected with another in which He mentioned His will concerning guidance and leading astray, saying: "Whomever Allah wills to guide, He opens his breast to Islam; and whomever He wills to lead astray, He makes his breast narrow and constricted, as though he were ascending into the sky. Thus does Allah lay defilement upon those who do not believe (125)." Thus He removed every doubt they entertain. If they wish to establish their doctrine by the Quran, this is the Quran's way: it gives them the lie, as you see, and the One who sent it down does to them what it contains.[55][56]

L2652–2654 And if they cast it behind their backs and confine themselves to their intellects, let them exercise those intellects in something other than this discipline, for Allah, majestic is His glory, is more capable of upholding His argument than they are, and has no need of their attempts to declare Him transcendent through assertions contrary to His Book.

L2655–2656 I have indeed been told that one of their ignorant men—although they are all ignorant—claimed that the will in His words, "Whomever Allah wills to guide," and "whomever He wills to lead astray," is attributed to the servant rather than to Him, as though He were saying: "Whoever wants Allah to guide him, He guides him; and whoever wants Him to lead him astray, He leads him astray." Thus he contradicted the language and secured no argument for himself.[57][58]

تم وصل الآية بأخرى ذكر فيها إرادته في الهداية والإضلال فقال: فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ (١٢٥) فأزال كل ريب يرتابون به فإن كانوا يريدون تثبيت مقالتهم بالقرآن فالقرآن هذا سبيله يكذبهم كما ترى ومنزله يفعل بهم ما فيه.

وإن نبذوه وراء ظهورهم واقتصروا على عقولهم فليعملوها في غير هذا الفن، فإن الله جل جلاله أقوم بحجته منهم وغني عما ينزهونه به من خلاف كتابه.

ولقد بلغني أن بعض جهلتهم - وإن كانوا بأسرهم جهالا - زعم أن الإرادة في قوله: (فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ) ، (وَمَنْ يُرِدْ أَنْ يُضِلَّهُ) مردودة إلى العبد لا إليه كأنه يقول: من يرد من الله أن يهديه هداه ومن يرد أن يضله أضله، فخالفه اللغة ولم يحصل لنفسه حجة.

[54] **Qur'an references (L2649):** Qur'an 6:124 (Al-An'am).

[55] **Translator's note (L2650):** The supplied text reads tamma, "was completed," rather than thumma, "then." The opening is translated as a passive construction accordingly.

[56] **Qur'an references (L2650):** Qur'an 6:125 (Al-An'am).

[57] **Translator's note (L2656):** The supplied fa-khālafahu al-lughata is grammatically irregular. The translation follows the sense confirmed by the next unit's discussion of his contradicting the language.

[58] **Qur'an references (L2655):** Qur'an 6:125 (Al-An'am).

فأما خلافه اللغة، فإن الله جل وعز مرفوع بفعله بإجماع الآراء، ولو كان كما زعم كان فمن يرد الله نصباً.

ولو كان القراء أيضا كلهم قرأوا (الله) نصبا ما كان له فيه حجة، إذ لا يجوز على الله أن يسأله عبد من عباده محالا فيعطيه.

أليس من مذهبهم أن الله لا يجوز عليه إضلال أحد، فكيف يريدون منه شيئا هو منزه عن فعله عندهم فيعطيهم، هل بين أن يبتليهم بالإضلال وبين أن يضلهم بإرادتهم منه ومسألتهم إياه فرق، أم هل في العالم أحد يسأل الله أن يضله، بل كل يسأله الهداية ولا يسأله الإضلال ولا يريده منه.

قوله: (وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا) حجة على الجهمية واضحة فيما يزعمون أن الجعل في القرآن بمعنى الخلق وحده، وهذا لا محالة غير الخلق، إذ لا يجوز لأحد أن يقول: إنهم خلقوا لله نصيبا، ولو أنهم تركوا المزاحمة في اللغة التي لا يعقلونها، وتركوها لأهلها كانوا عن مثل هذه الإلزامات القبيحة في معزل.

قوله: (وَكَذَلِكَ زَيَّنَ لِكَثِيرٍ مِنَ الْمُشْرِكِينَ قَتْلَ أَوْلَادِهِمْ شُرَكَاؤُهُمْ لِيُرْدُوهُمْ وَلِيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ) حجة على المعتزلة والقدرية: إذ مضى قولنا في التزيين الذي نسبه الله مرة إليهم ومرة إلى الشيطان، ومرة إلى نفسه بما يغني عن الإعادة ومضى شرحها أيضا في: (وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ)

L2657 As for his contradicting the language, “Allah,” majestic and mighty is He, is in the nominative as the subject of its verb, by unanimous agreement. Had the matter been as he claimed, “Allah” in “whomever Allah wills” would have been in the accusative.

L2658–2659 Even if all the Quran reciters had read “Allah” in the accusative, he would still have had no argument in it, since it is inadmissible of Allah that one of His servants should ask Him for something impossible and He should grant it to him.

L2660–2661 Is it not their doctrine that leading anyone astray is inadmissible of Allah? How, then, can they want something from Him that, according to them, He is too transcendent to do, and have Him grant it to them? Is there any difference between His trying them by leading them astray and His leading them astray because they want this from Him and ask Him for it? Or is there anyone in the world who asks Allah to lead him astray? Rather, everyone asks Him for guidance, and does not ask Him to lead him astray or want that from Him.

L2662–2664 His words: “And they assigned to Allah a share of the crops and livestock that He brought into being” are a clear argument against the Jahmiyyah concerning their claim that “making” in the Quran means creation alone. Here it unquestionably means something other than creation, since no one may say that they created a share for Allah. Had they refrained from contending over a language they do not understand, and left it to those versed in it, they would have remained clear of such disgraceful consequences of their position.[59]

L2665

L2666–2667 His words: “And thus their partners made the killing of their children seem fair to many of the polytheists, that they might bring them to ruin and confuse their religion for them. Had Allah willed, they would not have done it” are an argument against the Muʿtazilah and the Qadariyyah, since our previous discussion of making things seem fair—which Allah attributes sometimes to

[59] **Qur’an references (L2663):** Qur’an 6:136 (Al-An’am).

them, sometimes to Satan, and sometimes to Himself—suffices without repetition. Its explanation has also already appeared under: “Had Allah willed, they would not have done it.”[60]

Analogy:

And His words: “Lost indeed are those who killed their children foolishly, without knowledge, and prohibited what Allah provided them, fabricating lies against Allah. They have indeed gone astray and were not guided (140).”[61][62]

are an argument against the practitioner of analogy. They are to be asked: “Consider your forbidding someone to eat lentils that he acquired in exchange for an unequal quantity of lentils, on the grounds that he acquired them through an act you regard as prohibited, although they are good provision, expressly distinguished from the totality of prohibited things. Since you uphold effective causes, why did you not devote some of your analogy to refraining from following those addressed in this verse who gave females a lower standing in eating what Allah provided for everyone, and gave males precedence? For He, majestic and exalted is He, said: ‘And they said: What is in the bellies of these livestock is exclusively for our males and forbidden to our wives.’ “Allah censured them for that and charged them with fabricating lies against Him. You should therefore have said: ‘Effective causes may not be extended consistently, even when they coincide, unless accompanied by a supporting revealed ordinance.’ For if extending them in every instance were permissible, these fabricators of lies against Allah could have said: ‘We only gave females a lower standing by forbidding this provision to them because we saw You give females a lower standing in situations where You did not do so to males, such as jihad, judicial office, and rulership. We also saw You exclude the female children of brothers and paternal uncles—the daughters,

[60] **Qur’an references (L2666):** Qur’an 6:137 (Al-An’am).

[61] **Translator’s note (L2670):** The supplied text opens a parenthesis for the quotation but does not close it.

[62] **Qur’an references (L2670):** Qur’an 6:140 (Al-An’am).

قياس:

وقوله: (قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَى اللَّهِ قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ (١٤٠) .

حجة على القائس: يقال لهم: أرأيتم تحريمكم على الآكل من عدس أخذه بعدس متفاضلا من أجل أنه استفاده بفعل محرم عندكم وهو رزق حسن مفصل من جملة المحرمات، وأنتم قائلون بالعلل ألا جعلتم بعض قياسكم في ترك الاقتداء من أخر الإناث من أهل هذه الآية في أكل ما رزق الله الجميع وقدم الذكور فقال جل وعلا: (وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ خَالِصَةٌ لِذُكُورِنَا وَمُحَرَّمٌ عَلَى أَزْوَاجِنَا) فعابهم الله بذلك ونسبهم إلى الافتراء عليه فكنتم تقولون لا يجوز طرد العلل وإن اتفقت حتى يكون معها تعبد يؤيدها إذ لوجار طردها في كل موضع لجاز لهؤلاء المفترين على الله أن يقولوا: إنما أخرنا الإناث بتحريم هذا الرزق عليهم، لأنا رأيناك أخرت الإناث في أمكنة لم تؤخر فيه الذكور مثل الجهاد، والقضاء، والإمارة، ورأيناك أسقطت إناث ولد الأخ والعم - البنات دون ذكورهم في الميراث - فاقتدينا بك في تحريم ما في بطون أنعامنا على إناثنا.

as opposed to their male children—from inheritance. We therefore followed Your example in forbidding what is in the bellies of our livestock to our females.’[63][64][65]

L2675–2677 “Would this statement of theirs, had they made it, not have been a further fabrication of lies against Him? For He, majestic is His glory, makes things lawful and prohibits them for His servants however He wills. His servants are not entitled to do as He does; rather, they must submit to His command and prohibition, confining themselves to what He has forbidden them, without adding to it on their own initiative through the resemblances they conceive, from which the prescribed prohibitions differ. We have also seen Him, exalted is His praise, swear in His Book by many of the things He created.[66]

L2678–2682 “Are we entitled to follow His example in that, swearing by the night, the day, and similar things, or must we observe the prohibition imposed upon us against swearing by anything other than Him? This verse, revealed concerning those who fabricated lies against Allah when they prohibited what Allah had provided them, fabricating lies against Allah, instructs us to confine the prohibition to the six foundational commodities, without adding a seventh, even if we consider it to resemble them in its effective cause, thereby going ahead of His command and prohibition and prohibiting what He has not prohibited. Did He censure those people for anything beyond their inventing a prohibition He had not sent down?” If they say: “He did not censure them for inventing anything; rather, He censured them for prohibiting what

أما كان يكون هذا القول منهم زيادة في الافتراء عليه لو قالوه؛ إذ هو جل جلاله محلل الأشياء ومحرمها كيف شاء على عباده، فليس للعباد أن يفعلوا مثل فعله، بل ينزلوا عند أمره ونهيه مقتصرين على ما حرم عليهم غير زائدين فيه من تلقاء أنفسهم بما يتصور عندهم من التشبيهات التي فارقتها العبادات المحرمات، وقد رأيناه جل ثناؤه يقسم في كتابه بكثير مما خلق.

ألنا أن نقتدي به في ذلك، فنقسم بالليل والنهار وأشباهها، أم نلزم ما نهينا عنه من الحلف بغيره، وتدلنا هذه الآية النازلة في المفترين على الله، إذ حرموا ما رزقهم الله، افتراء على الله على أن نقتصر على تحريم الستة الأصول ولا يضم إليها سابعا وإن أشبهها في العلة عندنا فنتقدم بين يدي أمره ونهيه ونحرم ما لم يحرمه وهل عاب أولئك بأكثر من اختراعهم تحريم ما لم ينزله، فإن قالوا: لم يعبهم باختراع شيء بل عابهم بتحريم ما حلله بقوله: (وَالْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنَافِعُ وَمِنْهَا تَأْكُلُونَ (٥) وقد ظلمتنا في الإلزام؛ إذ هم بتحريم ما حلل ونحن نحرم ما حرم ونزيد عليه في التحريم أشباهه ولو كنا حللنا التفاضل في الحنطة أو الشعير كان إلزامك مستقيما.

[63] **Translator’s note (L2673):** The construction fī tark al-iqtidāʾ man is awkward: “following” would ordinarily require a preposition before “those.” The translation gives its apparent contextual sense.

[64] **Translator’s note (L2674):** The supplied law jāra, literally “if it deviated” or “if it acted unjustly,” appears to be a transcription error for law jāza, “if it were permissible,” as required by the argument. The translation follows that apparent intended reading.

[65] **Qur’an references (L2671):** Qur’an 6:139 (Al-An’am).

[66] **Translator’s note (L2677):** The phrase al-ʿibādāt al-muḥarramāt literally suggests “the prohibited acts of worship” or “the prohibiting acts of worship.” Its wording is difficult here; “the prescribed prohibitions” conveys the apparent contextual reference to prohibitions established by divine ordinance.

He had made lawful in His words: ‘And the livestock—He created them for you; in them are warmth and benefits, and from them you eat (5).’ “You have treated us unjustly in the consequence you seek to impose upon us: they prohibited what He made lawful, whereas we prohibit what He prohibited and extend the prohibition to things resembling it. Had we permitted an unequal exchange of wheat or barley, your objection would have been sound.”[67][68]

قيل لهم: لم نحتج عليكم بنفس ما فعل أولئك فقط دون غيره إنما أريناكم أن العلة التي اطردت لهم هي مثل علتكم سواء، فلم تنفعهم، وأنتم وإن لم تسلكوا سبيلهم في نفس الحنطة والشعير المفصلين مع الأربعة بالتحريم فقد فعلتم مثل فعلهم في تحريم جملة ما أباح من التجارات بقوله: (لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ) .

L2683–2685 They are to be told: “We did not argue against you solely on the basis of the very act those people committed, to the exclusion of anything else. We merely showed you that the effective cause they consistently applied was exactly like your effective cause, yet it did not avail them. Although you have not followed their course regarding wheat and barley themselves, which were expressly singled out for prohibition together with the other four, you have done as they did by prohibiting part of the totality of commercial transactions He permitted in His words: ‘Do not consume your wealth among yourselves wrongfully, unless it be commerce by mutual consent among you.’[69]

L2686 “If the Messenger of Allah ﷺ is entitled to specify exceptions to a general provision, and you have the same entitlement, what distinction does he then have over you? Allah has declared concerning him that what he says is by revelation.

وإذا كان لرسول الله، صلى الله عليه وسلم، أن يخص من الجملة ولكم مثله فما فضله إذاً عليكم، وقد أخبر الله عنه أن ما قاله فبوحي.

L2687 “Can it be permissible for someone who receives revelation and someone who does not receive revelation to perform the same act, and for their statements to be equally binding? Furthermore, your prohibition of things beyond the six foundational commodities must be attributed either to the Messenger of Allah ﷺ or to yourselves. If you attribute it to yourselves, you have claimed for yourselves what Allah has not granted you, and have made yourselves those who impose servitude after having been those subjected to servitude. If you attribute it to the Messenger of Allah ﷺ, your attribution to him must rest either on an explicit statement or on conjecture. An explicit statement is absent, and conjecture avails nothing against the truth. This

أفيجوز أن يكون من يوحى إليه ومن لا يوحى إليه يفعلان فعلا واحدا، ويلزم قولهما لزوما واحدا، ومع ذلك ليس يخلو تحريمكم ما عدا الأصول الستة من أن تنسبوه إلى رسول الله، صلى الله عليه وسلم، أو إلى أنفسكم، فإن كنتم تنسبونه إلى أنفسكم فقد جعلتم لأنفسكم مالم يجعله الله لكم وجعلتموها مستعبِدة بعد أن كانت مستعبَدة وإن كنتم تنسبونه إلى رسول الله، صلى الله عليه وسلم، فليس تخلو نسبتكم ذلك إليه من إفصاح أو ظن فالإفصاح معدوم والظن لا يغني من الحق شيئا، وهذا مشروح بتلخيصه في كتابنا المؤلف في شرح النصوص.

[67] **Translator’s note (L2682):** The supplied phrase idh hum bi-taḥrīm mā ḥallala is syntactically elliptical; the translation supplies the predicate implied by the contrast.

[68] **Qur’an references (L2678):** Qur’an 16:5 (An-Nahl).

[69] **Qur’an references (L2683):** Qur’an 4:29 (An-Nisa).

is explained concisely in our book composed on the explanation of explicit texts."

L2688–2690 If they say: "We have attributed it neither to him as an explicit text nor to ourselves as an invention. Rather, when He commanded us to provide an equivalent as compensation for game, determined through our assessment of resemblance, He indicated to us that judging by resemblance is permissible in every instance." They are to be asked: "Do you call the equivalent adjudged through your assessment of resemblance an explicit text or an analogy?" If they say: "We call it an explicit text because Allah's authorization accompanies it"—which is the truth—their argument for establishing analogy through this verse collapses. They testify against themselves that their prohibition of a seventh commodity rests on neither an explicit text nor an argument, but on conjecture that they follow, since the explicit text is absent in its case. The argument for analogy based on the verse falls away with their abandoning the designation of the equivalent as an analogy.[70]

L2691 And if they say: "We call it an analogy."

L2692 They are to be asked: "Do you then establish analogy by analogy, while acknowledging that analogy is a derivative, not a foundation? When people disagree about a derivative, it may be established only through a foundation, according to both us and you; and a foundation can only be an explicit text. Even if establishing derivatives through derivatives were also permissible, would you consider it fair to establish against your opponent something true in your view but false in his by means of that very thing, without an argument drawn from anything else? Had he accepted establishing against him what he denies, he would not have denied it."

L2693 "Furthermore, in any event you cannot escape prohibiting the seventh com-

[70] **Translator's note (L2690):** The phrase al-naṣṣ maqrūn bi-ʿadamihi fīhi, literally "the explicit text is coupled with its absence in it," is awkward; the translation preserves its apparent assertion that no explicit text covers the seventh commodity. The supplied fa-yatruku, "so he leaves," is syntactically difficult in the final sentence. The translation follows the apparent intended sense of bi-tark, "through abandoning," without treating that reconstruction as certain.

فإن قالوا: لم ننسبه إليه نصاً ولا إلى أنفسنا اختراعا ولكنا لما أمرنا بالمثل في جزاء الصيد بتشبيهنا دلنا على أن التشبيه في كل موضع جائز. قيل: أفتسمون المثل المحكوم به بتشبيهكم نصا أو قياسا، فإن قالوا: نسميه نصا لصحبة الإطلاق من الله له - وهو: الحق - بطل قولهم في الاحتجاج بهذه الآية في تثبيت القياس وشهدوا على أنفسهم أن ما حرموه من السابع بغير نص ولا حجة، بل بظن متبع، إذ النص مقرون بعدمه فيه. والحجة في القياس بالآية زائلة فيترك تسميتهم المثل قياسا.

وإن قالوا: نسميه قياسا.

قيل: أفتثبتون القياس بالقياس وأنتم مقرون بأن القياس فرع لا أصل، وإذا اختلف الناس في فرع لم يجز تثبيته إلا بأصل عندنا وعندك، والأصل لا يكون إلا نصا. أفمن النصفة عندكم لو كان تثبيت الفروع بالفروع جائزا أيضا أن تثبتوا على خصمكم حقا عندكم باطلا عنده بنفس ذلك الشيء بغير حجة من غيره، وهو لو قبل تثبيت ما أنكر عليه ما أنكره.

ومع ذلك فإنكم غير سالمين من تحريم السابع بالظن على كل حال سميتم المثل في جزاء الصيد نصا أو قياسا.

modity on the basis of conjecture, whether you call the equivalent provided as compensation for game an explicit text or an analogy."

L2694–2695 For even if His allowing the two just adjudicators to consider that equivalent were designated by the term "analogy," your inference from this that its like is permitted to you in every instance would be conjecture; and conjecture neither makes anything lawful nor makes it unlawful.

L2696 The Obligatory Alms on Fruit:

L2697

L2698–2699 His saying: "And He is the One who brought into being gardens, trellised and untrellised, and date palms and crops whose produce varies, and olives and pomegranates, similar and dissimilar. Eat of its fruit when it bears fruit, and give its due on the day of its harvest" is an argument for imposing the tithe on fruit, whether it is a staple food or otherwise, because olives and pomegranates are expressly named within the requirement to render the due on the day of harvest, while all other fruits are included generally under gardens. The masculine singular pronoun in "its produce," "its fruit," and "its due" refers—and Allah knows best—to the kind comprising all the things mentioned; and "kind" is masculine and singular.[71]

L2700–2704 If it is said: How does rendering the due encompass everything mentioned in the verse, rather than crops alone being intended, given the mention of harvesting, since harvesting applies to crops and not to the rest, the reply is: That is how it is understood among ordinary people. As for the Arabs in whose language the Quran was revealed, they apply the term "harvesting" to crops and to other things, since harvesting, in their usage, means cutting something down and uprooting it. Allah, blessed and exalted, said, relating what happened to the people of the wrongdoing town: "That continued to be their cry until We made them a harvest cut down, extinguished (15)" meaning, eradicated through punishment and death. And Allah knows best.[72]

L2705 Muhammed ibn Ali said: Thus, for grains, date palms, and grapes whose

[71] **Qur'an references (L2698):** Qur'an 6:141 (Al-An'am).
[72] **Qur'an references (L2700):** Qur'an 21:15 (Al-Anbya).

إذ لو كان إطلاقه للحاكمين العدلين النظر في ذلك المثل مسمى بلفظ القياس لكان استدلالكم به بأنه مطلق لكم مثله في كل موضع ظنا والظن لا يحلل شيئا ولا يحرمه.

زكاة الثمر:

قوله: (وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أُكُلُهُ وَالزَّيْتُونَ وَالرُّمَّانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ) حجة في إيجاب العشر على الثمر قوتا كان أو غيره لدخول الزيتون والرمان تحت أداء الحق يوم الحصاد بالتسمية وسائر الثمار في الجنات في الجملة والهاء في: (أكله) و (ثمره) و (حقه) راجعة - والله أعلم - على جنس المذكورات كلها والجنس مذكر موحد.

فإن قيل: كيف يشتمل أداء الحق على جميع ما ذكر في الآية، ولا يكون مقصودا به الزرع وحده لذكر الحصاد والحصاد واقع عليه دون سائره، قيل: هو عند العامة كذلك، فأما العرب التي نزل القرآن بلغتها فإنهم يوقعون اسم الحصاد على الزرع وغيره، إذ الحصاد عندها قطع الشيء واستئصاله قال الله تبارك وتعالى: مخبرا عن أهل القرية الظالمة: (فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ حَتَّى جَعَلْنَاهُمْ حَصِيدًا خَامِدِينَ (١٥) أي مستأصلين بالعذاب والموت والله أعلم.

قال محمد بن علي: فما كان من الحبوب والنخل والأعناب محدودا بمبلغ الأوساق فالعشر ساقطة عنه دون بلوغ الحد فصاعدا.

threshold is specified as a quantity measured in load-measures (wasqs), the tithe is waived below that threshold, becoming due upon reaching it and above.[73]

L2706–2709 And whatever anyone has a share in—the Quran imposes the obligation upon its entirety, and it has not been waived from it through the omission of a specified threshold. Thus, the tithe is due on whatever is harvested of it, little or much, by the general wording of the Book and by the saying of the Messenger of Allah ﷺ: "On what the sky and springs water, or what draws water naturally through its roots, a tithe is due; and on what is watered by water-drawing camels and irrigation animals and the large drawing-bucket, half a tithe is due."[74][75]

وما كان لأحد فيه - فالقرآن يوجب على جملته ولم يسقط عنه بترك تسمية الحد، فعلى ما حصد من قليله وكثيره العشر بجملة الكتاب ولقول رسول الله - صلى الله عليه وسلم -: " فيما سقت السماء والعيون أو كان عثريا العشر، وما سقي بالنواضح والسواني والغرب فنصف العشر.

L2710 Riding Cattle:

ركوب البقر:

L2711

L2712–2715 And His saying: "And of livestock, beasts of burden and animals furnishing bedding" is evidence that all kinds of livestock may carry loads and be ridden, whether a cow or another animal; for "beasts of burden" in the language is not restricted to carrying goods to the exclusion of people, nor are cattle excluded from the category of livestock in that language.[76][77]

وقوله: (وَمِنَ الْأَنْعَامِ حَمُولَةً وَفَرْشًا) دليل على أن جميع أنواع الأنعام يحمل عليها ويركب بقرة كانت أو غيرها؛ لأن الحمولة في اللغة غير مقتصر بها على حمل الأمتعة دون الناس ولا البقر خارج من جملة الأنعام فيها

L2716 **On Hair and Wool:**

في الشعر والصوف:

L2717

[73] **Translator's note (L2705):** The Arabic compresses the contrast between quantities below the threshold and quantities reaching or exceeding it; the translation makes that syntactic relationship explicit.

[74] **Translator's note (L2706):** The supplied wording, "mā kāna li-aḥadin fīhi," is incomplete or corrupt: literally, "whatever someone has in it." The context suggests a contrast with produce for which no threshold is specified, but that reading would require changing the Arabic.

[75] **Translator's note (L2707):** The agricultural term ʿatharī denotes vegetation supplied with water naturally, without artificial lifting; its precise application varies.

[76] **Translator's note (L2712):** Farsh can denote smaller livestock or material spread out as bedding. The translation retains the bedding association on which the author's ensuing discussion of wool and hair depends.

[77] **Qur'an references (L2712):** Qur'an 6:142 (Al-An'am).

L2718–2720 His saying: “And animals furnishing bedding” is evidence for the permissibility of fine goat down, wool, and hair, whether the animal from which it is taken has been ritually slaughtered, is dead, or is alive. For it is impossible that He should enumerate something among His blessings to us and bring it into being for us, while it contains something prohibited—wool or fine goat down from an animal dead without ritual slaughter—without explaining that.[78]

قوله: (وفَرْشاً) دليل على إباحة المرعزي والصوف والشعر ذكيا كان ما أخذ منه أو ميتا أو حيا، إذ محال أن يعدد علينا شيئا في عداد نعمه، وينشيئه لنا، وفيه محظور من صوف الميتة أو المرعزي فلا يبينه.

L2721–2722 How could that be possible, when He says: “He has already explained to you in detail what He has forbidden you, except what you are compelled by necessity to use”? Neither in the detailed account of what is forbidden nor among the exceptions made for necessity is there any mention of the wool, hair, or fine goat down of an animal dead without ritual slaughter.[79]

وكيف يجوز ذلك، وهو يقول: (وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ) فلا في تفصيل المحرم ذكر صوف الميتة وشعرها والمرعزي، ولا في المستثنى بالاضطرار.

L2723–2726 Does that not indicate that it belongs among the things excused—indeed, that it is made lawful and bestowed as a blessing by His saying: “And of livestock, beasts of burden and animals furnishing bedding”? That is—and Allah knows best—He brought into being for you beasts of burden and animals furnishing bedding. He also said: “And Allah has made your houses a place of repose for you, and has made for you, from the hides of livestock, houses that you find light on the day of your departure and the day of your encampment; and from their wool, their fur, and their hair, furnishings and goods for use until a time (80).” Has He not—exalted is His majesty—mentioned each by its own term and bestowed it upon us for our furnishings and goods?[80]

أفلا يدل ذلك أنه في جملة المعفو عنه، بل محل ممنون به بقوله: (وَمِنَ الْأَنْعَامِ حَمُولَةً وَفَرْشًا) أي وأنشأ لكم - والله أعلم - حمولة وفرشا، وقال أيضا: (وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ وَمِنْ أَصْوَافِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثَاثًا وَمَتَاعًا إِلَى حِينٍ (٨٠) أوليس جل جلاله قد ذكر كلا بلفظه وأنعم به علينا لأثاثنا وأمتعتنا،.

L2727 Could there then be something among these excepted as forbidden without His explaining it? Rather, each falls within the general scope of His bestowal of blessings.

أفيكون فيه مستثنى بالتحريم فلا يوضحه، بل كل داخل تحت جملة إنعامه.

L2728 If it is said: In bestowing these upon us as a blessing, He intended only their

فإن قيل: إنما قصد بالإنعام علينا فيها قصد لحومها، واللحوم لا تصل إلي بالذكاة ولا تحل بالموت.

[78] **Translator’s note (L2718):** The Arabic is farshan; the author interprets its association with bedding as evidence concerning animal fibres.

[79] **Qur’an references (L2721):** Qur’an 6:119 (Al-An’am).

[80] **Qur’an references (L2723):** Qur’an 6:142 (Al-An’am); Qur’an 16:80 (An-Nahl).

meat; and meat does not reach—to—through ritual slaughter, and does not become lawful through death.[81]

L2729–2730 the reply is: Are we then to deem the wool and hair cut from them while they are alive forbidden, just as you deem forbidden the flesh cut from them during their lifetime? If it is said: Wool and hair are not like flesh, because flesh severed from an animal by cutting becomes carrion when a portion of the life-spirit departs from it, whereas wool and hair do not become carrion.

قيل: أفنجعل ما قطع منها وهي حية من صوفها وشعرها محرما كما تجعل ما قطع من لحومها في حال حياتها، فإن قيل: ليس الصوف والشعر مثل اللحم، لأن اللحم البائن منها بالقطع يصير ميتة بمفارقة جزء الروح لها، والصوف والشعر لا يصيران ميتة.

L2731 the reply is: Why do they not become carrion? Because there was no operative cause in them? If he says: Because there was no life-spirit in them.[82]

قيل: ولم لا يصيران ميتة، لأنه لم يكن فيهما علة، فإن قال: لأنه لم يكن فيهما روح.

L2732–2733 the reply is: What, then, made them forbidden when taken from an animal dead without ritual slaughter, when there was no life-spirit in them whose departure would make them forbidden, as the animal became forbidden through the departure of its life-spirit? If he says: I regard their upper portions protruding from the animal as ritually pure, and their inner portions embedded in its skin as ritually impure. Therefore I permit what is shorn and forbid what is plucked from a living animal, because both its lower and upper portions come out, and the lower portion is ritually impure.[83]

قيل: فما الذي حرمهما إذا أخذا من الميتة ولم يكن فيهما روح فتحرمه كما حرمت الميتة بمفارقة الروح، فإن قال: أجعل أعلاهما الناتئ من البهيمة طاهرا وباطنهما المنغرز في جلدها نجساً فلذلك أبيح ما جزء وأحرم ما نتف من حي لخروج أسفله وأعلاه والأسفل نجس.

L2734–2735 the reply is: What is the operative cause of the ritual impurity of its lower portion and the ritual purity of its upper portion? If he says: Its upper portion is alive, and therefore I permit it, while its lower portion is dead, and therefore I prohibit it—he has advanced an absurd claim in two respects.

قيل: ما العلة في نجاسة أسفله وطهارة أعلاه، فإن قال: أعلاه حي فلذلك أبحته، وأسفله ميت فلذلك حظرته - أحال القول من جهتين إحداهما: أنه جعل شيئا واحدا بقطعه واحدة في جسد حي بعضه حيا وبعضه شيئا، وهذا مستحيل لا شك فيه.

[81] **Translator's note (L2728):** "Lā taṣilu ilā bi-l-dhakāh" is corrupt or incomplete as supplied: literally, "does not reach to through ritual slaughter." The argument appears to require "is not lawful except through ritual slaughter," but the Arabic has not been silently replaced with that reading.

[82] **Translator's note (L2731):** The wording "because there was no operative cause in them" is awkward in the supplied argumentative sequence. The translation preserves it as a proposed explanation rather than omitting or repairing it.

[83] **Translator's note (L2733):** The supplied "mā juzʾa" appears to be a transcription error for "what is shorn," as required by the repeated contrast with plucking.

The first is that he has made a single thing, in one piece within a living body, partly alive and partly "something." This is undoubtedly impossible.[84]

L2736–2737 The second is that he has affirmed life for its upper portion, whereas, when cut off, it ought all the more to be called dead, because life departs from it after it is cut off, just as it departs from a piece of the animal's flesh when cut from it while it is alive.

L2738 If he says: Its upper portion is dead and its lower portion alive, he makes his position still more absurd, since he permits the use of what he calls carrion.

L2739–2744 Do you suppose, then, that after it was shorn a life-spirit entered it and made it lawful, or that tanning purified it? If he says: I do not say that it is alive or that it is carrion; rather, it is like something created without a life-spirit, such as "al-khuthsab" and the like, but it is embedded in living, moist skin, and when it is shorn the moisture does not reach it, so it is ritually pure for that reason—he has stated the correct position concerning shearing while the animal is alive. He still has to extricate himself from the difficulty concerning plucking it from a living or dead animal and shearing it from a dead one. He is therefore asked: Why did you not confine yourself, in the case of what is plucked, to washing off the moisture contained within it and then permit it, and permit what is shorn from an animal dead without ritual slaughter without washing, since the moisture does not reach it—unless you know that some impurity has come into contact with it, in which case you wash it because of that impurity, rather than because of the moisture? This is evident to anyone who reflects upon it and clear to anyone who examines it discerningly. Nor does the argument of someone who adduces the bone and horn of an animal dead without ritual slaughter as grounds for the ritual impurity of wool and hair constitute an argument binding upon a practitioner of analogy or anyone else. Bone and horn are two of the animal's bodily members; the animal suffers pain when they are broken, and they contain fat and marrow. Anything of this nature necessarily contains a life-spirit. Thus, when the animal dies, one part of it does not die to the exclusion of

والثاني: أنه شهد لأعلاه بالحياة وكان ينبغي أن يكون إذا قطع أحق بأن يسمى ميتا لمفارقة الحياة له بعد قطعه، كما يفارق بضعة من لحمها إذا قطع منها حية.

وإن قال: أعلاه ميت وأسفله حي زاده في الإحالة حيث أباح الانتفاع بما يسميه ميتة.

افتراه بعد جزه صارت فيه روح حللته أو دباغة طهرته، فإن قال: لا أقول: إنه حي ولا ميتة، ولكنه كالشيء المخلوق بلا روح مثل: الخثسب وأشباهه، ولكنه مغروز في جلد حي ندي، فإذا جز لم تصل الندوة إليه فهو طاهر لذلك أصاب القول في الجز، والبهيمة حية، وبقي الانفصال عليه في نتفه حية وميتة وجزه ميته، فيقال له: أفلا اقتصرت فيما نتف علا غسل الندوة المستبطنة وأبحته بعد ذلك، وأبحت ما جز من الميتة بلا غسل لعدم خلوص الندوة إليه إلا أن تعلم بنجاسة أصابته فتغسله لها لا للندوة. فهذا بين لمن تدبره واضح لمن ميزه. وليس اعتلال من اعتل لنجاسة الصوف والشعر بعظم الميتة وقرنها - وجها يلزم قايسا ولا غيره، إذ العظم والقرن عضوان من أعضائها تألم البهيمة بكسرها، وفيهما دسم ومخ، وماكان هذا سبيله ففيه روح لا محالة، فإذا ماتت لم يمت منها شيء دون شيء بل يموت جميعها موتا واحدا وكل مفارق حياة فاسم الميتة واقع عليه. فإن قام الدليل على إباحة شيء منها وأخرجه من جملتها، وإلا فهي محرمة بنص القرآن، والشافعي رضي الله عنه، أحد من يقول بنجاسة الصوف والشعر إذا جز من ميتة، ويزعم أنهما يموتان بموت ذوات الروح.

[84] **Translator's note (L2735):** The supplied text reads "partly something" (baʿḍuhu shayʾan), an apparent corruption where the argument would require "partly dead." The phrase "in one piece" also interprets the awkward supplied wording bi-qaṭʿihi wāḥidah.

another; rather, all of it dies a single death, and the designation “carrion” applies to everything from which life has departed. If evidence establishes the permissibility of something from it and excludes it from the whole, then so be it; otherwise, it is forbidden by the explicit text of the Quran. Al-Shafi‘i, may Allah be pleased with him, is among those who maintain that wool and hair are ritually impure when shorn from an animal dead without ritual slaughter, and he claims that they die when the creatures possessing a life-spirit die.[85]

والعجب له - رحمة الله عليه - مع تدقيقه كيف ذهب عليه أن اسم الميتة لا يقع إلا على ما كان حيا، ففارقته الحياة، وهو يجيز أن يجز منها ويسميه طاهرا ولا يميز هو ولا غيره ما قطع منها سواه، لأنه يصير ميتة، ومن تأمل أمر الصوف والشعر لم يجز له أن يسميه، وهو على حي ميتا ولا حيا، لأنه إن كان حرم بعد موت من هو عليه باسم الميتة وسمي قبل أن يموت أيضا ميتا فأبيح كان أحد المعنيين من الإباحة أو الحظر خطأ بغير شك.

L2745 What is astonishing about him—may Allah have mercy on him—is how, despite his precision, he overlooked the fact that the designation “carrion” applies only to what was alive and then lost its life. Yet he permits wool or hair to be shorn from the animal and calls it ritually pure, while neither he nor anyone else distinguishes anything else cut from it, because it becomes carrion. Anyone who reflects upon wool and hair may call it neither dead nor alive while it is on a living animal. For if, after the death of the animal on which it grows, it is forbidden under the designation “carrion,” yet before that animal dies it is also called dead and permitted, then one of the two rulings—permission or prohibition—is undoubtedly mistaken.[86]

وإن سمي حيا فجز لم تبق حياته بمزايلته الجسد، كما لا تبقى حياة القطعة من لحم الحيوان إذا أخذت منه وهو حي.

L2746 If it is called alive and then shorn, its life does not remain when it separates from the body, just as life does not remain in a piece of an animal’s flesh when taken from it while it is alive.

والصحيح أن يكون كالحجر والخشب وأشباه ذلك، يكون في حالة حياة من هو عليه وبعده واحدا. إلا أنه يغسل ما أخرج من مغرز الجلد للندوة الواصلة إليه منه.

L2747 The correct position is that it is like stone, wood, and similar things: its condition is the same during the life of the animal on which it grows and afterward. However, what is pulled out from where it is embedded in the skin is washed because of the moisture that reaches it from the skin.

وقد احتج الشافعي - رضي الله عنه - بالقرن والعظم وزاد شيئا فقال: العظم قبل الدباغ وبعده سواء، فمن الذي واطأه منا على أن الإهاب حل بالتغيير والاستحالة دون التعبد حتى يقول: إن الصوف والشعر لعدم استحالتهما وارتفاع دباغتهما حرما.

L2748–2750 Al-Shafi‘i—may Allah be pleased with him—has adduced horn and bone

[85] **Translator’s note (L2742):** “Al-khuthsab” (الخثسب) is an unrecognizable supplied reading, apparently a corruption of “wood” (الخشب); the corrupt form is retained and identified here. The supplied “‘alā” in the phrase about confining oneself to washing is written علا; its intended grammatical function is clear from context.

[86] **Translator’s note (L2745):** The supplied “neither he nor anyone else distinguishes anything else cut from it” is awkward. The argument appears to require “permits” rather than “distinguishes,” but the supplied verb yumayyizu has been retained in translation.

as an argument, adding a further point when he said: Bone is the same before tanning and afterward. But which of us agreed with him that a hide becomes lawful through alteration and transformation, rather than through compliance with a revealed prescription, so that he can say that wool and hair are forbidden because they undergo no transformation and tanning does not apply to them?

L2751–2754 Even if we were also bound to permit something only through alteration, that would bind us only concerning what we had called carrion before its alteration, just as we called the hide carrion. As for wool and hair, which we have never called carrion, there is no basis for taking account of their alteration and transformation from one state to another. If someone says: I see you repeating and reiterating your argument that it is impossible to apply the designation "carrion" to something that possessed no life which subsequently departed from it, and you attribute an oversight to al-Shafi'i in his calling wool and hair carrion, on the grounds that, in your view, they contain no life. Yet you claimed in Surat al-Baqarah, in the section on His saying, majestic and exalted: "How can you disbelieve in Allah, when you were dead and He gave you life" that He applied the designation "dead" to the sperm-drop, although it has no life, and that I used this to refute the speculative theologians for calling everything that grows and increases "living" on account of its growth and increase, and that this overturns that, or that demolishes this—he has entirely overlooked something. For here I denied that the designation "dead" applies to wool and hair in the sense of impurity whose very substance is forbidden, whereas there I cited His words, "And you were dead," as evidence that everything without a manifest spirit is called dead, yet is pure in its substance, not impure. Do you not see that the Messenger of Allah ﷺ indicated the purity of the sperm-drop by rubbing it from his garment after days had passed, and refraining from washing it out?

ولو لزمنا أن لا نبيح إلا بالتغير أيضا للزمنا ذلك فيما سميناه ميتة قبل التغيير كما سمينا الإهاب ميتة، فأما الصوف والشعر اللذان لم نسميهما قط ميتة فمراعاة تغييرهما واستحالتهما من حال إلى حال لا وجه له، فإن قال قائل: أراك تعيد القول وتبديه في إحالة إيقاع اسم الميتة على ما لم يكن فيه حياة فارقته، وتنسب الشافعي إلى الإغفال في تسمية الصوف والشعر ميتة من أجل أنه لا حياة فيهما عندك، وقد زعمت في سورة البقرة في فصل قوله جل وعلا: (كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ) أنه أوقع اسم الميتة على النطفة ولا حياة فيها ورددت به على المتكلمين في تسميتهم كل نام وزائد حيا من أجل نمائه وزيادته، وهذا نقض لذاك أو ذاك كسر لهذا - أغفل إغفالا شيئا، وذلك أني نفيت أن يقع اسم الميتة ها هنا على الصوف والشعر بمعنى النجاسة المحرمة الذات وهناك استشهدت بقوله: (وَكُنْتُمْ أَمْوَاتًا) على أن كل ما لم يكن له روح ظاهرة يسمى ميتة، ولكن طاهر الذات غير نجس، ألا ترى أن رسول الله صلى الله عليه وسلم دل على طهارة النطفة بفركه من ثوبه بعد الأيام، وترك غسله منه، وقال تبارك وتعالى: (وَآيَةٌ لَهُمُ الْأَرْضُ الْمَيْتَةُ أَحْيَيْنَاهَا) .

And He, blessed and exalted, said: “And a sign for them is the dead earth: We brought it to life.”[87][88]

L2755–2756 And He said: “And the water that Allah sent down from the sky, thereby bringing the earth to life after its death.” Thus He called the earth dead, although it is pure.[89]

L2757 The language therefore does not preclude calling everything among inanimate things that has no life and no spirit moving within its body “dead,” in either the feminine or masculine form; yet it is pure. But no being possessed of a spirit can be pure when life has departed from it and it has flowing blood that has become carrion. Although it shares the designation “dead” with dead inanimate things, it differs in meaning: the former is impure and the latter pure. Our disagreement with al-Shafi‘i—may Allah be pleased with him—concerning wool and hair consists in denying that the designation “impure carrion” applies to them, not in denying their inclusion among things to which the designation “dead inanimate things” applies. Understand this, and do not misrepresent us.[90]

L2758–2760 Riding Cattle: Muhammed ibn ‘Ali said: Concerning the permissibility of riding all livestock and carrying loads upon them, there is also evidence besides this verse. Allah, blessed and exalted, said: “Allah is He who made livestock for you, that you may ride some of them, and some of them you eat (79). And you have benefits in them, and that upon them you may attain a need within your breasts; and upon them and upon ships you are carried (80).”[91]

وقال: (وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا) فسمى الأرض ميتة وهي طاهرة.

فاللغة غير دافعة أن ما لا حياة فيه، ولا روح تتردد في جسمه من الموات كله يسمى ميتة وميتا، ولكن طاهر، ولا يجوز أن يكون شيء من الروحانيين إذا فارقته الحياة، وكانت له نفس سائلة فصارت ميتة يكون طاهرا، وهو وإن جامع ميتة الموات مختلف في المعنى بأن ذلك نجس وهذا طاهر والخلاف بيننا وبين الشافعي - رضي الله عنه - في الصوف والشعر في نفي وقوع اسم الميتة النجسة عليهما لا في نفي إعدادهما في عداد ما يقع عليه اسم ميتة الموات فافهمه ولا تغلط علينا.

ركوب البقر: قال محمد بن علي: وفي إباحة ركوب جميع الأنعام والحمل عليها غير هذه الآية أيضا قال الله تبارك وتعالى: (اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَنْعَامَ لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ (٧٩) وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبْلُغُوا عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ (٨٠) .

[87] **Translator’s note (L2752):** The opening continues an objection begun in the preceding context. The abrupt clause “he has entirely overlooked something” appears to introduce the author’s response, although the transmitted syntax is awkward. The Arabic designation maytah can mean a dead thing generally or, in legal usage, carrion. The argument depends on distinguishing these senses.

[88] **Qur’an references (L2751):** Qur’an 2:28 (Al-Baqarah); Qur’an 36:33 (Ya-Sin).

[89] **Qur’an references (L2755):** Qur’an 2:164 (Al-Baqarah).

[90] **Translator’s note (L2757):** “Flowing blood” renders nafs sa’ilah, a legal expression. The feminine wording “has become carrion” grammatically refers back to nafs, making the transmitted construction awkward.

[91] **Qur’an references (L2759):** Qur’an 40:79 (Ghafir); Qur’an 40:80 (Ghafir).

L2761 “And livestock—He created them for you; in them are warmth and benefits, and from them you eat (5). And they carry your burdens to a land you could not reach except with great hardship to yourselves. Surely your Lord is compassionate, merciful (7).” This also supports what we have said concerning wool, hair, and camel hair.[92][93]

L2762–2764 If it is said: Why, then, did you not restrict the permissibility of riding and carrying loads to camels alone, excluding cattle, because of the report from the Messenger of Allah ﷺ: “While a man was driving a cow, he mounted it, and it said: ‘We were not created for this; we were created only for tilling’”? You should then have singled cattle out by means of the Sunnah, even though the designation “livestock” includes them, just as you singled out sheep on account of their inability to carry a rider or goods.

L2765–2768 It is answered: Cattle are capable of this just as camels are. When the Messenger of Allah ﷺ related that the cow spoke, he did not prohibit riding it. Alongside this, he also related that a wolf spoke when a shepherd took from it a sheep that it had taken from his flock, saying: “What will you do with it on the day of the beast?” Is it permissible, then, for a shepherd to leave a sheep in a wolf’s mouth when he can rescue it because that wolf spoke? If it is said: Although the wolf spoke, it reported nothing from its Lord that would prevent taking the sheep away from it, whereas the cow reported that Allah had not created it for riding but had created it for tilling, and the Messenger of Allah ﷺ says: “I believe in it, as do Abu Bakr and ‘Umar.” This affirms the truth of what it said.[94]

L2769–2773 It is answered: This may have occurred among a community that passed away before the Messenger of Allah ﷺ, whose cattle He created for tilling alone, to the exclusion of all other work and Allah abrogated that for this community and permitted them to use and ride them through these verses,

(وَالْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنَافِعُ وَمِنْهَا تَأْكُلُونَ (٥) وَتَحْمِلُ أَثْقَالَكُمْ إِلَى بَلَدٍ لَمْ تَكُونُوا بَالِغِيهِ إِلَّا بِشِقِّ الْأَنْفُسِ إِنَّ رَبَّكُمْ لَرَءُوفٌ رَحِيمٌ (٧) وهذه أيضا تؤيد ما قلناه في الصوف والشعر والوبر.

فإن قيل: فما لك لم تقتصر في إباحة الركوب والحمل على الإبل وحدها دون البقر، لحديث رسول الله، صلى الله عليه وسلم: “بينما رجل يسوق بقرة؛ إذ ركبها، فقالت إنا لم نخلق لهذا، إنما خلقنا للحرث ” فكنت تخصها بالسنة وإن شملها اسم الأنعام كما خصصت الشاة بالعجز عن حمل راكب أو متاع.

قيل: البقر يطيق كما تطيق الإبل، ورسول الله، صلى الله عليه وسلم، حين حدث عن البقرة بالنطق لم ينه عن ركوبها، وقد حدث معها بنطق ذيب أخذ منه بعض الرعاة شاة أخذها من غنمه فقال: كيف تصنع بها يوم السبع، فهل يجوز لراع أن يترك شاة في فم ذيب وهو يقدر على استخلاصها من أجل نطق ذلك الذيب، فإن قيل: الذئب وإن تكلم فلم يخبر عن ربه بشيء يمنع انتزاع الشاة منه، والبقرة قد أخبرت أن الله لم يخلقها للركوب بل خلقها للحرث، ورسول الله، صلى الله عليه وسلم، يقول: “ آمنت به أنا وأبو بكر وعمر وفي هذا تصديقها.

قيل: قد يمكن أن يكون هذا في أمة خلت قبل رسول الله، صلى الله عليه وسلم، خلق بقرهم للحرث وحده دون سائر الأعمال ونسخ الله ذلك في هذه الأمة وأباح لهم استعمالها وركوبها بهذه الآيات كما نسخ كثيرا من شرائعهم مثل أكل النار قربانهم ونسخ السبت وأشباهه، والقرآن لا يخص بمثل هذا الخبر، وسيما وهو محتمل ما قلنا.

[92] **Translator’s note (L2761):** The quotation passes directly from verse 5 to verse 7, omitting verse 6.

[93] **Qur’an references (L2761):** Qur’an 16:5 (An-Nahl); Qur’an 16:7 (An-Nahl).

[94] **Translator’s note (L2765):** “The day of the beast” renders yawm al-sabu‘. The unvocalized expression has also been interpreted as referring to a day of abandonment or distress; its intended sense is not explained here.

just as He abrogated many of their religious laws, such as fire consuming their sacrificial offerings and abrogated the Sabbath and similar observances. The Quran's general scope is not restricted by a report such as this, especially when it admits the interpretation we have given.[95]

L2774–2775 It has also been said concerning the low-standing livestock (farsh) that they are young camels, such as weaned camel calves, while the load-bearing livestock (hamulah) are the full-grown ones.

L2776–2777 **Oaths:**

L2778

L2779–2780 And His words, "And to those who became Jews We forbade every animal possessing a claw; and of cattle and sheep We forbade them the fat of both, except what their backs carry, or the entrails, or what is mixed with bone," are evidence that the designation "fat" encompasses every fatty part of the flesh, even though these parts have different names. For it is impossible to except something from a category to which it does not belong. He—majestic is His glory—has excepted the fat tail, the bowel, and what is mixed with bone; and this can only mean—Allah knows best—that the fatty flesh and its grease belong to the category of fat, as you see. Its principal form, familiar to ordinary people, is what lies in their bellies; its designation then extends to everything we have mentioned. The Arabs say of a fat man, "So-and-so is shahim," meaning that he is bulky or fat. Thus, anyone who eats any of these things after swearing to avoid fat breaks his oath, unless he intended its principal form. Allah knows best.[96][97]

L2781

L2782–2784 His words: "Those who associate partners with Allah will say: 'Had Allah willed, neither we nor our fathers would have associated partners with Him,

وقد قيل في الفرش: إنها صغار الإبل كالفصلان والحمولة كبارها.

أيمان:

وقوله: (وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفُرٍ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوِ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ) دليل على أن اسم الشحم جامع لكل سمين من اللحم وإن تفرق به أسماء، إذ محال أن يستثنى شيء من غير جنسه وقد استثنى جل جلاله الألية والمبعر والمختلط بالعظم، ولا يكون - والله أعلم - إلا سمين اللحم ودسمه من الشحم كما ترى، فمعظمه المعروف عند العامة ما في بطونها ثم يخلص اسمه إلى كل ما ذكرناه، ويقول العرب للسمين من الرجال: فلان شحيم، يذهبون به إلى الضخم أو السمن. فالآكل شيئا من ذلك إذا حلف على اجتناب الشحم إذا لم ينو معظمه حانث، والله أعلم.

قوله: (سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَّمْنَا مِنْ شَيْءٍ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّى ذَاقُوا بَأْسَنَا قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ (١٤٨) حجة للمعتزلة والقدرية علينا فيما

[95] **Translator's note (L2769):** The salutation is divided between this segment and the next; it is rendered as ﷺ in the next segment.

[96] **Translator's note (L2780):** "The bowel" renders al-mab'ar, literally the place or passage of dung. The author includes it in his explanation of the exceptions in the preceding verse.

[97] **Qur'an references (L2779):** Qur'an 6:146 (Al-An'am).

nor would we have forbidden anything.' Likewise those before them denied, until they tasted Our might. Say: 'Have you any knowledge that you can bring forth for us? You follow nothing but conjecture, and you do nothing but guess' (148)," are, as they imagine, an argument for the Mu'tazilites and the Qadarites against us. If they distinguished what it was that He condemned in them, they would know that they have no grounds for their position in it. What He—majestic is His glory—condemned in their statement, and He knows best, was their using it as an argument, not that they had said something untrue.[98]

L2785–2788 How could it fail to be true, when Allah Himself said it in this very surah, where He says: "Follow what has been revealed to you from your Lord; there is no deity but Him, and turn away from those who associate partners with Him (106). Had Allah willed, they would not have associated partners with Him." They therefore have no right to argue against Allah—majestic and exalted—on the basis of that aspect of His justice which He has not disclosed to them. We do not say that any of Allah's creatures may rely upon this statement, even though it is true, because he is commanded to do something else and required to perform what no one else can perform in his place: deeds in which he exercises agency and for which he is rewarded.[99][100]

L2789

L2790 His exalted words, "You follow nothing but conjecture," concern—Allah knows best—their supposing that this argument benefits them, although it does not benefit them. How could it benefit them when He says immediately afterward: "Say: 'To Allah belongs the conclusive argument; had He willed, He would have guided you all' (149)"? This makes clear, without any uncertainty, that the grounds for condemning their statement lie in their invoking it as an argument, not in the statement itself.[101]

[98] **Qur'an references (L2782):** Qur'an 6:148 (Al-An'am).

[99] **Translator's note (L2788):** The phrase mimma yu'aththiru fihi is terse; "deeds in which he exercises agency" renders its apparent sense of actions in which the person has an effect.

[100] **Qur'an references (L2785):** Qur'an 6:106 (Al-An'am); Qur'an 6:107 (Al-An'am).

[101] **Qur'an references (L2790):** Qur'an 6:148 (Al-An'am); Qur'an 6:149 (Al-An'am).

يقدرون ولو ميزوا ما الذي أنكر عليهم لعلموا أنه لا متعلق لهم فيه، والذي أنكر جل جلاله من قولهم - وهو أعلم - احتجاجهم به لا أنهم قالوا غير حق.

وكيف لايكون حقا، وقد قاله الله في هذه السورة نفسها حيث يقول: (اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ لَا إِلَهَ إِلَّا هُوَ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ (١٠٦) وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا) فليس لهم أن يحتجوا على الله - جل وعلا - بما لم يطلعهم عليه من عدله، ونحن لا نقول أن لأحد من خلق الله أن يعول على هذا القول، وإن كان حقا، لأنه مأمور بغيره ومطالب بإقامة ما لا يقيمه سواه مما يؤثر فيه ويؤجر عليه.

قوله تعالى: (إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ) - والله أعلم - في استشعار نفعهم بهذه الحجة وهي غير نافعة لهم، وكيف ينفعهم، وهو يقول على إثرها: (قُلْ فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ فَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ (١٤٩) ، فهذا يبين - بلا إشكال - أن وجه إنكار مقالتهم عند احتجاجهم به لا نفس القول.

قال محمد بن علي: وبلية القوم إضاعة النصح لدين الله، واتخاذ كل ما احتمله ظاهر الكلام دينا، ولا يحفلون بتناقضه عليهم، ولا يعرفون مع ذلك سعة لسان العرب وتصاريف الكلام وتعارضه، إذ في الكلام ما يحتمل وجوها مستعملة كلها، وفيه ما يحتمل وجهين لا يجوز استعمال أحدهما، وفيه ما لا يجوز استعمال ظاهره بتة.

وفي التعارض ما يتوجه اختلافه، وفيه ما لا يتوجه إلا بنسخ.

فما يحتمل وجوها مستعملة كلها كثير يطول الكتاب بشرحه، وليس على القوم فيه حجة، وما يحتمل وجهين لا يجوز إلا استعمال أحدهما: قوله جل وعلا في هذه السورة (وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ) وفي بني إسرائيل: (خَشْيَةَ إِمْلَاقٍ) فظاهر الكلام دال على أن الولد المنهي عن قتله هو المخشي ببقائه الإملاق، ومن لم يخش ببقائه الإملاق مباح قتله.

فلم يجز استعمال هذا المعنى بحيلة، وإن احتمله، وكان اتباع ما يدل على منع قتل الأولاد جميعا، من خشي الإملاق منهم ومن لم يخش، من قوله على إثر الكلام: (وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ) أولى لدخول الأولاد جميعا مع الأجنبيين تحته، وإنما كانت الجاهلية تقتل أولادها خشية كثرة العيلة، ودخول الفقر عليهم إذا كثروا، فأنزل الله تبارك وتعالى: (وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ) وما لا يجوز استعماله بتة:

L2791–2792 Muhammed ibn ʻAli said: These people's affliction is their neglect of sincere devotion to Allah's religion and their making into religion everything that the apparent wording can bear. They pay no heed to the contradictions this creates for them; nor, moreover, do they understand the breadth of the Arabic tongue, the varied forms of expression, and the apparent conflicts between them. For some expressions admit several interpretations, all of which may be applied; some admit two interpretations, one of which may not be applied; and some may under no circumstances be applied according to their apparent meaning.

L2793–2794 Among apparent conflicts, some differences admit an explanation, while others can be explained only through abrogation.

L2795–2796 Expressions admitting several interpretations, all of which may be applied, are numerous; explaining them would lengthen the book, and there is no argument against these people in them. An example of wording that admits two interpretations, only one of which may be applied, is His words—majestic and exalted—in this surah, "And do not kill your children because of poverty," and in Bani Isra'il, "for fear of poverty." The apparent wording indicates that the child whose killing is prohibited is the one whose continued existence is feared to bring poverty, and that killing a child whose continued existence is not feared to bring poverty is permissible.[102][103]

L2797–2800 Yet this meaning could not be applied by any means, even though the wording admits it; and following what indicates the prohibition of killing all children, whether poverty is feared on their account or not, in His words immediately following this passage, "And do not kill the soul that Allah has made inviolable, except by right," was more appropriate, because all children, together with unrelated persons, fall within its scope. The people of the age of ignorance used to kill their children only for fear of having many dependants and of poverty befalling them as their numbers increased. So Allah, blessed and exalted, revealed: "And do not kill your children for fear of poverty; We

[102] **Translator's note (L2796):** Bani Isra'il is the surah also known as al-Isra'. The final clause states an apparent implication that the author rejects in the following segments.

[103] **Qur'an references (L2795):** Qur'an 6:151 (Al-An'am).

provide for them and for you." As for wording whose apparent meaning may under no circumstances be applied:[104]

L2801

L2802 His words: "Then We gave Moses the Scripture, as a completion for the one who did good, and as a detailed exposition of everything, and as guidance and mercy, so that they might believe in meeting their Lord (154)."[105][106]

L2803–2807 And in several other places there is similar wording: "So that they might be guided," or "And so that they might be mindful of Allah." "And perhaps" is an expression of doubt and wishing. It therefore cannot be taken in its apparent sense, thereby attributing doubt and wishing to Allah and describing Him with what does not belong among His attributes. How could He wish for a people's faith by saying "perhaps," when He—majestic is His majesty—knows that they will not believe except by His will? He has sent down in His Book these words: "Even if We sent the angels down to them, and the dead spoke to them, and We gathered everything before them face to face, they would not believe unless Allah willed." He also spoke of people who wish to return to this world so that they might believe and affirm the truth, saying: "If they were sent back, they would return to what they had been forbidden; indeed, they are liars. (28)" These expressions and others like them belong to the latitude of the language. The Arabs say: "We did such-and-such to so-and-so, perhaps he will do such-and-such."[107]

L2808–2814 This is also an argument against them concerning the attributes they deny Him because, in their view, they belong to created beings. Yet He—majestic and exalted—has spoken of Himself using "perhaps," as you see, without this affecting His lordship or His distinction from His creation. How, in light of these things, can anyone cling to the apparent sense of His words: "Those who associate partners with Allah will say, 'Had Allah willed, we would not

[104] **Qur'an references (L2797):** Qur'an 6:151 (Al-An'am); Qur'an 17:33 (Al-Isra); Qur'an 17:31 (Al-Isra).

[105] **Translator's note (L2802):** "For the one who did good" preserves the singular wording 'ala alladhi ahsana; the referent is not specified in this segment.

[106] **Qur'an references (L2802):** Qur'an 6:154 (Al-An'am).

[107] **Qur'an references (L2804):** Qur'an 6:111 (Al-An'am); Qur'an 6:28 (Al-An'am).

قوله: (ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لَعَلَّهُمْ بِلِقَاءِ رَبِّهِمْ يُؤْمِنُونَ (١٥٤)

وفي غير موضع مثله (لَعَلَّهُمْ يَهْتَدُونَ) أو، (وَلَعَلَّهُمْ يَتَّقُونَ) "ولعل " كلمة شك وتمن، فلم يجز أن تحمل على ظاهرها فينسب الشك والتمني إلى الله، ويوصف بما ليس من نعوته، وكيف يتمنى إيمان قوم ب " لعل " وهو - جل جلاله - عالم بأنهم لا يؤمنون إلا بمشيئته، وقد أنزل في كتابه فقال: (وَلَوْ أَنَّنَا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَى وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ) وأخبر عن قوم يتمنون الرجوع إلى الدنيا ليؤمنوا ويصدقوا فقال: (وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ (٢٨) فهذه الأشياء وما يضاهيها على سعة اللسان تقول العرب: فعلنا بفلان كذا لعله يفعل كذا.

وهذا أيضا حجة عليهم فيما ينفون عنه من صفات تكون عندهم للمخلوقين، وقد أخبر عن نفسه - جل وتعالى - ب " لعل ما كما ترى، فلم تؤثر في ربوبيته ومباينة خلقه. فكيف يجوز مع هذه الأشياء أن يتعلق بظاهر قوله: (سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا) ويتأول النكير عليهم على خلاف ما قلنا، وأول الكلام وآخره ينقضه، أم كيف يعد متعارضا وقد دللنا على أن مشيئته فوق مشيئة خلقه، لا يجوز أن يكون تبعاً لمشيئتهم. أفتراه - ويحهم - نسخ ما القرآن مملوء به وبذكره من مشيئته وسلطانها على مشيئة عباده، وإضلال من أضل منهم بعدله، وإنعامه على من أنعم بفضله بما

have associated partners with Him’” and interpret His denunciation of them contrary to what we have said, when the beginning and end of the passage refute that interpretation, or how can it be considered contradictory, when we have demonstrated that His will is above the will of His creation, and cannot be subordinate to their will? Do you suppose, then—woe to them!—that He abrogated that with which the Qur’an is filled and with the mention of which it is filled—His will, its authority over His servants’ will, and His leading astray those of them whom He led astray in His justice, and His bestowing favor upon those whom He favored through His bounty—by what He attributed to them in certain passages concerning their will and their going astray, and by what the apparent sense of “will say” indicates, thereby nullifying His eternal divinity and His authority, effective before the creation of created beings and afterward, and making their will, which He Himself created within them, rise above them, advance before Him, and overpower His volition?[108][109][110][111]

L2815 The unbelief in this is surely too plain to require such minute scrutiny and excessive elaboration to arrive at it.

L2816 We seek refuge in Allah from it.

L2817 An Argument Against Them:

L2818–2823 His words: “On the day when some of your Lord’s signs come, no soul will benefit from its faith if it had not believed before or earned any good through its faith. Say: ‘Wait; we too are waiting.’ (158)” are an argument against them concerning the subject of justice, which they subject to their own reason. For He—majestic and exalted—has spoken of a time when some of His signs will

نسب إليهم من مشيئتهم وضلالهم في بعض المواضع، وبما دل عليه ظاهر (سيقول) فأبطل إلاهيته الأزلية، وسلطانه النافذ قبل خلق الخلق وبعده، وجعل مشيئتهم التي هو خلقها فيهم مستعلية عليهم ومتقدمة بين يديه وقاهرة لإرادته.

إن الكفر في هذا لأوضح من أن يتوصل إليه بهذا التدقيق والإغراق.

نعوذ بالله منه.

حجة عليهم:

قوله: (يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا قُلِ انْتَظِرُوا إِنَّا مُنْتَظِرُونَ (١٥٨) حجة عليهم في باب العدل الذي يحملونه على عقولهم، إذ قد أخبر - جل وتعالى - عن وقت يأتي فيه بعض آياته لا يقبل إيمان من آمن فيه من الكفار، ولا اكتساب من اكتسب خيرا من الموحدين، وهذه الآية عندنا طلوع الشمس من مغربها فإن آمنوا به فذاك، وإلا فليعدوها أي آية شاءوا ليس هذا وقت موقت قبل الموت لا يقبل ذلك فيه أفمن العدل عندهم أن يقبل إيمان كافر في وقت لا يقبل اكتساب مؤمن ولا إيمان كافر في غيره، أم يقروا بأنه عدل وإن لم يعرفوا وجهه، فنقول: وكذلك من قضى عليه المعصية، ثم عذبه عليها،

[108] **Translator’s note (L2808):** The wording immediately after “perhaps” is corrupt or contains stray characters. The translation follows the intelligible surrounding syntax.

[109] **Translator’s note (L2813):** The coordination with “and with the mention of which” is awkward in the supplied Arabic; the repeated predicate in English makes its apparent construction explicit.

[110] **Translator’s note (L2814):** The supplied text says that their will rises “above them,” although the surrounding argument may suggest “above Him.” The supplied pronoun is retained.

[111] **Qur’an references (L2808):** Qur’an 6:148 (Al-An’am).

come, at which He will accept neither the faith of unbelievers who believe then nor the acquisition of good by those who affirm His oneness. This sign, according to us, is the sun's rising from the west. If they believe in it, so be it; otherwise, let them reckon it to be whatever sign they wish. This is not a specified time before death at which that is not accepted Do they consider it just, then, that an unbeliever's faith should be accepted at one time, while neither a believer's acquisition of good nor an unbeliever's faith is accepted at another? Or will they acknowledge that this is justice even if they do not know its rationale, whereupon we say: Likewise, He acts justly toward someone for whom He decrees disobedience and whom He then punishes for it, even if we do not know its rationale. Through Allah's praise and favor, I find that whenever they seek to argue from anything, it rebounds against them on the subject of justice and leads them into unbelief.[112][113]

عدل عليه، وإن لم نعرف وجهه. ولا أراهم - بحمد الله ونعمته - يريدون الاحتجاج بشيء إلا عاد عليهم في باب العدل، وخرج بهم إلى الكفر.

L2824–2830 If they say, "This sign is death itself, not an appointed time before it," they are asked: "Is death to be understood as occurring after it has taken place, or as the approach of its time, with the last breaths of the person upon whom it descends?" If they say, "After it has taken place," they are asked: "How can a dead person believe or acquire any good, such that it might be accepted from him or not accepted?" If they say, "It is the approach of its time," the argument concerning justice is put to them again. For invalidating faith and the acquisition of good, whenever they are invalidated before death, whether the interval before it is short or long, is still invalidation. If one who is just invalidates a good deed and does not accept it from its doer, that would be the opposite of justice according to the reason of created beings and of those who deny divine predestination in order to declare Allah free of injustice.[114][115]

فإن قالوا: هذه الآية الموت نفسه لا أجل قبله. قيل لهم: أفهم الموت بعد وقوعه أو اقتراب حينه عند آخر أنفاس الحال به، فإن قالوا: بعد وقوعه. قيل لهم: فكيف يؤمن ميت أو يكسب خيرا حتى يقبل منه أولا يقبل، وإن قالوا: هو اقتراب حينه. أعيد عليهم الكلام في باب العدل، إذ إلغاء الإيمان واكتساب الخير في أي وقت ألغيا، قبل الموت قربت مدته منه، أو بعدت - إلغاء، والعادل إذا ألغى خيرا ولم يقبله من فاعل كان ضد العدل في عقول الخلق ومن ينفي القدر تنزيها لله عن الجور.

[112] **Translator's note (L2821):** The final clause is declarative as supplied. The argument appears to call for a rhetorical question, "Is this not a specified time …?", but the Arabic has no explicit interrogative particle here.

[113] **Qur'an references (L2818):** Qur'an 6:158 (Al-An'am).

[114] **Translator's note (L2825):** The opening wording is syntactically awkward. The translation takes it as a question about whether "death" means the completed event or its imminent approach.

[115] **Translator's note (L2828):** The final written form can also mean "first," but the following segment establishes the intended division as "or not / accepted."

فإن احتجوا بقوله: (إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا (١٧) وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّى إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ أُولَئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا (١٨) أصابوا في التلاوة ونقضوا أصولهم في المقالة؛ إذ مدارهم كان في نفي القدر وخلق الأعمال على قياد العدل الذي يعقلونه بعقولهم، فإذا خرجت مقاليد الحالة من أيديهم، وانفتحت لنا عليهم، لم يبق لهم علينا إلا إتمام كسر قولهم في الوعيد، وإن كنا قد علمناه في الفصل من

L2831–2832 If they argue from His words: "The repentance that Allah has undertaken to accept is only for those who do evil in ignorance and then repent soon afterward. Those are the ones to whom Allah turns in forgiveness, and Allah is ever knowing, wise. (17) Repentance is not for those who do evil deeds until, when death comes to one of them, he says, 'Now I repent,' nor for those who die as unbelievers. For those We have prepared a painful punishment. (18)" they have recited correctly but contradicted the foundations of their doctrine. For their denial of divine predestination and the creation of deeds revolved around following the dictates of justice as they apprehend it through their own reason. Once the keys to the matter have passed out of their hands and it has been opened to us against them, nothing remains for us to do against them but complete the refutation of their doctrine concerning the threat of punishment, although we have already set it out in the section from[116][117]

سورة النساء في قوله: (إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ) ونتمه بعون الله على نسق الآيات في السور إذا انتهينا إليها، غير أنا نسألهم عند تلاوة هذه الآية - إذ هي دعامة مقالتهم في باب الوعيد، وإن كانوا قد كسروا بها باب العدل - سؤالاً فنقول لهم: أخبرونا عمن تاب من ذنوبه عند نزول الموت قبل انقطاع آخر أنفاسه، ومن مات على تمرده من غير ندم ولا توبة في الوعيد والخلود في النار سواء،.

L2833–2835 Surat al-Nisa', concerning His words: "Allah does not forgive the association of partners with Him, but He forgives whatever is less than that for whomever He wills." With Allah's help, we shall complete it in the sequence of the verses within the surahs when we reach them. Yet, when they recite this verse—since it is the mainstay of their doctrine concerning the threat of punishment, although through it they have demolished their position concerning justice—we put a question to them, saying: "Tell us: are someone who repents of his sins when death descends upon him, before his last breaths cease, and someone who dies persisting in his defiance, without remorse or repentance, equal with respect to the threat of punishment and everlasting residence in the Fire?"[118]

فإن قالوا: نعم. لزمهم في باب العدل ما يلزمهم. وإن كانوا قد علموه جملة واحدة ويقال لهم: أسلمتم لهذه الآية في منع التوبة وإبطالها عمن حضره الموت تسليما، أم تصححونه بعقولكم ولكم عليه شواهد من غيرها من حيث لا ينكسر قولكم في العدل وإن كان قد انكسر باحتجاجكم بهذه الآية.

L2836 If they say, "Yes," they must face the consequences that follow for them concerning justice, even if they have already known it all at once. They are also asked: "Have you simply submitted to this verse concerning the withholding

[116]**Translator's note (L2832):** The unvocalized verb rendered "set it out" can also be read as "known it." The reference to an earlier section favors the former contextual sense, though the wording is uncertain.

[117]**Qur'an references (L2831):** Qur'an 4:17 (An-Nisa); Qur'an 4:18 (An-Nisa).

[118]**Qur'an references (L2834):** Qur'an 4:48 (An-Nisa); Qur'an 4:116 (An-Nisa).

and invalidation of repentance for someone whom death has overtaken, or do you establish its validity through your reason, with supporting evidence from elsewhere, in a way that leaves your doctrine concerning justice intact—even though it has already been demolished by your appeal to this verse?"[119]

فإن قالوا: لم ينكسر. كابروا في الجواب، وجاروا في الخطاب.

L2837 If they say, "It has not been demolished," they are obstinate in their answer and unjust in their discourse.

وإن قالوا: بل نصححه بعقولنا. قيل، فما وجه تصحيح من عصى الله مائة عام ثم تاب قبل موته بيوم وهو صحيح نشيط لم ينزل به دليل موت ولا أتاه رائده، فقبلت توبته، وأطاعه آخر مائة عام إلا يوما قبل موته، أخطأ فيه خطية واحدة، فتاب منها آخر نهار يومه، وقد نزل به الموت ولاح رائده، فلم يقبل توبته وخلد في النار بخطيئته، أكانت تلك الخطيئة الواحدة أثقل في ميزانه من ذنوب مائة عام إلا يوما واحدا تاب فيه منها وهو صحيح؟.

L2838–2841 If they say, "Rather, we establish its validity through our reason," they are asked: "On what grounds do you establish the validity of the case of someone who disobeyed Allah for a hundred years and then repented one day before his death while healthy and vigorous, with no indication of death having descended upon him and no harbinger of it having come to him, so that his repentance was accepted, whereas another obeyed Him for a hundred years except for one day before his death, on which he committed a single sin, then repented of it at the end of that day, when death had descended upon him and its harbinger had appeared, so that He did not accept his repentance and he remained forever in the Fire for his sin? Was that single sin heavier in His balance than the sins of a hundred years except for one day, on which he repented of them while healthy?[120]

أم رجاء الصحيح في البقاء وخوف العليل من الموت، فرق بين حاليهما، وكلاهما منقطع الحياة في علم الله إلا يوما واحدا، تاب فيه واحد في أول نهاره من ذنوب مائة عام إلا يوما واحدا، وآخر في آخره من ذنب واحد فأرى التوبة إذا يبطلها المرض وتصححها الصحة. فإن قالوا: ولا من هذا الصحيح التائب في أول نهاره يقبل، لانقطاع عمره في علم الله - خالفوا الأمة كافة، وانفردوا بقول لم يسبقهم إليه سابق مبتدع ولا متبع، فيقال لهم: على ذلك، فكم المدة التي تكون بين التائب وبين الموت تقبل فيها توبته، فأي مدة وقتوها طولبوا بإقامة البرهان عليها من كتاب الله ولن يجدوا إلى ذلك سبيلاً قال محمد بن علي: فلما رأينا الله تبارك وتعالى يدعو إلى التوبة دعوة واحدة، ويعد القبول ممن تابه بقوله: (وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ)

L2842–2853 Or did the healthy person's hope of remaining alive and the sick person's fear of death distinguish their two conditions, although, in Allah's knowledge, both had only a single day of life left, during which one repented at the beginning of the day of the sins of a hundred years except for one day, and the other at its end of a single sin? I see, then, that illness invalidates repentance and health validates it." If they say, "Nor is repentance accepted from this healthy person who repents at the beginning of his day, because his lifespan is coming to an end in Allah's knowledge," they have opposed the entire community and singled themselves out with a doctrine in which no

[119] **Translator's note (L2836):** The clause translated "even if they have already known it all at once" is awkward and its precise connection to the argument is uncertain; its supplied wording is retained.

[120] **Translator's note (L2841):** The comparison first describes "a hundred years" of disobedience in the preceding segment, but here says "a hundred years except for one day." Both formulations are retained.

predecessor, whether an innovator or a follower, has preceded them. They are then asked: "On that basis, how long must the interval between the repentant person and death be for his repentance to be accepted?" Whatever interval they specify, they will be required to produce a demonstration for it from Allah's Book, and they will find no way to do so. Muhammed ibn Ali said: "When we saw that Allah—blessed and exalted—calls to repentance with a single call, and promises acceptance from whoever repents to Him, saying, 'He is the One who accepts repentance from His servants,' without a specified time or a fixed term, apart from the coming sign—the one with which we began this section—and then said in this passage, 'Repentance is not for those who do evil deeds,' we knew that it must necessarily be specific in scope, revealed concerning particular people, just as He said concerning Pharaoh, 'Until, when drowning overtook him.' For there is no way to set a limit to the 'soon afterward' in which He mentions the acceptance of repentance when He says, 'They repent soon afterward,' because hope of life remains in a person as long as a single breath remains within him. If we may examine this Qur'an and discuss its various meanings, then the Messenger of Allah ﷺ, to whom it was sent down, has a greater right to speak about it according to what Allah showed him, together with the revelation by which He supported him and His declaration that he does not speak from desire. It has been authentically reported from him that he said: 'Allah does indeed accept His servant's repentance so long as the veil has not fallen.' He was asked, 'What is the falling of the veil?' He said, 'That the soul should die while associating partners with Allah.' And: 'Allah accepts the servant's repentance so long as he has not begun to gurgle in his death throes.' He then says: Every person who repents has his repentance accepted, at whatever point in his life he undertakes it, whether ill or healthy, at death or before it, except someone whom the rising of the sun from the west overtakes while he remains unrepentant: his repentance at that time is not accepted if he repents. The verse would thus be directed to particular people, with no others included alongside them. Likewise, Abu al-'Aliyah said that the verse concerns the hypocrites. I think he meant those among them who lived in the time of the Messenger of Allah ﷺ. Withholding it from those people would then be an instance of justice that we do not comprehend, just as we do not

بلا وقت مؤقت ولا أجل مضروب سوى الآية الآتية - التي ابتدأنا الفصل بها، ثم قال في هذا الموضع: (وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ) علمنا أنها لا محالة خاصة نازلة في قوم بأعيانهم، كما قال في فرعون: (حَتَّى إِذَا أَدْرَكَهُ الْغَرَقُ) ، إذ لا سبيل إلى تحديد حد في القريب الذي ذكر فيه قبول التوبة حيث يقول (يتوبون من قريب) لأن أمل الحياة قائم في الإنسان ما بقي فيه نفس واحد، وإذا كان لنا أن ننظر في هذا القرآن ونتكلم في وجوهه فرسول الله - صلى الله عليه وسلم - المنزل عليه أحق أن يتكلم فيه بما أراه الله، مع ما أيده به من الوحي وأخبر أنه لا ينطق عن الهوى، وقد صح عنه أنه قال: " إن الله ليقبل توبة عبده ما لم يقع الحجاب ". قيل: وما وقوع الحجاب، قال: " أن تموت النفس وهي مشركة " و " إن الله يقبل توبة العبد ما لم يغرغر " فيقول: كل تائب مقبول توبته في أي وقت أحدثها من عمره، عليلا كان أو صحيحا، عند الموت أو قبله، إلا من أدركه طلوع الشمس من مغربها، وهو غير تائب، فإن توبته حينئذ لا تقبل منه إذا تاب، وتكون الآية مصروفة إلى قوم بأعيانهم لا تدخل معهم غيرهم، وكذا قال أبو العالية إن الآية لأهل النفاق، وأحسبه أراد منهم من كان على عهد رسول الله، صلى الله عليه وسلم، ويكون حجبها عن أولئك من العدل الذي لا نعقله كما لا نعقل عدله في القضاء والقدر وما ذكرنا معه فيما مضى من كلامنا في فصول الآيات وبسطها لغيرهم من الفضل عليهم، فهذا وجه الآية التي هي دعامة مقالتهم في باب التوبة.

comprehend His justice in divine decree and predestination and the matters we mentioned alongside them earlier in our discussion of the passages of the verses, while extending it to others would be an act of bounty toward them. This, then, is the interpretation of the verse that constitutes the mainstay of their position on repentance.[121][122]

L2854 We now return to the argument against them concerning the coming of the sign after which faith and the acquisition of good avail nothing.

L2855–2856 If they say, "The sign is the arrival of the Resurrection," they have said something impossible, since at the Resurrection there is no access to faith or to the acquisition of good. Do you not see that, when they wished to be believers, they also wished to be returned to this world, so that they could believe in what they had disbelieved and affirm what they had denied in it: "Then they said, 'Would that we could be returned, and not deny the signs of our Lord, and be among the believers!'" (27), Allah has spoken of the faith of someone who believes in this world and acquires good, yet neither the one nor the other benefits him after the coming of the sign. Likewise, the Messenger of Allah ﷺ said: "The Hour will not come until the sun rises from the west. When it rises and people see it, they will all believe, and that is when 'a soul's faith will not benefit it if it had not believed before or acquired good in its faith.'"[123][124][125]

L2857–2858 We have another clear argument against them concerning the acceptance of repentance at death: the consensus of all people that, when an unbeliever embraces Islam at death, his unbelieving children are barred from his inheritance, his Muslim heirs inherit from him, the funeral prayer is per-

ثم نرجع إلى فصل الاحتجاج عليهم بإتيان الآية التي لا ينفع بعدها الإيمان واكتساب الخير.

وإن قالوا: الآية هي حضور القيامة، قالوا محالاً إذ الإيمان في القيامة لا وصول إليه ولا إلى اكتساب الخير، ألا ترى أنهم لما تمنوا أن يكونوا مؤمنة تمنوا معه الرد إلى الدنيا، ليؤمنوا بما كفروا ويصدقوا بما كذبوا فيها: (فَقَالُوا يَا لَيْتَنَا نُرَدُّ وَلَا نُكَذِّبَ بِآيَاتِ رَبِّنَا وَنَكُونَ مِنَ الْمُؤْمِنِينَ (٢٧) ، وقد أخبر الله عن إيمان من يؤمن في الدنيا ويكتسب الخير فلا ينفعه هذا ولا هذا بعد إتيان الآية، وكذا قال رسول الله، صلى الله عليه وسلم: " لا تقوم الساعة حتى تطلع الشمس من مغربها، فإذا طلعت ورآها الناس آمنوا أجمعون وذلك حين (لَا يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا) .

ولنا عليهم في قبول التوبة عند الموت حجة أخرى واضحة وهي إجماع الناس كافة على أن من أسلم من الكفار عند الموت حرم ميراثه كفار ولده وورثه مسلمون ورثته وصلي عليه ودفن في مقابر المسلمين، والتوبة من الكفر أجل توبة، والكفر أعظم خطرا من الذنب، فمحال أن يقبل من أحدهما دون الآخر.

[121] **Translator's note (L2846):** The construction rendered "whoever repents to Him" is irregular as supplied; the verb appears to lack its expected preposition.

[122] **Qur'an references (L2842):** Qur'an 42:25 (Ash-Shuraa); Qur'an 4:18 (An-Nisa); Qur'an 10:90 (Yunus); Qur'an 4:17 (An-Nisa).

[123] **Translator's note (L2855):** The supplied word for "believers," mu'minah, has an anomalous feminine singular form in this context; the intended plural sense is reflected in the translation.

[124] **Hadith references (L2855):** Sahih al-Bukhari 4636.

[125] **Qur'an references (L2855):** Qur'an 6:27 (Al-An'am); Qur'an 6:158 (Al-An'am).

formed over him, and he is buried in the Muslims' cemeteries. Repentance from unbelief is the greatest repentance, and unbelief is graver than sin. It is therefore impossible that repentance should be accepted from one of the two but not the other.[126]

فإن شبه على أحد بأن التوبة لا تقع إلا من الذنوب، وأن تارك الكفر لا يسمى تائبا كذبه القرآن. قال الله تبارك وتعالى: (لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌ وَاحِدٌ وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ (٧٣) أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ وَاللَّهُ غَفُورٌ رَحِيمٌ (٧٤) فسمى تركهم لذلك القول واستغفارهم منه توبة.

L2859–2860 If anyone is misled into thinking that repentance can only be from sins, and that someone who abandons unbelief is not called repentant, the Quran contradicts him. Allah, blessed and exalted, said: "Those who say, 'Allah is the third of three,' have certainly disbelieved. There is no god except one God. If they do not desist from what they say, a painful punishment will surely touch those among them who disbelieve. (73) Will they not, then, repent to Allah and seek His forgiveness? Allah is forgiving, merciful. (74)" He thus called their abandonment of that statement and their seeking forgiveness for it repentance.[127]

L2861 He also said: "And those who do not invoke another god alongside Allah, do not kill the soul Allah has forbidden except by right, and do not commit unlawful sexual intercourse. Whoever does that will meet a penalty. (68) The punishment will be multiplied for him on the Day of Resurrection, and he will remain in it forever, humiliated, (69) except whoever repents." He thus treated repentance from unbelief and unlawful sexual intercourse as one repentance and called it by one name. It is therefore impermissible to set aside all the verses concerning repentance, which apply to unbelievers and those who affirm divine oneness without a stipulated time limit, on account of a verse that admits of a specific application.[128]

وقال أيضا: (وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا (٦٨) يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا (٦٩) إِلَّا مَنْ تَابَ) ، فجعل التوبة من الكفر والزنا توبة واحدة وسماها باسم واحد، فغير جائز أن يترك آيات التوبة كلها في الكفار والموحدين بلا وقت مؤقت لآية تحتمل الخصوص.

L2862–2863 It is also possible that among the hypocrites there was someone who acted hypocritically by outwardly professing repentance at death, so that he might gain favor with people through it and be spoken of well when he died, while

وقد يجوز أن يكون شي المنافقين من نافق في إظهار القول بالتوبة عند الموت ليحظى بها عند الناس، فيذكر بالجميل إذا مات، وقلبه معتقد على خلاف ما أظهر، فنزلت الآية فيه، وفي أشباهه.

[126] **Translator's note (L2858):** The wording translated as "his Muslim heirs inherit from him" is grammatically irregular in the supplied Arabic, though its apparent meaning is clear.

[127] **Qur'an references (L2859):** Qur'an 5:73 (Al-Ma'idah); Qur'an 5:74 (Al-Ma'idah).

[128] **Qur'an references (L2861):** Qur'an 25:68 (Al-Furqan); Qur'an 25:69 (Al-Furqan).

his heart held a belief contrary to what he outwardly professed; the verse would then have been revealed concerning him and those like him.[129]

L2864 As for refuting their position that those who affirm divine oneness and die without repentance will remain in the Fire forever alongside the unbelievers, our book devoted exclusively to that subject contains this. We therefore preferred not to repeat it in this section because of its length, except for what we have mentioned and will mention alongside the verses in their respective places, if Allah Most High wills.

وأما مناقضتهم في خلود من مات من الموحدين بلا توبة مع الكفار في النار فقد حواه كتابنا المجرد فيه، فكرهنا إعادته في هذا الفصل لطوله، إلا ما ذكرنا، ونذكر مع الآيات في مواضعها إن شاء الله تعالى.

[129] **Translator's note (L2863):** The supplied word shī in the opening phrase is corrupt or incomplete. The translation gives the apparent sense of the surrounding construction, "among the hypocrites."



CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة الأعراف

Surah 7: The Heights (Al-A’raf)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah al-Aʿraf — The Heights]

On uncritical adherence to authority:

His saying: “Follow what has been sent down to you from your Lord, and do not follow any protectors apart from Him. Little do you take heed! (3)” is a clear argument against uncritical adherence to authority, because the pronoun in “apart from Him” must refer either to the Lord or to the revelation. He has forbidden following anything other than it, as you see.[1][2]

“We certainly created you, then fashioned you, then said to the angels, ‘Prostrate yourselves before Adam.’” This is analogous to what was discussed earlier in Surah al-Baqarah concerning His saying: “And when We parted the sea for you.” That is: We created the one whose descendants you are, and fashioned the one in whose form We fashioned you, namely Adam. Allah knows best.[3]

His saying, reporting Iblis’s words: “He said, ‘Because You have led me astray, I will surely lie in wait for them on Your straight path. (16)’” is an argument against the Muʿtazilah and the Qadariyyah, because Allah, blessed and exalted, did not reject that statement of his, but only informed him of his punishment and the punishment of those who followed him. He must have created him either knowing what he would do and say, or not knowing.[4]

If He knew—and He unquestionably knew—then He created him for that purpose. This must be affirmed, because anyone who denies that He knew it is an unbeliever, without any doubt.

Covering the private parts and the meaning of a bequest:

[1] **Translator’s note (L2870):** The Arabic pronominal suffix can refer either to the Lord or to the revelation; English requires different personal or impersonal pronouns for these alternatives.

[2] **Qur’an references (L2869):** Qur’an 7:3 (Al-A’raf).

[3] **Qur’an references (L2871):** Qur’an 7:11 (Al-A’raf); Qur’an 2:50 (Al-Baqarah).

[4] **Qur’an references (L2874):** Qur’an 7:16 (Al-A’raf).

[سورة الأعراف]

في التقليد:

قوله: (اتَّبِعُوا مَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ قَلِيلًا مَا تَذَكَّرُونَ (٣) حجة بينة في نفي التقليد، لأن الهاء في (دونه) لا تخلو: إما أن تكون راجعة على الرب أو على التنزيل، وقد نهى عن اتباع غيره كما ترى.

(وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ) نظير ما مضى في سورة البقرة من قوله: (وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ) أي خلقنا من أنتم ذريته، وصورنا من صورناكم على صورته، وهو آدم، والله أعلم.

قوله إخبارا عن إبليس: (قَالَ فَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ (١٦) . حجة على المعتزلة والقدرية، لأن الله - تبارك وتعالى - لم يرد عليه ذلك وإنما أخبره بعقوبته وعقوبة من اتبعه وليس يخلو من أن يكون خلقه وهو يعلم ما يحدث ويقول أو لا يعلم.

فإن كان علم - وقد علم لا محالة - فقد خلقه لذلك، ولابد من القول بهذا، لأن النافي عنه علمه به كافر لا شك فيه.

ستر العورة ومعنى الوصية:

وقوله تعالى: (يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُوَارِي سَوْآتِكُمْ) حجة في ستر العورات، وفيه من الفقه أن من أوصى بثلثه لبني فلان اشترك فيه الذكر والأنثى من ولده لدخولهن مع البنين في الاستتار.

ولم يقل: يا بني آدم وبناته، لأن الذكور يغلبون الإناث في الاسم فاقتصر عليهم - وهو أعلم - في الذكر دونهن.

وإن كانت الوصية لذكور بني فلان لم يدخل الإناث معهم. ومثله: (يَا بَنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُمْ مِنَ الْجَنَّةِ) قد دخل فيهم بناته

L2879

L2880–2881 And His saying, exalted is He: "O children of Adam, We have sent down to you clothing that covers your private parts," is an argument for covering the private parts. It also contains the legal point that, if someone bequeaths a third of his estate to the children of so-and-so, that person's male and female children share in it, since the females are included alongside the sons in the requirement to cover themselves.[5][6]

L2882 He did not say, "O sons of Adam and his daughters," because males take precedence over females in the designation, so He confined the explicit mention to them rather than the females—and He knows best.

L2883–2884 If, however, the bequest is for the males among the children of so-and-so, the females are not included alongside them. Similar is His saying: "O children of Adam, do not let Satan tempt you as he expelled your two parents from the Garden," in which his daughters are included among them.[7]

وقوله: (إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ) مثله، وفي قوله: (وَقَبِيلُهُ) وهو دليل على أن الاسم الواحد واقع على معاني شتي، إذ القبيل في هذا الموضع - والله أعلم - أشياعه وأعوانه.

وقال في موضع آخر: (أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسَفًا أَوْ تَأْتِيَ بِاللَّهِ وَالْمَلَائِكَةِ قَبِيلًا (٩٢) أي عيانا إن شاء الله.

القدرية:

L2885

L2886 And His saying, "Indeed, he sees you, he and his company," is similar. His saying, "and his company," is evidence that a single word can apply to various meanings, since "company" in this passage means—and Allah knows best—his followers and helpers.[8][9]

L2887–2889 He said elsewhere: "Or you make the sky fall upon us in pieces, as you have claimed, or you bring Allah and the angels before us face to face. (92)" That is, visibly before our eyes, if Allah wills.[10]

L2890 The Qadariyyah:

[5] **Translator's note (L2881):** The Arabic banī, rendered here as "children," is grammatically masculine and can also mean "sons"; the argument turns on its inclusion of daughters.

[6] **Qur'an references (L2880):** Qur'an 7:26 (Al-A'raf).

[7] **Qur'an references (L2883):** Qur'an 7:27 (Al-A'raf).

[8] **Translator's note (L2886):** The Arabic has a syntactically awkward transition equivalent to "and in His saying … and it is evidence." The lexical argument concerns qabīl, rendered "company," and the related form qabīlan in the next quotation.

[9] **Qur'an references (L2886):** Qur'an 7:27 (Al-A'raf).

[10] **Qur'an references (L2888):** Qur'an 17:92 (Al-Isra).

وقوله: (وَإِذَا فَعَلُوا فَاحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ) آية يغالط بها القدرية والمعتزلة - العامة منا، وأين القضاء من الأمر، ومن الذي قال: إن الله أمر بالزنا والسرقة، وشرب الخمر، كما أمر بالصلاة والصوم حتى يحتجوا علينا بقوله: (قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ) .

ونحن مقرون أن الله لا يأمر بالمعاصي، بل ينهى عنها ويوعد عليها العقوبة.

ولئن كان هؤلاء القوم لا يفرقون بين الأمر والقضاء على الحقيقة ولا يريدون بهذه الآية المغالطة والتلبيس على العامة، إن المصيبة في جنونهم لأعظم من أن يشتغل بمناقضتهم فيما يدق من بدعتهم.

القضاء حكم مغيب عن العباد مقرون بسابق علمه فيهم لا يستطيعون الخروج منه إلى خلاف ما علمه منهم.

والأمر إفصاح ونطق وتسمية الشيء الذي يؤمرون به، إذ محال أن يقدر العبد على معرفة فعل يأمره مولاه به، فيهتدي إليه قبل يأمره، وللسيد فيه علوم وإرادات لا يقدر العبد على معرفتها قبل الإفصاح له بها فهل قال أحد منا: إن الله قال لعبيده: ازنوا أو أقيموا الزنا، أو حافظوا على الزنا، كما قال: (وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ) ، وكما قال، (حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى) بل قال: (وَلَا تَقْرَبُوا الزِّنَا إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا (٣٢) . إن هذا منهم لإفراط في الجهل والجنون إن كان حقيقة، وصفاقة وجه إن كان مغالطة.

L2891

L2892–2894 And His saying: “When they commit an indecency, they say, ‘We found our fathers practicing it, and Allah commanded us to do it.’ Say, ‘Allah does not command indecency,’” is a verse with which the Qadariyyah and the Muʿtazilah mislead the common people among us. What has divine decree to do with command? Who has said that Allah commanded unlawful sexual intercourse, theft, and drinking wine as He commanded prayer and fasting, that they should argue against us by His saying: “Say, ‘Allah does not command indecency’”?[11]

L2895 We acknowledge that Allah does not command acts of disobedience; rather, He forbids them and threatens punishment for them.

L2896 If these people truly do not distinguish between command and divine decree, and do not intend by this verse to engage in sophistry and confuse the common people, then the calamity of their madness is too great for one to occupy oneself with refuting the subtleties of their innovation.

L2897–2898 Divine decree is a determination concealed from the servants, conjoined with His prior knowledge concerning them; they cannot depart from it into anything contrary to what He knew of them.

L2899–2901 Command is explicit disclosure, utterance, and designation of the thing they are commanded to do. It is impossible for a servant to know an act his master commands him to perform, and find his way to it, before he commands him. The master has knowledge and intentions concerning it that the servant cannot know before they are explicitly disclosed to him. Has any of us, then, said that Allah said to His servants, “Commit unlawful sexual intercourse,” or “Establish unlawful sexual intercourse,” or “Maintain unlawful sexual intercourse,” just as He said, “Establish prayer and give the obligatory alms,” and as He said, “Maintain the prayers and the middle prayer”? Rather, He said: “Do not approach unlawful sexual intercourse. It is indeed an indecency and

[11] **Qur’an references (L2892):** Qur’an 7:28 (Al-A’raf).

an evil way. (32)" This on their part is indeed an excess of ignorance and madness if it is sincere, and brazen impudence if it is sophistry.[12]

L2902

L2903–2905 And His saying, "As He originated you, you will return. (29) One group He guided, while another group had error become binding upon them," is an argument against them, since the rightly guided person was originated as rightly guided, while for the person astray there became binding the error for which he was created.[13]

L2906–2907 Do you not see that He says elsewhere: "Had We willed, We would have given every soul its guidance. But the declaration from Me has become binding: 'I will surely fill Hell with jinn and human beings all together.' (13)" Thus, what becomes binding unquestionably becomes binding from Him. Is it not clear from the context that the declaration from Him, majestic and exalted, became binding before the jinn and human beings performed acts by which they incurred entry into the Fire? That is why every soul was not given its guidance.[14][15]

L2908 Can someone upon whom error has become binding annul it for himself, or someone who has been guided go astray?

L2909 If they argue from His saying: "As for Thamud, We guided them, but they preferred blindness to guidance."[16]

L2910 They should be told: Woe to you! You never flee from anything without falling into something greater than it. Must His guidance of Thamud not be either guidance through clarification or guidance through decree and the effective imposition of His will? If it was guidance through clarification, it contains no argument against us. But if it was guidance through decree

[12] **Qur'an references (L2899):** Qur'an 2:238 (Al-Baqarah); Qur'an 17:32 (Al-Isra).

[13] **Qur'an references (L2903):** Qur'an 7:30 (Al-A'raf).

[14] **Translator's note (L2907):** The opening phrase is compressed and unvocalized; the translation understands it as a statement about the binding force of Allah's declaration, continuing the preceding quotation.

[15] **Qur'an references (L2906):** Qur'an 32:13 (As-Sajdah).

[16] **Qur'an references (L2909):** Qur'an 41:17 (Fussilat).

وقوله: (كَمَا بَدَأَكُمْ تَعُودُونَ (٢٩) فَرِيقًا هَدَى وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ) حجة عليهم إذ المهتدي بدأ مهتديا والضال حق عليه ما خلق له من الضلالة.

ألا تراه يقول في موضع آخر: (وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدَاهَا وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ (١٣) ، فالحق لا محالة منه يحق أليس بينا في سياق الكلام أن القول منه جل وعلا حق قبل فعل الجن والإنس أفعالا استوجبوا بها دخول النار، فلذلك لم تؤت كل نفس هداها.

وهل يقدر من حق عليه الضلالة أن يبطلها عن نفسه، أو من هدي أن يضل،.

فإن احتجوا بقوله: (وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَى عَلَى الْهُدَى) .

قيل لهم: ويحكم ما تفرون أبدا من شيء إلا وقعتم فيما هو أعظم منه. هل تخلو هدايته ثمود من أن تكون هداية بيان، أو هداية حكم وإيجاب إرادة، فإن كانت هداية بيان، فلا حجة فيها علينا. وإن كانت هداية حكم وإيجاب إرادة، فكيف غلبوا إرادته في إيجاب الهداية، وقهروا حكمه النافذ في كل شيء، فعقروا ناقته وعتوا عن أمره وكفروا بنبيه صالح - صلى الله عليه وسلم -،.

and the effective imposition of His will, how did they overcome His will in making guidance binding and overpower His decree, which takes effect in everything, so that they hamstrung His she-camel, defiantly disobeyed His command, and disbelieved in His prophet Salih ﷺ?

L2911–2912 Do you not know that clarification and the invitation are general, whereas guidance is specific? Allah, blessed and exalted, said: "And Allah invites to the Abode of Peace and guides whomever He wills to a straight path" (25). Thus He made the invitation general and guidance specific.[17]

L2913 **On Using a Masculine Verb with a Feminine Subject:**

L2914

L2915–2917 His saying: "Misguidance became incumbent upon them" is, from the standpoint of language, evidence for using a masculine verb with a feminine subject, even when it is singular, since the hāʾ that indicates the distinction between it and the masculine suffices. Similar examples are: "Had a blessing from his Lord not overtaken him," and "Whoever receives an admonition from his Lord." There are many such examples in the Quran. This applies when the verb precedes the subject; when it follows, only its feminine form is permissible. If it were made feminine while preceding the subject, for emphasis, that too would be good. Allah Most High said: "And your Lord's most beautiful word was fulfilled for the Children of Israel because they patiently endured," and "Neither drowsiness nor sleep overtakes Him." There are many such examples.[18][19]

L2918 Covering Oneself during Prayer:

L2919

L2920–2923 And His saying: "O children of Adam, take your adornment at every place

أما تعلموا أن البيان والدعوة عامان والهداية خاصة، قال الله تبارك وتعالى: (وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ (٢٥) ، فجعل الدعوة عامة والهداية خاصة.

في تذكير فعل المؤنث:

قوله: (حَقَّ عَلَيْهِمُ الضَّلَالَةُ) من جهة اللغة حجة في تذكير فعل المؤنث وإن كان واحدا للاستغناء بالهاء الدالة على الفرق بينه وبين المذكر ومثله: (لَوْلَا أَنْ تَدَارَكَهُ نِعْمَةٌ مِنْ رَبِّهِ) و (فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ) ، ومثله كثير في القرآن وهذا إذا كان الفعل مقدما، فأما إذا تأخر لم يجز إلا تأنيثه، ولو أنث وهو مقدم على التأكيد لكان حسنا قال الله تعالى: (وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَى عَلَى بَنِي إِسْرَائِيلَ بِمَا صَبَرُوا) و (لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ) ومثله كثير.

التستر فى الصلاة:

وقوله: (يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ) حجة في الاستتار في الصلاة وقد تقدمت الحجة في الاستتار في غير صلاة بقوله: (يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُوَارِي سَوْآتِكُمْ) .

[17] **Qur'an references (L2912):** Qur'an 10:25 (Yunus).

[18] **Translator's note (L2916):** The hāʾ refers to the feminine noun ending, conventionally called tāʾ marbūṭa and pronounced hāʾ in pause. The cited English translations cannot reproduce the Arabic distinction between masculine and feminine verb forms.

[19] **Qur'an references (L2915):** Qur'an 7:30 (Al-A'raf); Qur'an 68:49 (Al-Qalam); Qur'an 2:275 (Al-Baqarah); Qur'an 7:137 (Al-A'raf); Qur'an 2:255 (Al-Baqarah).

of prostration" is evidence for covering oneself during prayer. The evidence for covering oneself outside prayer has already been given in His saying: "O children of Adam, We have indeed sent down to you clothing that conceals your private parts."[20]

The Prohibition of Wine:

His saying: "Say: My Lord has forbidden only indecencies, those of them that are manifest and those that are hidden, and sin" is evidence for the prohibition of wine, concerning which ordinary people demand the explicit wording of prohibition, without knowing that interdiction, forbidding, and prohibition have the same meaning. For doing something that Allah has forbidden, commanded people to avoid, and declared to be part of Satan's work, reinforcing this with His saying, "Will you then desist?" (91), is inevitably a sin, and its perpetrator is sinful. Wine belongs among the things that bring sin upon the person who drinks them. He, majestic and exalted, has coordinated it with indecencies by means of the conjunction "and," under the explicit wording of prohibition.[21]

On the Prohibition of Uncritical Following: His saying at the conclusion of this verse: "And that you say about Allah what you do not know" (169) is evidence for the prohibition of uncritical following. For no human being may declare something forbidden or lawful on his own initiative; in both matters he may only follow Allah, attributing to Him whichever of the two rulings he makes.[22][23][24]

Thus, whoever among those capable of discernment worships Allah by adhering to something for which he cannot recite a passage of the Quran, nor

تحريم الخمر:

قوله: (قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ) حجة في تحريم الخمر الذي يطالب العامة فيه بلفظ التحريم، ولا يعلمون، أن الحظر والمنع والتحريم بمعنى واحد، إذ فعل شيء قد نهى الله عنه وأمر باجتنابه وأخبر أنه من عمل الشيطان وأكده بقوله: (فَهَلْ أَنْتُمْ مُنْتَهُونَ (٩١) ، لا محالة إثم، وصاحبه آثم، وهو في عداد ما يلحق الإثم بشاربه، وقد نسقه جل وعلا بالواو على الفواحش بلفظ التحريم.

في تحريم التقليد: قوله في تمام هذه الآية: (وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ (١٦٩) حجة في تحريم التقليد، إذ لا يجوز لبشر يحرم شيئا أو يحلله مبتدئا به، ولا يجوز أن يكون إلا تبعاً لله فيهما ناسبا إليه ما يفعله منهما.

فمن دان الله من المميزين بشيء لا يستطيع أن يتلو فيه قرآنا ولا يروي فيه عن رسول الله - صلى الله عليه وسلم - خبرا صحيحا ولا اجتمع له عليه أهل ملته، إذ كلاهما مع القرآن مقبول بالقرآن لم يسلم من هنا الآية. قال الله وجل من قائل: (وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ) وليس في هذا عند من أنصف واتقى الله برؤية وتمييز وقيعة في متقدم سلف ولا عالم خلف

[20] **Qur'an references (L2920):** Qur'an 7:31 (Al-A'raf); Qur'an 7:26 (Al-A'raf).

[21] **Qur'an references (L2926):** Qur'an 7:33 (Al-A'raf).

[22] **Translator's note (L2929):** The quoted wording occurs in both Quran 7:33, the verse under discussion, and 2:169. The supplied number 169 points to the latter and does not match the verse whose conclusion the author is discussing.

[23] **Translator's note (L2930):** The Arabic construction following "no human being may" is syntactically irregular; the translation follows its evident sense.

[24] **Qur'an references (L2928):** Qur'an 2:169 (Al-Baqarah); Qur'an 7:33 (Al-A'raf).

transmit an authentic report concerning it from the Messenger of Allah ﷺ, and upon which the members of his religious community have not reached consensus—for both of these, alongside the Quran, are accepted on the authority of the Quran—has not escaped [the condemnation of] this verse. Allah said—majestic is He as a speaker: "And do not say, concerning the falsehood your tongues describe, 'This is lawful and this is forbidden,' so as to fabricate falsehood against Allah." For anyone who is fair and fears Allah with insight and discernment, this contains no disparagement of an early predecessor or a scholar of a later generation. We know—indeed, we testify—that neither fabricates falsehood against Allah. Rather, in everything he declares lawful or forbidden, he follows either the path of an explicit text or that of interpretation.[25][26]

L2935 Whatever explicit text he has followed is not beyond the reach of a person capable of discernment. As for whatever he has approached through his interpretation, he considers himself correct: he is praised for being right and excused before his Lord for his error, being incapable of more than what he has done and striven to ascertain. The person capable of discernment must therefore acknowledge his merit and recognize his precedence and earlier service, but must not rely upon his reasoning in his independent judgment as he relies upon following the explicit text, which all are equally able to apprehend correctly and in which each is safe from incurring error.

L2936–2942 The earlier practitioner of independent judgment himself, concerning what he has ruled upon through his independent judgment, cannot testify concerning Allah on the basis of what his independent judgment has led him to; how, then, can he be followed uncritically? If someone ruling through his independent judgment attained the actual truth, the Messenger of Allah ﷺ would not have commanded the person in whose favor he ruled because of the persuasive presentation of his argument to refrain from taking what he had awarded him against his adversary, nor would he have threatened

فنحن نعلم بل نشهد أن واحدا منهما لا يفتر على الله كذبا، ولكنه سالك في كل ما أحل وحرم إما سبيل نص أو تأويل.

فما سلك فيه نصا لا يتعذر على المميز الوصول إليه، وما سلك به تأويله فهو مصيب عند نفسه، محمود على صوابه، معذور بخطائه عند ربه غير قادر على أكثر مما فعله واجتهد في طلبه، فعلى المميز أن يشهد بفضله ويعرف قدمته وسابقته ولا يعول على نظره في اجتهاده كما عول في اتباع النص الذي يستوي كل في إصابته، وكل آمن من خطأ يلحقه فيه.

والمجتهد نفسه السابق إنما ما حكم فيه باجتهاده لا يقدر أن يشهد على الله بما أداه إليه اجتهاده فكيف يقلد " ولو كان الحاكم باجتهاده يصيب حقيقة الحق لما أمر رسول الله - صلى الله عليه وسلم - من حكم له بلحن حجته أن يدع أخذ ما حكم له به على خصمه، ولكان لا يتواعده عليه النار لأن حكمه - صلى الله عليه وسلم -، وإن كان حقا في نفسه، فهو على ما أوجب ظاهر ألفاظ الخصوم لا على ما استسروه من خداع بعضهم لبعض. فإذا كان الحكم، من رسول الله - صلى الله عليه وسلم -، على هذه الحال لا يحلل شيئا ولا يحرمه إلا على ظاهر الحكم حتى يطلعه الله على السرائر، فمن

[25] **Translator's note (L2933):** The wording "من هنا الآية" is corrupt or grammatically defective. "This verse" reflects the apparent intended reference, with the implied condemnation supplied in brackets.

[26] **Qur'an references (L2932):** Qur'an 16:116 (An-Nahl).

him with the Fire for taking it. For his ﷺ ruling, although right in itself, rests upon what the outward wording of the litigants' statements requires, rather than upon the deception they secretly practice against one another. If a ruling from the Messenger of Allah ﷺ in such circumstances establishes something as lawful or forbidden only according to the outward ruling, until Allah acquaints him with the hidden realities, then it is all the more incumbent that nothing be declared lawful or forbidden on the mere statements of judges and legal advisers after him, however virtuous they may be, until the person examining the matter can discern where the evidence lies and pronounce on its basis, rather than on the basis of the statement. If he exercises independent judgment himself, being capable of discernment, then whether he is right or wrong, no blame attaches to him, nor is he saying about Allah what he does not know, whereas the uncritical follower does not exercise independent judgment so as to be excused for bearing another person's error—unless he is incapable of discernment, for the blind must necessarily follow the sighted.[27][28][29]

بعده من الحكام والمفتين أولى أن لا يحل ويحرم بقولهم شيئا، وإن ما كانوا فاضلين حتى يتبين للناظر موضع الحجة، فيقول عليها، لا على القول، فإذا اجتهد بنفسه وهو مميز، فأصاب أو أخطأ، لم يكن عليه عتب ولا كان قائلا على الله ما لا يعلم، والمقلد غير مجتهد فيكون معذورا بتحمل خطأ غيره إلا أن يكون غير مميز فلا بد للأعمى من اتباع البصير.

L2943 If he is someone who accurately retains what he hears and knows the ranks of the transmitters, but cannot discern the merits of the matter being ruled upon itself, he should follow the scholars closest to the Messenger of Allah ﷺ, in order of their proximity, and should not follow the people of his own time. For, insofar as his own examination attests, those earlier scholars are more likely to be correct and safer from error than those who came after them.

فإن كان ممن يضبط السماع ويعرف مراتب الرجال ولا يميز نفس المحكوم فيه قلد الأقرب فالأقرب من العلماء من رسول الله صلى الله عليه وسلم، ولم يقلد أهل زمانه إذ هم على مقدار ما يشهد له نظره أجدر بالإصابة وآمن ممن بعدهم.

L2944–2945 If he does not know the ranks of the transmitters and has not accurately retained what he hears, he should follow the most trustworthy of the people of his time, the one most widely attested, most renowned, and most highly

وإن كان لا يعرف مراتب الرجال، ولم يضبط السماع قلد آمن أهل زمانه وأشهدهم وأشهرهم وأرفعهم ذكرا بالعلم والإشارة إليه في بلده وغير بلده مشافهة، أو قابلاً من آمن أمثاله عنده إذا عجز عن الوصول إلى مشافهته، ولم يسعه قبول الفتوى من كل من أسرع إليها ولا ممن عرفه بالصلاح إذا لم يكن له شهرة في العلم مقصودا إليه فيه، ولن يعدم مثل هذا في كل عصر إن شاء الله.

[27] **Translator's note (L2936):** The sequence "إنما ما" is awkward and possibly corrupt; the translation preserves the apparent topic of the sentence without assigning an unsupported restrictive meaning.

[28] **Translator's note (L2937):** The unvocalized "يقلد" can grammatically be read as active or passive. The passive reading, "be followed uncritically," is adopted from the argument. A stray closing quotation mark follows the Arabic.

[29] **Translator's note (L2940):** "وإن ما كانوا فاضلين" is syntactically awkward; "however virtuous they may be" follows the apparent concessive sense.

reputed for knowledge, to whom people direct others in his own town and elsewhere, consulting him in person, or accepting what is conveyed by the most trustworthy of his peers in his estimation if he cannot manage to consult him in person. He is not permitted to accept a legal opinion from everyone who hastens to give one, nor from someone he knows to be righteous if that person has no reputation for knowledge such that people seek him out for it. A person of this kind will not be lacking in any age, if Allah wills.[30]

L2946

L2947–2948 His saying: "Who, then, is more unjust than one who fabricates a lie against Allah or denies His signs? Those—their allotted share of the Book will reach them" is an argument against the Qadarites and the Mu'tazilites. For He, majestic and exalted, attributed fabrication and falsehood to them and called them unjust on that account. He then declared what would reach them of their allotted share of the Book. This share attributed to them must be either the very deed they committed or its punishment. Whichever it is, it precedes the deed, and the deed proceeds in accordance with it, with no escape for its perpetrator.[31]

L2949–2951 His saying: "Their allotted share of the Book will reach them, until, when Our messengers come to them, taking them in death" is an argument against their claim that whenever an act is attributed to its agent, that agent performs it independently, without being impelled to it or assisted in it.[32]

L2952–2955 May we then say that the messengers of Allah, majestic and exalted, act independently in taking people in death, without performing it through Allah's power and will, just as they claim that, when Allah attributed fabrication, denial, misguidance, and evil deeds to those to whom He attributed them, each acted independently, without the act having been prescribed for him or willed for him? Do they not consider that, even when an act is attributed to

[30]**Translator's note (L2945):** "أشهدهم," rendered "the one most widely attested," is unusual in this sequence and may be corrupt. "The most trustworthy of his peers" preserves the uncertain reference of "أمثاله," which may refer to peers of the scholar or of the questioner.

[31]**Qur'an references (L2947):** Qur'an 7:37 (Al-A'raf).

[32]**Qur'an references (L2950):** Qur'an 7:37 (Al-A'raf).

قوله: (فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ أُولَئِكَ يَنَالُهُمْ نَصِيبُهُمْ مِنَ الْكِتَابِ) حجة على القدرية والمعتزلة، لأنه جل وتعالى نسب الافتراء والكذب إليهم وسماهم بذلك ظالمين، ثم أخبر عما ينالهم من نصيبهم من الكتاب وليس يخلو هذا النصيب المضاف إليهم من أن يكون نفس ما أتوه أو عقوبته وأيهما كان فهو قبل العمل والعمل جار عليه لا محيص لفاعله.

قوله: (يَنَالُهُمْ نَصِيبُهُمْ مِنَ الْكِتَابِ حَتَّى إِذَا جَاءَتْهُمْ رُسُلُنَا يَتَوَفَّوْنَهُمْ) حجة عليهم فيما يزعمون أن كل فعل مضاف إلى فاعله فهو منفرد به غير محمول عليه ولا معان فيه.

أفيجوز أن نقول: إن رسل الله - جل وعلا - منفردون وتوفي الناس غير فاعله بقوة الله وإرادته، كما يزعمون أن الله لما أضاف الافتراء والتكذيب والضلال وأفعال الشر إلى من أضاف كان منفردا بفعله من غير أن يكون مكتوبا عليه ولا مرادا به. أولا يعتبرون أن الفعل وإن أضيف إلى فاعل فغير محيل أن يكون مرادا به محمولا عليه، وأن اللغة المجيزة أن يضاف إلى من ليس بفاعل أصلا فعل كإضافة التوفي إلى الرسل، وخلق الطير من الطين إلى عيسى - صلى الله عليه وسلم - وليس لواحد منهما صنع فيما أضيف إليه مجيزة أن يضاف إلى فاعل المعصية فعله، ولا يحيل أن يكون مكتوبة

an agent, it is not impossible for it to have been willed for him and for him to have been impelled to it? And that the language which permits an act to be attributed to someone who is not its agent at all—as taking people in death is attributed to the messengers, and creating birds from clay to Jesus ﷺ, although neither has any productive agency in what is attributed to him—also permits the act of a person committing disobedience to be attributed to him, without rendering it impossible that it should have been prescribed for him? For an incapable person's inability to understand the punishment of someone whose disobedience is of this kind in a manner that does not impair justice—from their adherence to the outward wording attributing acts to servants and their abandonment of the wording attributing will to Allah, or from their recourse to it in the subject of threatened punishment and their abandonment of it in the subject of the attributes, and their resort to rational understanding in the subject of justice concerning predestination alone while not unaware that they contradict the Quran as they follow the guidance of reason, and of their indulgence toward themselves in analogous matters, such as servants' dependants, the illness of young children, and things like these, abandoning the guidance of reason in them.[33][34][35]

L2956 This is closer to amusing oneself with idleness than to establishing divine

عليه، لأن عجز عاجز عن معرفة عقوبة من هذا سبيله في معصيته من حيث لا يثلم في عدل - من لزومهم ظاهر لفظ إضافة الأفعال إلى العباد وتركهم لفظ إضافة المشيئة إلى الله، أو من رجوعهم إليه في باب الوعيد وتركهم إياه في باب الصفات وفزعهم إلى المعقول في باب العدل في القدر وحده غير جاهلين مخالفة القرآن مع قيادة العقول ومساهلتهم أنفسهم في إخوانه من خول العبيد ومرض الصغار وأشباههما، وترك قيادة العقول فيها.

إن هذا إلى التفكه بالبطالة أقرب منه إلى إقامة التوحيد كفعل العبيد.

[33] **Translator's note (L2952):** The wording "منفردون وتوفي الناس" is syntactically defective. The translation takes the intended connection to be independence in taking people in death; the supplied conjunction does not express that connection normally.

[34] **Translator's note (L2953):** The clause beginning "لأن عجز عاجز" is syntactically disrupted: the phrase about inability has no clear predicate, and the following "من" does not connect securely to it. The translation preserves the resulting unfinished construction rather than supplying a missing argument. The pronoun in "رجوعهم إليه" may refer to the outward wording or to the Quran; its reference is left open as "it." "مكتوبة" has an irregular feminine ending in this context; the apparent sense is "prescribed."

[35] **Translator's note (L2955):** This continues the syntactically disrupted preceding passage. The grammatical attachment of "غير جاهلين" and "ومساهلتهم" remains uncertain. "خول العبيد," translated literally as "servants' dependants," is obscure in this argument and may be corrupt. "إخوانه" is taken figuratively as analogous matters; its antecedent is uncertain.

oneness, like the acts of servants.[36]

L2957 And the like of His saying, “Until, when Our messengers come to them, taking them in death,” occurs in more than one place in the Quran. Allah—exalted is He as a speaker—said: “If only you could see when the angels take those who disbelieve in death, striking their faces and their backs.”[37][38]

L2958–2959 And He said: “Until, when death comes to one of you, Our messengers take him in death, and they neglect nothing (61).” And He said: “Say: ‘The angel of death who has been entrusted with you takes you in death; then to your Lord you will be returned (11).’” Yet it is He who assuredly takes them in death. Allah Most High said: “Say: ‘O people, if you are in doubt about my religion, I do not worship those whom you worship apart from Allah; rather, I worship Allah, who takes you in death.’”[39]

L2960

L2961 His saying: “Whenever a community enters, it curses its sister.”[40]

L2962–2964 This is an argument establishing that the Arabs designate many meanings by a single name, just as they designate a single thing by various names.

L2965 It also contains an argument against the Mu‘tazilites and the Jahmites concerning their claim that, when Allah is described as having two hands, these cannot possibly be two attributes, because, according to them, such a thing can only be created. Do they then claim that a sister by kinship cannot be called a sister because this name is also applied to something other than her? Yet Allah, majestic and exalted, has called her by it, saying: “They ask you for a ruling. Say: ‘Allah gives you a ruling concerning one who leaves neither

[36] **Translator’s note (L2956):** The final phrase “كفعل العبيد,” literally “like the act of servants,” has no clear syntactic or argumentative connection to the preceding comparison and may be corrupt.

[37] **Translator’s note (L2957):** The wording وجله من قائل is irregular; it appears to be an honorific expression exalting Allah as the speaker.

[38] **Qur’an references (L2957):** Qur’an 7:37 (Al-A’raf); Qur’an 8:50 (Al-Anfal).

[39] **Qur’an references (L2958):** Qur’an 6:61 (Al-An’am); Qur’an 32:11 (As-Sajdah); Qur’an 10:104 (Yunus).

[40] **Qur’an references (L2961):** Qur’an 7:38 (Al-A’raf).

ومثل قوله: (حَتَّى إِذَا جَاءَتْهُمْ رُسُلُنَا يَتَوَفَّوْنَهُمْ) في غير موضع من القرآن قال الله وجله من قائل: (وَلَوْ تَرَى إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ) .

وقال: (حَتَّى إِذَا جَاءَ أَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ (٦١) ، وقال: (قُلْ يَتَوَفَّاكُمْ مَلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَى رَبِّكُمْ تُرْجَعُونَ (١١) وهو المتوفي لهم لا محالة قال الله تعالى: (قُلْ يَا أَيُّهَا النَّاسُ إِنْ كُنْتُمْ فِي شَكٍّ مِنْ دِينِي فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ وَلَكِنْ أَعْبُدُ اللَّهَ الَّذِي يَتَوَفَّاكُمْ) .

قوله: (كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا)

حجة في أن العرب تسمي بالاسم الواحد المعاني الكثيرة كما تسمي الشيء الواحد بأسماء شتى.

وفيه حجة على المعتزلة والجهمية فيما يزعمون: أن الله لما وصف باليدين استحال أن يكونا صفتين، لأن ذلك لا يكون إلا مخلوقا عندهم أفيزعمون أن الأخت من النسب لا تسمى بالأخت من أجل أن هذا الاسم يسمى به غيرها، وقد سماها الله جل وعلا به فقال: (يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ إِنِ امْرُؤٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ) .

parent nor child: if a man dies having no child but having a sister, she shall have half of what he leaves.'"[41]

L2966–2968 The Arabs say of a man who displays a trait of goodness or evil, "This trait has sisters." They also say, "So-and-so is a brother of patience and a brother of scrupulous piety." Then they apply the same designation to a brother by kinship. All these thus share the name while differing in meaning. Why, then, should it be denied that Allah—majestic and exalted—has two outstretched hands, hearing, and sight, and that He spends with those two hands, without this constituting assimilation to human beings? For all of this in human beings is created and perishable, whereas in Him, majestic and exalted, it is enduring and uncreated. This on their part surely exhibits the narrowest learning or the most blatant obstinacy. Would that I knew: when they interpreted the hand as strength and favor to escape assimilation to created beings, did they escape what they were fleeing, or do created beings also possess strength and favor? Thus they have achieved no more than permitting one application and rejecting another, although both—what they permit and what they reject—are attributes of created beings. This is excessive heedlessness or ugly obstinacy.[42]

والعرب تقول للرجل تظهر منه الخصلة من الخير أو الشر: إن لهذه أخوات، وتقول: فلان أخو صبر وأخو ورع، ثم تسمى به الأخ من النسب فيجتمع كل ذلك في الاسم ويختلف في المعنى، فيما ينكر أن يكون لله - جل وعلا - يدان مبسوطتان وسمع وبصر فينفق بهما ولا يكون ذلك تشبيها بالبشر، إذ كل ذلك من البشر مخلوق فان، ومنه جل وعلا باق غير مخلوق، إن هذا منهم لأضيق رواية، أو أظهر مكابرة، وليت شعري حيث ذهبوا باليد إلى القوة والنعمة فرارا من التشبيه بالمخلوقين هل يسلموا مما فروا منه، أو للمخلوقين قوة ونعمة، فإذا هم لم يخلصوا على أكثر من أن أجازوا تطبيقا وردوا غيره، وكلاهما الجائز عندهم والمردود - من صفات الخلق، وهذه غفلة متجاوزة أو عناد قبيح.

L2969 Likewise, concerning the laughter of Allah, blessed and exalted, they said: "It is the gleaming of His light, not laughter in which created beings share with Him."

وكما قالوا في ضحك الله تبارك وتعالى: لمعانُ نوره لا الضحك الذي يشاركه فيه المخلوقين.

L2970–2971 They said: "It is like the Arabs' expression, 'The rain clouds laughed,' when the gleaming of lightning begins within them, and 'The cotton boll laughed.'" But are the laughter of the cotton boll and that of the rain clouds uncreated, that they should interpret His laughter in terms of theirs? Or do they not see

وقالوا: هو كقول العرب: ضحك المزن، إذا بدأ فيه لمعان البرق، وضحكت الكرسفة وهل ضحك الكرسفة، والمزن غير مخلوقين حيث حملوا ضحكه على ضحكهما، أو لا يرون أن للشمس والقمر والكواكب نوراً ولمعاناً وهي مخلوقة كلها، أفيجوز نفي النور عنه تبارك وتعالى، وهو يقول: (اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ) لأن شاركه فيه ما ذكرناه.

[41] **Qur'an references (L2965):** Qur'an 4:176 (An-Nisa).

[42] **Translator's note (L2966):** "Brother of patience" and "brother of scrupulous piety" are Arabic idioms for a man characterized by those qualities; the literal expressions are retained because the argument concerns shared names. The reading فيما ينكر is syntactically awkward; the translation follows the apparent rhetorical question, "Why should it be denied?" The unusual expression أضيق رواية is rendered "the narrowest learning"; literally it concerns narrowness of transmitted knowledge. The supplied تطبيقا is rendered "application"; its precise intended sense here is uncertain.

that the sun, the moon, and the stars possess light and gleaming, although they are all created? Is it then permissible to deny light of Him, blessed and exalted, when He says, "Allah is the light of the heavens and the earth," because the things we have mentioned share it with Him?[43][44]

L2972 And why did they not deny laughter on its own account, since laughter is also distinct from all of that?[45]

L2973 Allah, blessed and exalted, said: "And his wife was standing, and she laughed."[46]

L2974–2975 What makes the correspondence between the children of Adam and Him in His attributes the objectionable thing, while correspondence in all these other things is, according to them, tolerable and permissible? Is this anything but setting innovation against the Quran, when it has expressly spoken of hearing, sight, the hand, love, anger, devising, displeasure, and similar things?[47]

L2976–2983 And why did they not deny plotting, strength, and similar things of Him, since the children of Adam also possess plotting and strength, and the Quran has expressly spoken of both? Allah, blessed and exalted, said: "As for ʿAd, they behaved arrogantly in the land without right and said: 'Who is greater than us in strength?' Did they not see that Allah, who created them, is greater than them in strength?" And He said: "Indeed, your Lord is the Strong, the Mighty (66)." And He said: "Indeed, they plot a plot (15), and I plot a plot (16)." And He said concerning women: "Indeed, your plotting is great (28)."

[43] **Translator's note (L2970):** "The cotton boll laughed" is a lexical example referring to its opening and revealing the cotton; its literal wording is retained for the argument.

[44] **Qur'an references (L2970):** Qur'an 24:35 (An-Nur).

[45] **Translator's note (L2972):** The expression بواحده is unusual, and the precise force of the question is uncertain; it is rendered "on its own account."

[46] **Qur'an references (L2973):** Qur'an 11:71 (Hud).

[47] **Translator's note (L2975):** The expression مضاهاة القرآن بالحدث is ambiguous. Here الحدث is understood as religious innovation; it can also denote temporal origination, giving the possible sense of comparing the Quran with what is temporally originated.

وهلا أنكروا الضحك بواحده، إذ الضحك غير ذلك كله أيضا.

قال الله تبارك وتعالى: (وَامْرَأَتُهُ قَائِمَةٌ فَضَحِكَتْ) .

وما الذي جعل الوفاق الواقع من ولد آدم له من صفاته هو المنكر، والوفاق في كل هذه الأشياء محتملا جائزا عندهم، هل في ذلك إلا مضاهاة القرآن بالحدث إذ قد نطق بالسمع والبصر واليد والحب والغضب والمكر والسخط وأشباه ذلك.

وهلا نفوا الكيد والقوة وأشباهها عنه، إذ لولد آدم أيضا كيد وقوة، وقد نطق القرآن بهما، قال الله تبارك وتعالى: (فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً) وقال: (إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ (٦٦) وقال: (إِنَّهُمْ يَكِيدُونَ كَيْدًا (١٥) وَأَكِيدُ كَيْدًا (١٦) ، وقال في النساء: (إِنَّ كَيْدَكُنَّ عَظِيمٌ (٢٨) وفي الشيطان: (إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا (٧٦) مع ما يطول الكتاب من مثل هذا.

And concerning Satan: “Indeed, Satan’s plotting is weak (76).” There are also further examples of this kind that would make the book lengthy.[48]

L2984 Why, then, should some of these things constitute assimilation and others not? There is agreement in name, and the distinction between the two amounts to no more than this: what is in Him, majestic and mighty, is uncreated, while what is in human beings and the rest of creation is created.

L2985 General Statement, Specific Scope, Abridgment, and the Meanings of Leading Astray:

L2986

L2987–2988 His saying, Most High: “Indeed, those who deny Our signs and arrogantly turn away from them—the gates of heaven will not be opened to them, nor will they enter Paradise until the camel passes through the eye of the needle.” This is a general statement with specific scope and abridgment, for it necessarily concerns those among them who die in that state. Whoever abandons it and repents is excluded from it by the verses concerning repentance and forgiveness that have been mentioned.[49]

L2989–2991 It also contains evidence that the will attributed to the servants is explained by His will, attributed to Him in His leading them astray. For, as we have explained in more than one place, His will cannot follow their will, nor can their going astray precede His leading them astray.

L2992 Likewise, the mention in this verse, in general terms, of those who deny Allah’s signs and arrogantly turn away from them does not abrogate the verses concerning repentance and forgiveness; nor are the verses concerning repentance indeterminate and this verse explanatory.

L2993–2994 And in His saying, “The gates of heaven will not be opened to them,” there is evidence that they will be opened to the believers, and that whoever affirms

[48] **Qur’an references (L2976):** Qur’an 41:15 (Fussilat); Qur’an 11:66 (Hud); Qur’an 86:15 (At-Tariq); Qur’an 86:16 (At-Tariq); Qur’an 4:76 (An-Nisa).

[49] **Qur’an references (L2987):** Qur’an 7:40 (Al-A’raf).

فما بال بعض هذه الأشياء يكون تشبيها وبعضها غير تشبيه، وفاق بالاسم وليس المفرق بينهما أكثر من أن ما فيه جل وعز غير مخلوق، وما في الآدميين وسائر الخلق مخلوق.

جملة وخصوص واختصار ومعاني الإضلال:

قوله تعالى: (إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ) جملة وخصوص واختصار؛ إذ هو لا محالة من مات منهم على ذلك، إذ من تركه وتاب خارج منه بما ذكر من آيات التوبة والمغفرة.

وفيه دليل: على أن المشيئة المضافة إلى العباد مفسرة بمشيئته المضافة إليه بإضلاله إياهم؛ إذ لا يجوز كما وصفنا في غير موضع أن تكون مشيئته تبعاً لمشيئتهم، ولا ضلالهم سابقا لإضلاله إياهم.

وكذا ذكر المكذبين بآيات الله المستكبرين عنها في هذه الآية جملة لا ينسخ آيات التوبة والمغفرة ولا تكون آيات التوبة مجملة وهذه مفسرة.

وفي قوله: (لَا تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَاءِ) دليل على أنها تفتح للمؤمنين، ويدخل الجنة من صدق بآياته وخضع لها. هذا واضح غير مشكل لمن ميزه وانقاد للحق.

His signs and submits to them will enter Paradise. This is clear and presents no difficulty to anyone who discerns it and submits to the truth.[50]

The Meanings of a Resting Bed:

His saying: "They shall have a resting bed of Hell, and above them coverings."[51]

This is evidence that, even when a designation has been assigned to one meaning, its opposite may be called by it. For "resting bed" is a designation assigned to comfort and softness. Allah, blessed and exalted, said: "Have We not made the earth a resting bed (6)?" He thus counted it among His blessings. And He said: "Whoever disbelieves, his disbelief is against him; and whoever does righteous deeds—it is for themselves that they prepare a resting place (44)," meaning that they make it comfortable. And Allah knows best.[52]

[50] **Qur'an references (L2993):** Qur'an 7:40 (Al-A'raf).
[51] **Qur'an references (L2997):** Qur'an 7:41 (Al-A'raf).
[52] **Qur'an references (L2998):** Qur'an 78:6 (An-Naba); Qur'an 30:44 (Ar-Rum).

معاني المهاد:

قوله: (لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ)

دليل على أن الشيء وإن كان موضوعا لمعنى فجائز أن يسمى به ضده؛ لأن المهاد اسم موضوع للراحة والوطء قال الله تبارك وتعالى: (أَلَمْ نَجْعَلِ الْأَرْضَ مِهَادًا (٦) فجعله في عداد النعم، وقال: (مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ وَمَنْ عَمِلَ صَالِحًا فَلِأَنْفُسِهِمْ يَمْهَدُونَ (٤٤) أي يوطئون، والله أعلم.

ومنه سمي الفراش مهادا، لأنه يوطأ ويريح، قال الله تبارك وتعالى: (وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمَاهِدُونَ (٤٨) وقد سمى في هذا الموضع النار تحت الكافرين مهادا، لأنها وإن لم توطأ لهم ولم ترح أجسادهم فهي مبسوطة تحتهم.

L3000–3001 Hence bedding is called a resting bed, because it is made soft and affords comfort. Allah, blessed and exalted, said: "And the earth—We spread it out; how excellent are We at preparing a resting place (48)!" Yet in this passage He has called the Fire beneath the disbelievers a resting bed, because, although it is not made soft for them and does not comfort their bodies, it is spread beneath them.[1]

ومثله البشارة اسم موضوع للسرور والفرح قال الله تبارك وتعالى: (فَبَشِّرْ عِبَادِ (١٧) الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَئِكَ هُمْ أُولُو الْأَلْبَابِ (١٨) ثم نقلها جل وعلا إلى الغم والحزن فقال: (بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا (١٣٨) .

L3002–3003 Similarly, "glad tidings" is a designation assigned to happiness and joy. Allah, blessed and exalted, said: "So give glad tidings to My servants (17), who listen to speech and follow the best of it. Those are the ones whom Allah has guided, and those are the people of understanding (18)." Then He, majestic and exalted, transferred it to distress and sorrow, saying: "Give the hypocrites glad tidings that theirs shall be a painful punishment (138)."[2]

L3004

قوله: (وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ) إلى قوله: (أَهَؤُلَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ ادْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ (٤٩)

L3005–3006 His saying: "And upon the Heights are men who recognize each by their marks," through His saying: "Are these the ones of whom you swore that Allah would not bestow mercy upon them? Enter Paradise: no fear shall be upon you, nor shall you grieve (49)."[3]

حجة على المعتزلة في باب الوعيد، إذ أصحاب الأعراف لا محالة محبوسون عن الجنة بذنوب لم يتوبوا منها، إذ لو كانوا ماتوا تائبين منها ما حبسوا على الأعراف، ولأدخلوا الجنة مع الداخلين من فور فراغهم من الحساب، وقد أخبر الله - جل وعلا - أنه يدخلهم الجنة بعد ما حبسهم عنها مدة كما ترى.

L3007–3009 This is an argument against the Muʿtazilites concerning the doctrine of the threat of punishment. For the people of the Heights are necessarily kept from Paradise because of sins of which they did not repent; for if they had died having repented of them, they would not have been detained upon the Heights, and they would have been admitted to Paradise with those entering it immediately upon the completion of their reckoning. Allah—majestic and exalted—has informed us that He admits them to Paradise after keeping them from it for a time, as you see.

فإن قالوا: ليس هؤلاء المعتقرين أصحاب الأعراف، كان أوفد للحجة عليه، إذ هم لا محالة، وإن أخطئوا أصحاب الأعراف - من أصحاب النار.

L3010 If they say, "These detained people are not the people of the Heights," that would lend still greater force to the argument against him, for they neces-

[1] **Qur'an references (L3001):** Qur'an 51:48 (Adh-Dhariyat).
[2] **Qur'an references (L3002):** Qur'an 39:18 (Az-Zumar); Qur'an 4:138 (An-Nisa).
[3] **Qur'an references (L3005):** Qur'an 7:46 (Al-A'raf); Qur'an 7:49 (Al-A'raf).

sarily belong to the people of the Fire, even if they turn out not to be the people of the Heights.[4]

L3011

L3012 His saying: “Indeed, your Lord is Allah, who created the heavens and the earth in six days, then settled upon the Throne.”[5]

L3013–3017 This is an argument against the Jahmites, because “settling” in this passage means coming to rest. Thus His saying, “Then settled upon the Throne,” means that He came to rest upon it. Thus, with respect to what the Throne bears of Him—majestic is His majesty—He has a limit known to Himself, not a limit apprehended by His creation; and what encompasses all things is His knowledge—glory be to Him.[6]

L3018 Their claim that settling means taking possession is erroneous in more than one respect.[7]

L3019–3021 The first is obstinate disregard of the language. The Arabs say, “So-and-so settled upon the horse,” meaning that he came to rest upon it. Allah Most High said: “And it was said: ‘O earth, swallow your water, and O heaven, desist!’ The water was made to subside, the matter was decided, and it settled upon al-Judi. And it was said: ‘Away with the wrongdoing people (44)!’” That is, the ship came to rest upon it.[8]

L3022–3026 Can it then be said, “The ship took possession of the mountain”? And when

قوله: (إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ)

حجة على الجهمية؛ لأن الاستواء في هذا الموضع هو الاستقرار، فقوله: (ثُمَّ اسْتَوَى عَلَى الْعَرْشِ) أي استقر عليه، فهو بما استقل العرش منه جل جلاله له حد عند نفسه لا بحد يدركه خلقه والمحيط بالأشياء علمه سبحانه.

وقولهم: الاستواء: الاستيلاء من غير جهة خطأ.

فأولها: المكابرة في اللغة، تقول العرب: استوى فلان على الفرس أي استقر عليه، قال الله تعالى: (وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَيَا سَمَاءُ أَقْلِعِي وَغِيضَ الْمَاءُ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَى الْجُودِيِّ وَقِيلَ بُعْدًا لِلْقَوْمِ الظَّالِمِينَ (٤٤) أي: استقرت السفينة عليه.

أفيجوز أن يقال: استولت السفينة على الجبل، وإذا كان الرجل في شيء، ثم تركه وعمد لغيره يقال: استوى إلى كذا، قال الله تبارك (هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَى إِلَى السَّمَاءِ) ويقال: استوى الميزان والحساب إذا اعتدلا، واستوى الراكع وغيره إذا اعتدل بعد الانحناء.

[4] **Translator’s note (L3010):** The reading المعتقرين is unusual and possibly corrupt; “detained people” is a tentative rendering. It may conceal a different designation for those admitted to Paradise. The expression أوفد للحجة is also unusual; it is understood as strengthening the argument. The source shifts from plural “they” to singular “against him.”

[5] **Qur’an references (L3012):** Qur’an 7:54 (Al-A’raf); Qur’an 10:3 (Yunus).

[6] **Translator’s note (L3015):** The syntax of بما استقل العرش منه is difficult. The translation retains its apparent reference to what the Throne bears of Him, without replacing the author’s wording with a different theological formulation.

[7] **Translator’s note (L3018):** The phrase من غير جهة is understood here as “in more than one respect,” in view of the numbered objections that follow. It could alternatively qualify their claim as “taking possession without direction.”

[8] **Qur’an references (L3019):** Qur’an 11:44 (Hud).

a man is engaged in something, then leaves it and turns to something else, it is said, “He turned toward such-and-such.” Allah, blessed, said: “He is the one who created for you everything on earth, then turned toward heaven.” And it is said, “The balance and the account became even,” when they are balanced, and, “The person bowing, or another person, straightened up,” when he becomes upright after bending.[9][10][11]

L3027 These and similar cases are the usages of settling. In any of the rare forms of the language or its familiar forms, we know of no one who has reckoned settling to mean taking possession, for taking possession means overcoming, subjugating, and acquiring ownership.

L3028–3032 Was the Throne, then, resisting Him and outside His hands until He took possession of it? The second: if taking possession denotes prevailing and overpowering, it cannot newly occur in Allah, for He—glorious and exalted—is overpowering and prevailing from the beginning, whereas establishment over the Throne can be something He brings about after creating the Throne. Thus His saying: “Then He established Himself over the Throne” makes clear that the establishment over the Throne is after the creation of the heavens and the earth.[12]

L3033 The third: defying reason and confronting the community, its learned and ignorant alike, with disagreement over something containing neither obscurity nor difficulty.

L3034

L3035 His saying: “Indeed, creation and command belong to Him.”[13]

فهذه وما شاكلها مواضع الاستواء لا نعرف في شيء من شواذ اللغات ولا مشهورها أحدا عد الاستواء استيلاء، إذ الاستيلاء: هو الغلبة والقهر والتملك.

فهل كان العرش ممتنعا عليه خارجا من يديه حتى استولى عليه، والثانية: أن الاستيلاء إذا كان اسما واقعا على الغلبة والقهر، فلا يجوز أن يكون في الله حادثاً، لأنه جل وتعالى قاهر غالب في الأول، والاستواء يجوز أن يحدثه بعد خلق العرش، فقوله: (ثُمَّ اسْتَوَى عَلَى الْعَرْشِ) بين أن الاستواء بعد خلق السموات والأرض.

والثالثة: مكابرة العقول ومقابلة الأمة عالمهم وجاهلهم بالخلاف فيما ليس فيه لبس ولا إشكال.

قوله: (أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ)

[9] **Translator’s note (L3022):** The source ends its introductory formula at تبارك, “blessed”; the translation does not supply the customary continuation. “Turned toward” renders the construction of the verb for “settling” with the preposition meaning “toward,” whose distinct usage the author is illustrating.

[10] **Translator’s note (L3025):** “Became even” and “straightened up” render further uses of the same Arabic verb previously translated as “settled” and “turned toward.”

[11] **Qur’an references (L3022):** Qur’an 2:29 (Al-Baqarah).

[12] **Translator’s note (L3029):** “Establishment over” renders istiwāʾ, distinguished here from istīlāʾ, “taking possession.”

[13] **Qur’an references (L3035):** Qur’an 7:54 (Al-A’raf).

This is an argument against the Jahmiyyah, in that He—glorious and exalted—distinguished between creation and command, and the designation "created" cannot apply to the Quran, which is command. This is plain.[14]

Supplication:

And His saying: "Call upon your Lord humbly and secretly." This is evidence that excessive loudness in supplication is transgression. Do you not see that He says: "Indeed, He does not love the transgressors. (55)" …[15]

His saying: "And He is the One who sends the winds as glad tidings ahead of His mercy."[16]

This is evidence that one thing may be put in the place of another and called by its name, since mercy in this passage is necessarily different from mercy in His saying: "Indeed, Allah's mercy is near to those who do good. (56)"[17]

His saying: "Until, when they have borne heavy clouds, We drive it."[18][19]

That is, the winds have borne clouds—and Allah knows best. "Clouds" is plural, as indicated by His saying "heavy," and "We drive it" refers back—and Allah knows best—to the wording "clouds," or to an implicitly understood mention of rain.[20]

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[14] **Translator's note (L3036):** The construction involving "apply" and "created" is grammatically awkward in the supplied text; the translation follows the apparent argument.

[15] **Qur'an references (L3039):** Qur'an 7:55 (Al-A'raf).

[16] **Qur'an references (L3042):** Qur'an 7:57 (Al-A'raf).

[17] **Qur'an references (L3043):** Qur'an 7:56 (Al-A'raf).

[18] **Translator's note (L3045):** The singular "it" preserves the pronoun whose reference the following unit discusses.

[19] **Qur'an references (L3045):** Qur'an 7:57 (Al-A'raf).

[20] **Translator's note (L3046):** The Arabic word for clouds is collective and grammatically singular in form; "heavy" is plural. The author contrasts agreement with the collective meaning and reference to the word's singular form.

حجة على الجهمية فيما فرق جل وعلا بين الخلق والأمر ولم يجز أن يقع على القرآن الذي هو أمر خلقا وهو بين.

دعاء:

وقوله: (ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً) دليل على أن الجهر الشديد في الدعاء عدوان، ألا تراه يقول: (إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ (٥٥) ...

قوله: (وَهُوَ الَّذِي يُرْسِلُ الرِّيَاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ)

دليل على أن الشيء يوضع موضع غيره ويسمى باسمه، إذ الرحمة في هذا الموضع لا محالة خلاف الرحمة في قوله: (إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ (٥٦)

قوله: (حَتَّى إِذَا أَقَلَّتْ سَحَابًا ثِقَالًا سُقْنَاهُ)

أي: أقلت الرياح - والله أعلم - سحابا والسحاب جمع لقوله (ثِقَالًا) ، و (سُقْنَاهُ) مردود - والله أعلم - على لفظ السحاب أو على إضمار المطر.

L3048 His saying: “For a dead land,” meaning “to a dead land”; and He knows best.

L3049 **On Setting Forth Comparisons:**

L3050

L3051–3052 His saying: “Thus do We bring forth the dead, so that you may take heed. (57)” This is an argument for setting forth comparisons and using them to bring meanings within the grasp of understanding.[21]

L3053–3055 Analogy: It has reached me that some people make this and similar passages in the Quran an argument for establishing analogy. This is unmistakable ignorance, since analogy, according to them, is declaring something forbidden or lawful on account of something else. Allah’s bringing forth the dead—majestic is His majesty—is not derived from His bringing forth fruits through water. Rather, it informs creation that the One capable of bringing forth fruits is capable of bringing forth the dead.

L3056 If analogy claims that one who forbids a particular thing is capable of forbidding something resembling it, or that one who initiates the prohibition of one thing may forbid two things, then its analogy is sound.

L3057–3059 But if he means that the one commanded may go ahead of the commander in forbidding something, and thus forbid whatever resembles it in his own estimation, then invoking this verse and similar ones as an argument has no basis. Indeed, I fear that asserting concerning Allah that He forbade what He forbade because of an underlying cause within it may be a fabrication against Him and a statement of something of which its speaker has no knowledge. Moreover, even if we also knew that He forbade what He forbade because of an underlying cause within it, His knowledge of that cause would be knowledge of certainty, whereas our knowledge of the cause of the resemblance, as we perceive it, would be knowledge of doubt; and there was—and what authorizes us to assimilate something else to it? If the underlying cause itself made something forbidden, the original case to which the subsidiary case is assimilated would have been forbidden before Allah forbade it. No human

[21] **Qur’an references (L3051):** Qur’an 7:57 (Al-A’raf).

قوله: (لِبَلَدٍ مَيِّتٍ) أي إلى بلد ميت، وهو أعلم.

في ضرب الأمثال:

قوله: (كَذَلِكَ نُخْرِجُ الْمَوْتَى لَعَلَّكُمْ تَذَكَّرُونَ (٥٧) حجة في ضرب الأمثال وتقريب المعاني بها إلى الأفهام.

قياس: ولقد بلغني أن قوما يجعلون هذا وأشباهه في القرآن حجة في تثبيت القياس وهذا جهل غير مشكل، إذ القياس عندهم تحريم شيء وتحليله من أجل غيره، وليس إخراج الله جل جلاله الموتى من إخراج الثمرات بالماء، ولكنه تعريف الخليقة بأن القادر على إخراج الثمرات قادر على إخراج الموتي.

فإن كان القياس يزعم أن محرم شيء بعينه قادر على تحريم شبهه أو للمبتدي بتحريم شيء أن يحرم شيئين فقياسه صحيح.

وإن أراد أن للمأمور أن يتقدم بالآمر في تحريم شيء فيحرم ما يشبهه عنده، فالاحتجاج بهذه الآية وأشباهها لا وجه له، بل أخاف أن يكون الحكم على الله بأنه حرم ما حرمه من أجل علة فيه افتراء عليه، وقولا بما لا علم لقائله به، مع أنا لو علمناه أيضا أنه حرم ما حرمه من أجل علة فيه لكان علمه بالعلة علم يقين، وعلمنا بعلة الشبه عندنا علم شك وكان والمجوز لنا أن نحمل غيره عليه، ولو كانت العلة بنفسها محرمة حرم الأصل المحمول عليه الفرع قبل أن يحرمه الله، وهذا لايقوله بشر وقد مضى قولنا في: (لَعَلَّكُمْ تَذَكَّرُونَ (٥٧) في سورة الأنعام بما يغني عن إعادته في هذا الموضع.

being says this. There has already appeared our discussion of “so that you may take heed. (57)” in Surat al-Anʿam, sufficiently to make repeating it here unnecessary.[22]

L3060 Permission:

L3061

L3062 His saying: “And the good land—its vegetation comes forth by its Lord’s permission.”[23]

L3063 This is an argument against the Qadariyyah and the Muʿtazilah regarding their interpretation of permission from Allah as meaning knowledge.

L3064–3066 Can one then rightly say that the vegetation of the good land came forth through His knowledge rather than through His allowing it, and how could that be right when He—glorious and exalted—has said: “Then through it We brought forth every kind of fruit”? Do you not see that He—exalted be His praise—spoke of His bringing it forth at the beginning of the discourse, and of its coming forth at its end, without the latter affecting the former? On what grounds, then, do they deny that acts may be attributed to their doer, even though the decree concerning those acts had already preceded them and been laid upon him?[24]

L3067–3069 His saying, exalted is He, reporting Hud’s words, peace be upon him: “He said: ‘Defilement and wrath from your Lord have already fallen upon you. Do you dispute with me concerning names that you and your fathers have named, for which Allah has sent down no authority?’” This is an argument

[22] **Translator’s note (L3057):** “Go ahead of the commander” follows the apparent sense of the unusual wording yataqaddama bi-l-āmir; the preposition makes the exact construction uncertain. The wording translated “and there was—and what authorizes us…” is corrupt or incomplete. Its surviving words concern authorization to assimilate another case to the original, but their syntax does not yield a coherent sentence. The question form is conjectural.

[23] **Qur’an references (L3062):** Qur’an 7:58 (Al-A’raf).

[24] **Qur’an references (L3064):** Qur’an 7:57 (Al-A’raf).

الإذن:

قوله: (وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ)

حجة على القدرية والمعتزلة فيما يجعلون الإذن من الله بمعنى العلم.

أفيجوز أن يقول خرج نبات البلد الطيب بعلمه لا بإطلاقه، وكيف يجوز ذلك وقد قال جل وعلا: (فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ) ، ألا ترى أنه جل ثناؤه أخبر عن إخراجه في أول الكلام، وعن خروجه في آخره، فلم يكن ذلك مؤثرا في الأول، فبما ينكرون أن تكون الأفعال منسوبة إلى فاعلها، وإن كان القضاء قد سبقها عليه بها.

قوله تعالى إخبارا عن هود عليه السلام: (قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِنْ رَبِّكُمْ رِجْسٌ وَغَضَبٌ أَتُجَادِلُونَنِي فِي أَسْمَاءٍ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا نَزَّلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ) حجة على القايسين والمقلدين.

against those who employ analogy and those who follow authority without evidence.[25]

L3070 And in His saying, reporting Salih's words, peace be upon him: "And remember when He made you successors after ʿAd and settled you in the land, taking palaces for yourselves on its plains."[26]

L3071–3072 There is general evidence that building palaces is not objectionable, and that lofty construction does not detract from the devotion of the devout. For it is impossible that He should remind them of Allah's favors in something whose construction is an act of disobedience. He has said: "So remember Allah's favors, and do not act wickedly in the land, spreading corruption. (74)" If building palaces were objectionable, it would be included among corruption, rather than among favors.[27][28]

L3073–3076 And in His saying, reporting the words of Shuʿayb, peace be upon him: "The chiefs of his people who were arrogant said: 'We shall surely expel you, Shuʿayb, and those who have believed with you, from our town, or you shall surely return to our religion.' He said: 'Even if we are unwilling? (88) We would indeed have fabricated a lie against Allah if we returned to your religion after Allah has delivered us from it. It is not for us to return to it unless Allah, our Lord, wills. Our Lord encompasses everything in knowledge.'" There is an argument against the Muʿtazilah and the Qadariyyah. Do you not see him—ﷺ— how he reckoned returning to their religion a fabrication against Allah, and informed his people that he would not do so unless Allah willed? Thus he made an exception dependent upon Allah's will, from which neither he nor his people have any escape.[29]

L3077 One who has been delivered from their religion and granted that favor ought

وفي قوله إخبارا عن صالح عليه السلام: (وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ عَادٍ وَبَوَّأَكُمْ فِي الْأَرْضِ تَتَّخِذُونَ مِنْ سُهُولِهَا قُصُورًا) .

دليل عاما أن بناء القصور ليس بمنكر وأن البناء الطايل غير مؤثر في نسك الناسكين، إذ محال أن يذكرهم آلاء الله في شيء بنيانه معصية وقد قال: (فَاذْكُرُوا آلَاءَ اللَّهِ وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ (٧٤) ولو كان بناء القصور منكرا لكان داخلا في الفساد لا في الآلاء.

وفي قوله إخبارا عن قوله شعيب عليه السلام: (قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لَنُخْرِجَنَّكَ يَا شُعَيْبُ وَالَّذِينَ آمَنُوا مَعَكَ مِنْ قَرْيَتِنَا أَوْ لَتَعُودُنَّ فِي مِلَّتِنَا قَالَ أَوَلَوْ كُنَّا كَارِهِينَ (٨٨) قَدِ افْتَرَيْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا فِي مِلَّتِكُمْ بَعْدَ إِذْ نَجَّانَا اللَّهُ مِنْهَا وَمَا يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا) حجة على المعتزلة والقدرية: ألا تراه - صلى الله عليه وسلم - كيف أعد الرجوع في ملتهم افتراء على الله، وأخبر قومه أن لا يفعل إلا أن يشاء الله فاستثنى بمشيئة الله التي لا محيد له ولا لقومه عنها.

ومن كان منجًّا من ملتهم ممنونا عليه به جدير بأن يتبرأ من الحول والقوة في القيام على شيء لا تصحبه مشيئة الله فيه.

[25] **Qur'an references (L3067):** Qur'an 7:71 (Al-A'raf).

[26] **Qur'an references (L3070):** Qur'an 7:74 (Al-A'raf).

[27] **Translator's note (L3071):** "General evidence" follows the apparent sense of the grammatically irregular wording dalīl ʿāmman. "Lofty" interprets the nonstandard spelling al-ṭāyil as referring to tall construction.

[28] **Qur'an references (L3071):** Qur'an 7:74 (Al-A'raf).

[29] **Qur'an references (L3073):** Qur'an 7:88 (Al-A'raf); Qur'an 7:89 (Al-A'raf).

to disavow having any might or power to remain committed to anything unless Allah's will accompanies him in it.

On Obedience:

His saying: "Had the people of the towns believed and been mindful of Allah, We would surely have opened for them blessings from heaven and earth. But they denied, so We seized them for what they used to earn. (96)" This is evidence that provision is brought down through obedience and withheld through disobedience. It confirms the transmitted hadith: "A servant is indeed deprived of provision because of a sin he commits."[30]

His saying: "Do they then feel secure against Allah's scheming? None feels secure against Allah's scheming except the losing people. (99)" This is an argument against the Jahmiyyah in its mention of scheming. Likewise, He said in Surat al-Naml: "They schemed a scheme, and We schemed a scheme, while they were unaware. (50)"[31]

His saying: "Has it not become clear to those who inherit the earth after its former inhabitants that, if We willed, We could afflict them for their sins? And We seal their hearts, so they do not hear. (100)" And His saying after it: "Thus does Allah seal the hearts of the unbelievers. (101)" This too is an argument against the Muʿtazilah and the Qadariyyah.[32]

His saying: "And their messengers certainly came to them with clear proofs."[33]

[30] **Qur'an references (L3080):** Qur'an 7:96 (Al-A'raf).
[31] **Qur'an references (L3083):** Qur'an 7:99 (Al-A'raf); Qur'an 27:50 (An-Naml).
[32] **Qur'an references (L3088):** Qur'an 7:100 (Al-A'raf); Qur'an 7:101 (Al-A'raf).
[33] **Qur'an references (L3092):** Qur'an 7:101 (Al-A'raf).

في الطاعة:

قوله: (وَلَوْ أَنَّ أَهْلَ الْقُرَى آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِمْ بَرَكَاتٍ مِنَ السَّمَاءِ وَالْأَرْضِ وَلَكِنْ كَذَّبُوا فَأَخَذْنَاهُمْ بِمَا كَانُوا يَكْسِبُونَ (٩٦) دليل على استنزال الرزق بالطاعة وحرمانه بالمعصية وهو يصدق الحديث المروي في " إن العبد ليحرم الرزق بذنب يصيبه) .

قوله: (أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ (٩٩) حجة على الجهمية في ذكر المكر، وكذا قال في سورة النمل: (وَمَكَرُوا مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ (٥٠) .

قوله: (أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ مِنْ بَعْدِ أَهْلِهَا أَنْ لَوْ نَشَاءُ أَصَبْنَاهُمْ بِذُنُوبِهِمْ وَنَطْبَعُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ (١٠٠) وقوله بعده: (كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الْكَافِرِينَ (١٠١) حجة على المعتزلة والقدرية أيضا.

قوله: (وَلَقَدْ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ)

دليل على سعة اللسان، إذ المضافون إليهم من الرسل هم المضافون إلى الله جل جلاله. ألا تراه يقول: (ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرَا) ، فكانوا رسله بما أرسلهم، ورسلهم بما أرسل

L3093–3096 This is evidence of the breadth of the language, since the messengers attributed to them are the same ones attributed to Allah—majestic is His majesty. Do you not see that He says: “Then We sent Our messengers in succession”? They were His messengers because He sent them, and their messengers because they were sent to them. Similarly, people’s male and female slaves are attributed to them, although they are Allah’s male and female slaves. Allah—blessed and exalted—said: “And marry off the unmarried among you, and the righteous among your male slaves and your female slaves.” Thus He attributed them to them, as you see. All this indicates the breadth of the language, which the adherents of innovations, among the Muʿtazilah and others, constrict. Likewise, His saying: “So look at what the outcome of the corrupters was. (103)” He did not say, “So hear,” or “So know.” And He said: “And We seal their hearts, so they do not hear. (100)” He did not say, “They do not understand,” or say, “We make their ears heavy, so they do not hear.” All this is evidence of the breadth of the language.[34][35]

L3097 How, then, can an adherent of innovation rightly seize upon one part of this language to the exclusion of the rest, claiming that, because Allah—blessed and exalted—attributed an act to a doer, it cannot have been effected upon him or imposed upon him through a prior decree or a corresponding predetermination?

L3098–3100 Likewise, His saying, reporting the chiefs’ words: “This is indeed a knowledgeable sorcerer. (109) He wishes to drive you out of your land, so what do you command? (110)” And “the All-Knowing” is one of Allah’s names. He also said: “And above everyone possessed of knowledge is one who is knowledgeable. (76)” The agreement of their names with His name therefore does Allah no harm whatsoever, since this is a legitimate usage of the language, which allows anyone who knows something, whether true or false, to be called knowledgeable. Likewise, we have said that Allah—majestic is

[34] **Translator’s note (L3096):** The supplied wording “so they do not hear” has an irregular Arabic verb ending. The proposed alternative is the author’s illustrative wording, not presented as an actual Quranic quotation.

[35] **Qur’an references (L3093):** Qur’an 24:32 (An-Nur); Qur’an 7:103 (Al-A’raf); Qur’an 27:14 (An-Naml); Qur’an 7:100 (Al-A’raf).

إليهم. ومثله عبيد الناس وإماؤهم مضافون إليهم، وهم عبيد الله وإماؤه، قال الله تبارك وتعالى، (وَأَنْكِحُوا الْأَيَامَى مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ) فأضافهم إليهم كما ترى، وكل هذا ينبي عن سعة اللسان الذي يضيقه أهل البدع من المعتزلة وغيرهم. وكذلك قوله: (فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ (١٠٣) ولم يقل: فاسمع، ولا فاعلم، وقال: (وَنَطْبَعُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ (١٠٠) ولم يقل: لا يفقهون، أو يقول: ونوقر آذانهم فهم لايسمعوا، فكل هذا دليل على سعة اللسان.

فكيف يستقيم لمبتدع أن يتعلق ببعض هذا اللسان دون سائره، فيزعمون أن الله تبارك وتعالى لما نسب الفعل إلى فاعل لم يجز أن يكون مفعولا به، أو محمولا عليه بقضاء سابق أوقدر موافق.

وكذلك قوله إخبارا عن الملأ: (إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ (١٠٩) يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ فَمَاذَا تَأْمُرُونَ (١١٠) والعليم اسم من أسماء الله. وقال: (وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ (٧٦) فلم يضر الله شيئا من وفاق أساميهم مع اسمه، إذ كان ذلك من حق اللغة المحتملة لكل من علم شيئا حقا كان أو باطلا أن يسمى به عليما، وكذا قلنا: إن الله - جل جلاله - له سمعه وبصره اللذان هما غير مخلوقين بل أزليين سميع بصير، كما أن المخلوق بسمعه وبصره المخلوقين المحدثين الزائلين سميع بصير، لا يوجب أن يكون الخلق بسمعه المخلوق لأن الله يسمى به خالقا ولا الله بسمعه الأزلي مخلوق، لأن سمى سمع خلقه سمعا ولكنه من ضاق عن سعة اللسان لم يكن لجهله نهاية ولا بالدين عناية.

His majesty—possesses His hearing and sight, which are uncreated, indeed beginningless, and is hearing and seeing, just as the creature, through its created hearing and sight, which have come into existence and will pass away, is hearing and seeing. This does not entail that the creature, through its created hearing, is [a creator] because Allah is called a creator by virtue of it; nor that Allah, with His beginningless hearing, is created because He called His creation's hearing "hearing." But whoever cannot accommodate the breadth of the language has no end to his ignorance and no concern for religion.[36][37][38]

L3101–3103 His saying, reporting the words of those among Pharaoh's sorcerers who believed: "You resent us only because we believed in our Lord's signs when they came to us. Our Lord, pour out patience upon us and take us in death as Muslims. (126)" An argument against the Muʿtazilites and the Qadarites, since everything Allah Most High relates about them in this verse is necessarily praise of them. Is it then permissible, according to them, for Allah—majestic is His glory—to praise people for an impossible supplication, when Islam is in their own hands, so that they remain steadfast in it as long as they wish and abandon it whenever they wish, without fearing that it might be forcibly taken from them?[39]

L3104–3106 Is not their asking Him to leave it with them until He takes them in death adhering to it, when they themselves possess it—having been assured by Allah, through the justice He has made manifest to them, that it will not be taken from them—an impossible request? Yet they made a rightful request and feared Allah's devising, from which none feel secure except the losing

قوله إخبارا عمن آمن من سحرة فرعون: (وَمَا تَنْقِمُ مِنَّا إِلَّا أَنْ آمَنَّا بِآيَاتِ رَبِّنَا لَمَّا جَاءَتْنَا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ (١٢٦) حجة على المعتزلة والقدرية، إذ كل ما أخبر الله تعالى عنهم في هذه الآية لا محالة مدح لهم، أفيجوز عندهم على الله جل جلاله أن يثني على قوم بدعاء محال، والإسلام بأيديهم يثبتون عليه ما شاءوا ويتركونه إذا شاءوا لا يخافون أن ينتزع منهم كرها.

أليس سؤالهم تركه لهم حتى يتوفاهم عليه وهم مالكوه - قد أمنهم الله من الانتزاع منهم بما أظهر لهم من عدله - سؤال محال، ولكنهم سألوا سؤال حق ورهبوا مكر الله الذي لا يأمنه إلا القوم الخاسرون، واقتدوا في ذلك بنبي الله يوسف صلى الله عليه وسلم في إخبار الله جل وتعالى عنه: (رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّي فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ (١٠١) فإن قالوا: لم يرهبوا الله أن ينتزعه منهم، ولكنهم خشوا أن يفتنهم الشيطان. قيل لهم: فمن مالك الشيطان، فإن قالوا: الله جل وعلا. قيل: أفيجوز عليه عندكم وهو عدل أن لا يحول بينه وبين من يريد تفتينه وانتزاع الإسلام منه، سيما وقد أمره أن يثبت عليه، وأوعد على تركه ما أوعد.

[36] **Translator's note (L3099):** "All-Knowing" and "knowledgeable" render the same Arabic adjective, ʿalīm; this shared designation is central to the ensuing argument.

[37] **Translator's note (L3100):** The Arabic syntax connecting Allah's possession of hearing and sight with "hearing and seeing" is awkward; "and is" makes the apparent predication explicit. The clause beginning "This does not entail" appears corrupt. As supplied, it lacks a clear predicate for "the creature" and says that Allah is called "a creator" by virtue of it. "[A creator]" supplies the apparent missing predicate while retaining the surviving reference to Allah as creator; the wording has not been silently changed to the more contextually expected "hearing." The final causal clause has irregular syntax; "because He called His creation's hearing 'hearing'" follows its apparent sense.

[38] **Qur'an references (L3098):** Qur'an 7:110 (Al-A'raf); Qur'an 12:76 (Yusuf).

[39] **Qur'an references (L3102):** Qur'an 7:126 (Al-A'raf).

people. In this they followed the example of Allah's prophet Joseph ﷺ, as Allah, majestic and exalted, relates concerning him: "My Lord, You have granted me some sovereignty and taught me something of the interpretation of accounts. Originator of the heavens and the earth, You are my protector in this world and the Hereafter. Take me in death as a Muslim and join me with the righteous (101)." If they say, "They did not fear that Allah would take it from them; rather, they feared that Satan would lead them astray," they are to be asked, "Who, then, is Satan's master?" If they say, "Allah, majestic and exalted," they are to be asked, "Is it permissible for Him, according to you, when He is just, not to intervene between Satan and someone whom Satan wishes to lead astray and deprive of Islam, especially when He has commanded that person to remain steadfast in it and has threatened him with the punishment He has threatened for abandoning it?"[40]

فإن قالوا: لا يعصمه منه، بل يكله إلى استطاعة نفسه، قيل: وهو قادر على غلبته فيما يريد من تفتينه أم لا، فإن قالوا: قادر رجعوا فيما يلزمهم من أن مسألتهم ومسألة يوسف صلى الله عليه وسلم مسألة محال.

L3107–3111 If they say, "He does not protect him from Satan, but leaves him to his own capacity," they are to be asked, "And is he capable of overcoming Satan in Satan's attempt to lead him astray, or not?" If they say, "He is capable," they return to the consequence binding upon them: that their request and the request of Joseph ﷺ are an impossible request.[41]

L3112 But if they say, "They are not capable," they concede the point sought from them: that there is no assurance against the taking away of the Islam which they prayed would be left in their hands. It makes no difference whether this is feared from Allah or from an enemy whose master He is, whom He is capable of preventing from wronging the person he wishes to lead astray, yet does not prevent. Indeed, He was capable of not creating him either empowered over others or exercising power over them. Yet He created him however He wished, for whatever He wished, and relieved us of investigating it.

وإن قالوا لا يقدرون، أقروا بما يراد لهم من أن انتزاع الإسلام الذي دعوا بتركه في أيديهم غير مأمون، وسواء خيف ذلك من قبل الله أو من قبل عدو هو مالكه، وقادر على أن يمنعه من ظلم من يريد تفتينه فلا يمنعه بل كان قادرا على أن لا يخلقه مسلطا ولا متسلطا، فخلقه كيف شاء لماشاء ووضع عنا تفتيشه.

L3113 **On denying that the Quran is created, and on seeing the**

في نفي الخلق عن القرآن ورؤية الرب تعالى في الآخرة:

[40] **Qur'an references (L3104):** Qur'an 12:101 (Yusuf).

[41] **Translator's note (L3109):** The Arabic uses pronouns throughout; the referents have been made explicit in accordance with the subsequent reference to people being unable to resist.

Lord Most High in the Hereafter:

L3114

L3115–3119 His saying: “And when Moses came at Our appointed time and his Lord spoke to him” is a clear argument against the Jahmites. For if the Quran were created, as they claim, the wording would have been, “And his Lord’s speech spoke to him.” Allah, majestic and exalted, is indeed capable of making speech which He creates utter the speech of another, just as He makes whichever He wills of animate beings, inanimate things, and other creatures of His speak. Yet He, majestic and exalted, has related of Himself, as you see, that He spoke to Moses, ﷺ, and Moses answered Him. And in His saying, mighty and majestic, “He said, ‘My Lord, show me, that I may look upon You.’ He said, ‘You will not see Me; but look at the mountain: if it remains in its place, then you will see Me,’” there is no argument that Allah, blessed and exalted, will not be seen at the Resurrection, or that He will not appear to His creatures. How could that be admissible when He says, “Then, when his Lord manifested Himself to the mountain”?[42][43][44]

L3120–3121 Manifestation certainly means appearing in the language. Thus what is denied, as we understand it, is His appearing to human beings from among all His other creatures. His statement is simply His saying, “You will not see Me,” in this world, because I have not decreed that for you. In the Hereafter, however, He must certainly be seen, because He says: “No indeed! The record of the wicked is surely in Sijjīn (7). And what will make you know what Sijjīn is? (8) A record inscribed (9). Woe that Day to those who deny (10), who

قوله: (وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ) حجة على الجهمية واضحة، إذ لو كان القرآن مخلوقا كما يزعمون لكان “ وكلمه كلام ربه ” فإن الله جل وتعالى قادر على أن ينطق كلاما هو خالقه بكلام غيره، كما ينطق من شاء من الحيوان والموات وغير ذلك من خلقه. وقد أخبر عن نفسه جل وتعالى كما ترى أنه قال لموسى، صلى الله عليه وسلم، وأجابه موسى، وليس في قوله عز وجل: (قَالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ قَالَ لَنْ تَرَانِي وَلَكِنِ انْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي) حجة أن الله تبارك وتعالى لا يري في القيامة، ولا يكون منه ظهور للخلق، وكيف يجوز ذلك وهو يقول: (فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ)

والتجلي هو: الظهور في اللغة لا محالة، فكان المنكر عندنا ظهوره للبشر من بين سائر خلقه. إنما قوله: هو قوله (لن تراني) في الدنيا لأني لم أحكم لك بذلك، فأما في الآخرة فلابد من رؤيته لقوله: كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ (٧) وَمَا أَدْرَاكَ مَا سِجِّينٌ (٨) كِتَابٌ مَرْقُومٌ (٩) وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ (١٠) الَّذِينَ يُكَذِّبُونَ بِيَوْمِ الدِّينِ (١١) فهم الكفار لا محالة.

[42] **Translator’s note (L3116):** The unusual wording about making created speech speak is retained as supplied. The salutation beginning at the end of this segment is represented by ﷺ at the beginning of the next segment.

[43] **Translator’s note (L3119):** The unvocalized transcription لا يري is understood here as the passive ‘will not be seen,’ as required by the surrounding argument.

[44] **Qur’an references (L3115):** Qur’an 7:143 (Al-A’raf).

deny the Day of Recompense (11)." They are therefore unquestionably the unbelievers.[45][46]

L3122–3123 Then He continued the discourse and included, as the completion of their punishment: "No indeed! On that Day they will surely be veiled from their Lord (15)." Could anyone with discernment doubt that being veiled is singled out as their lot only if there are others who are not veiled? This will not escape anyone who examines it deeply. Nor is the veil ever completely lifted from one who is veiled, however close his station and however abundant his reward, unless he sees his king with his own eyes.[47]

L3124–3126 If they invoke as an argument His saying, "Eyes do not apprehend Him, while He apprehends eyes," they are to be asked, "How could they apprehend Him when He is veiled from them?"[48]

L3127 When He appears to them in the Hereafter, just as He appeared to the mountain in this world, they will look upon Him. If you deny His appearing, we have demonstrated the falsity of your position through two verses.

L3128 But if you claim that even if He appears to them and they look, they will not see Him, it is rationally impossible for an eye to look at something uncovered, while the eye possesses sight, and yet not see it. And according to you, reason constitutes the greatest of proofs. If, however, you deny encompassing Him, we agree with you on that. We say: encompassing is different from looking, for we see the sky without encompassing all of it.

ثم ساق الكلام فجعل في تمام عقوبتهم (كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ (١٥) .، أفيرتاب مميز بأن الحجاب لا يخص به إلا وهناك من لا يحجب، هذا ما لا يذهب على من تبحره، وليس يرتفع الحجاب بتة عن محجوب وإن قرب محله وكثرت جائزته، ما لم يعاين ملكه.

فإن احتجوا بقوله: (لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ) قيل لهم: كيف تدركه وهو محتجب عنها،!

فإذا ظهر لهم في الآخرة كما ظهر للجبل في الدنيا نظروا إليه، فإن كنتم تنكرون الظهور فقد دللنا على بطلان قولكم بآيتين.

وإن كنتم تزعمون: أنه وإن ظهر لهم، فنظروا، لم يبصروه، فهذا مستحيل في العقول أن تنظر عين إلى شيء غير مستور، والعين مبصرة فلا تبصره، والعقول عندكم أكبر الحجج، وإن كنتم تنكرون الإحاطة به فنحن نوافقكم عليه، فنقول: الإحاطة غير النظر، لأنا نرى السماء ولسنا نحيط بجميعها.

[45] **Translator's note (L3120):** The sentence beginning 'Thus what is denied' is awkward in the supplied Arabic: it appears to characterize the denial being disputed, although عندنا literally means 'in our view.' The wording has not been repaired. The Quran quotation is the supplied passage about the wicked's record; the argument reaches the verse about being veiled from their Lord in a subsequent segment.

[46] **Qur'an references (L3120):** Qur'an 83:7 (Al-Mutaffifin); Qur'an 83:8 (Al-Mutaffifin); Qur'an 83:9 (Al-Mutaffifin); Qur'an 83:20 (Al-Mutaffifin); Qur'an 77:15 (Al-Mursalat); Qur'an 77:19 (Al-Mursalat); Qur'an 77:24 (Al-Mursalat); Qur'an 77:28 (Al-Mursalat); Qur'an 77:34 (Al-Mursalat); Qur'an 77:37 (Al-Mursalat); Qur'an 77:40 (Al-Mursalat); Qur'an 77:45 (Al-Mursalat); Qur'an 77:47 (Al-Mursalat); Qur'an 77:49 (Al-Mursalat); Qur'an 83:10 (Al-Mutaffifin); Qur'an 83:11 (Al-Mutaffifin).

[47] **Qur'an references (L3122):** Qur'an 83:15 (Al-Mutaffifin).

[48] **Qur'an references (L3125):** Qur'an 6:103 (Al-An'am).

وقد يجوز أن يكون لا تدركه الأبصار بمعنى لا تحيط به، وأولى المعنيين به - والله أعلم - الأول، أن تحجبه عن الأبصار حقبة ولا يحجب الأبصار عنه شيء لأن الحجب لا تحجب الخلق عنه كما تحجبه عنهم، وقد قال تبارك وتعالى: (وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ (٢٢) إِلَى رَبِّهَا نَاظِرَةٌ (٢٣) فظاهر الناظرة: الناظرة بالأعين، ومن قال: الناظرة بمعنى منتظرة فقد ترك الظاهر، وإن كانت اللغة محتملة لما قال في بعض الأوقات.

ورسول الله، صلى الله عليه وسلم، أعرف بما أنزل عليه من مجاهد، مع أن قول مجاهد لا يدفع نظر العين، لأنه قال: هي منتظرة تنتظر الثواب لتثاب، والنظر إلى الله - جل وعلا - من أجل الثواب، وهي الزيادة التي قال الله تبارك وتعالى: (لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةٌ) .

كذلك رواه صهيب عن رسول الله - صلى الله عليه وسلم - بالإسناد الصحيح، والأخبار السنية في الرؤية كثيرة قد ذكرناها في الكتاب المصنف في الرد على أهل الأهواء بالأخبار.

الأمر والنهي:

وقوله: (وَكَتَبْنَا لَهُ فِي الْأَلْوَاحِ مِنْ كُلِّ شَيْءٍ مَوْعِظَةً وَتَفْصِيلًا لِكُلِّ شَيْءٍ)

L3129–3131 It is also possible that “Eyes do not apprehend Him” means that they do not encompass Him. Of the two meanings, however—and Allah knows best—the first is more appropriate: that something veils Him from eyes for a period, while nothing veils eyes from Him, because veils do not conceal creatures from Him as they conceal Him from them. He, blessed and exalted, has said: “Faces that Day will be radiant (22), looking toward their Lord (23).” The apparent meaning of “looking” is looking with the eyes. Whoever says that “looking” means “waiting” has departed from the apparent meaning, even though the language can bear the meaning he proposes in some contexts.[49][50]

L3132 The Messenger of Allah ﷺ knows better than Mujāhid what was revealed to him. Moreover, Mujāhid’s statement does not preclude looking with the eye, for he said, “They are waiting, awaiting the reward so that they may be rewarded.” Looking upon Allah, majestic and exalted, is among the most exalted rewards. It is the addition concerning which Allah, blessed and exalted, said: “For those who do good there is the finest reward, and an addition.”[51][52]

L3133–3134 Thus Ṣuhayb transmitted it from the Messenger of Allah ﷺ through an authentic chain of transmission. The reports of the Sunnah concerning the vision are numerous; we have mentioned them in the book composed to refute the people of deviant inclinations by means of transmitted reports.

L3135 Command and prohibition:

L3136

L3137 And His saying: “And We wrote for him on the tablets, of everything, an admonition and a detailed exposition of everything”[53]

[49] **Translator’s note (L3129):** In أن تحجبه عن الأبصار حقبة, the verb ‘veils Him’ has no explicit subject. ‘Something’ preserves this syntactic uncertainty without supplying a specific veil or agent.

[50] **Qur’an references (L3129):** Qur’an 75:22 (Al-Qiyamah); Qur’an 75:23 (Al-Qiyamah).

[51] **Translator’s note (L3132):** The unvocalized أجل is understood as ajall, ‘most exalted,’ rather than ajl, ‘sake.’

[52] **Qur’an references (L3132):** Qur’an 10:26 (Yunus).

[53] **Qur’an references (L3137):** Qur’an 7:145 (Al-A’raf).

An argument against the Jahmites concerning writing:

حجة على الجهمية في الكتابة:

And His saying: “And a detailed exposition of everything” means—and Allah knows best—everything required of them by way of command and prohibition. The same applies, Allah willing, to His statement in the Quran, where He says: “And We sent down to you the Book as an exposition of everything.”[54]

وقوله: (وَتَفْصِيلًا لِكُلِّ شَيْءٍ) يعني والله أعلم لكل شيء أريد منهم من الأمر والنهي وكذا قوله: إن شاء الله في القرآن حيث يقول: (وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ) .

His saying: “And after his departure, Moses’ people took from their ornaments a calf, a body that lowed. Did they not see that it neither spoke to them nor guided them to a way?”[55]

قوله: (وَاتَّخَذَ قَوْمُ مُوسَى مِنْ بَعْدِهِ مِنْ حُلِيِّهِمْ عِجْلًا جَسَدًا لَهُ خُوَارٌ أَلَمْ يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا)

is an argument against the Jahmites, because He, majestic and exalted, declared that a deity can only be one who speaks and guides.

حجة على الجهمية، لأنه - جل وتعالى - أخبر أن الإله لا يكون إلا متكلما هاديا.

Likewise: “Then he brought forth for them a calf, a body that lowed, and they said, ‘This is your god and the god of Moses, but he forgot (88).’ Do they not see that it returns no utterance to them and possesses no power to harm or benefit them? (89)” He thus coupled utterance with harm and benefit, and made all of these attributes of the deity. How, then, could He, majestic and exalted, not speak? He refuted the people’s argument for taking the calf as a god precisely through its lack of speech. Or how could His utterance be created, when He, majestic and exalted, together with all His attributes, is uncreated?[56][57]

ومثله: (فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَهُ خُوَارٌ فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَى فَنَسِيَ (٨٨) أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا (٨٩) فقد قرن القول بالضر والنفع، وجعل كل ذلك من نعت الإله، فكيف لا يكون جل وعلا متكلما، وما أدحض حجة القوم في اتخاذ العجل إلها إلا بعدم الكلام. أم كيف يكون قوله مخلوقا، وهو - جل وتعالى - بجميع صفاته غير مخلوق.

Likewise, He related concerning Abraham, when he alerted his people that their gods were no gods, that he said: “Rather, this great one of theirs did

وكذا أخبر عن إبراهيم حيث نبه قومه عن آلهتهم بأنها غير آلهة قال: (بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ (٦٣) فأخبر قومه أن الإله لا يكون إلا ناطقا.

[54] **Qur’an references (L3141):** Qur’an 6:154 (Al-An’am); Qur’an 7:145 (Al-A’raf); Qur’an 16:89 (An-Nahl).

[55] **Qur’an references (L3144):** Qur’an 7:148 (Al-A’raf).

[56] **Translator’s note (L3146):** The subject of ‘he forgot’ is not explicitly named in the supplied quotation; its ambiguity is retained.

[57] **Qur’an references (L3146):** Qur’an 20:88 (Taha); Qur’an 20:89 (Taha).

it. So ask them, if they can speak (63)." He thus informed his people that a deity can only be one who utters speech.[58]

L3151 Anger when enjoining, and when one fears for oneself while enjoining what is right:

L3152

L3153–3154 His saying: "And he cast down the tablets and seized his brother by the head, pulling him toward himself" is an argument concerning enjoining what is right and the permissibility of laying hands upon the person being enjoined.[59][60]

L3155–3156 It is also evidence that one who enjoins, even if, in the intensity of his anger for the sake of Allah, majestic and mighty, he goes so far as to commit uncommendable acts, is pardoned for them, because anger is not under one's control: when it comes upon a person, it agitates him.

L3157 If it is for the sake of Allah, majestic and exalted, the person who experiences it is pardoned for whatever of that sort occurs.

L3158 But if it is for the sake of another, he is called strictly to account for both little and much.

L3159–3160 And in His saying, relating Aaron's words, "He said, 'Son of my mother, the people deemed me weak and almost killed me,'" there is evidence that anyone who fears for himself has latitude and is permitted to remain silent.[61]

L3161–3162 **In refutation of the Sufis:**

L3163

L3164–3165 His saying: "So do not let the enemies gloat over me" is evidence that concern with enemies does not affect the devotion of the devout or the ranks of those brought near. For Aaron was a prophet, yet he concerned

[58] **Qur'an references (L3149):** Qur'an 21:63 (Al-Anbya).

[59] **Translator's note (L3154):** The expression من يؤمر عليه is awkward; the translation understands it as the person against whom the corrective injunction is directed.

[60] **Qur'an references (L3153):** Qur'an 7:150 (Al-A'raf).

[61] **Qur'an references (L3159):** Qur'an 7:150 (Al-A'raf).

الغضب في الأمر، وإذا خاف على نفسه في الأمر بالمعروف:

قوله: (وَأَلْقَى الْأَلْوَاحَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ) حجة في الأمر بالمعروف، وجواز تناول من يؤمر عليه.

ودليل على أن الآمر وإن خرج في شدة غضبه لله - جل وعز - إلى ما لا يحمد من الأمور معفو له عنه، لأن الغضب غير مملوك، فإذا حدث على المرء استفزه.

فإن كان لله - جل وعلا - عفي لصاحبه عما كان من نحو ذلك.

وإذا كان لغيره نوقش في القليل والكثير.

وفي قوله إخبارا عن هارون: (قَالَ ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضْعَفُونِي وَكَادُوا يَقْتُلُونَنِي) دليل على أن من خاف على نفسه وسعه وجاز له السكوت.

في الرد على الصوفية:

قوله: (فَلَا تُشْمِتْ بِيَ الْأَعْدَاءَ) دليل على أن الشغل بالأعداء ليس بمؤثر في نسك الناسكين ودرجات المقربين، لأن هارون نبي، وقد اشتغل بما لو وصل إليه من شماتة الأعداء لم يحط من في درجته عند الله، ولا بزوال الشماتة كان يزداد قربة.

himself with something which, had it befallen him—his enemies' gloating—would not have lowered his rank with Allah; nor would the removal of their gloating have increased his nearness.[62][63]

L3166–3168 It is also related of our Prophet ﷺ that he used to seek refuge in Allah from the gloating of enemies. Thus it did not affect his degree of nearness, as the excessively scrupulous among the Sufis claim.

L3169 The Muʿtazilites:

L3170

L3171 His saying: "And Moses chose seventy men from his people for Our appointed meeting. Then, when the earthquake seized them, he said: 'My Lord, had You willed, You could have destroyed them before, and me as well. Will You destroy us for what the foolish among us have done? It is only Your trial, by which You lead astray whomever You will and guide whomever You will.'"[64]

L3172–3175 This is an argument against the Muʿtazilites and the Qadarites. Do you not see how he addressed his Lord—mighty and majestic—saying that the foolish people's taking the calf was part of His trial and His leading astray, and He did not reproach him? Our discussion has already appeared in Sūrat al-Mā'idah concerning His saying, "And whomever Allah wills to subject to trial, you will have no power to avail him anything against Allah," in terms that make repeating it unnecessary, namely, that if subjecting to trial meant testing, its verbal noun would be futūn, not fitnah.[65][66]

L3176–3177 And it is said to them: Suppose you count the trial in this passage as nothing but a test: how did He test them through their taking the calf—which is

وروي عن نبينا - صلى الله عليه وسلم -: أنه كان يتعوذ بالله من شماتة الأعداء، فلم تؤثر في درجة القربة كما يزعم المتنطعون من المتصوفة.

المعتزلة:

قوله: (وَاخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا لِمِيقَاتِنَا فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُمْ مِنْ قَبْلُ وَإِيَّايَ أَتُهْلِكُنَا بِمَا فَعَلَ السُّفَهَاءُ مِنَّا إِنْ هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَنْ تَشَاءُ وَتَهْدِي مَنْ تَشَاءُ)

حجة على المعتزلة والقدرية: ألا تراه كيف خاطب ربه - عز وجل - بأن اتخاذ السفهاء العجل من فتنته وإضلاله، فلم ينكر عليه، وقد تقدم قولنا في سورة المائدة في قوله: (وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا) بما يغني عن إعادته من أن الفتن لو كان بمعنى الاختبار كان فتونا لا فتنة.

ويقال لهم: لا تعدوا الفتنة في هذا الموضع إلا اختبارا، كيف اختبرهم باتخاذ العجل - وهو: شرك - وهم قبل اتخاذه مؤمنون، أأخرجهم من الإيمان إلى الشرك لينظر كيف تمسكهم بالشرك وكيف صبرهم عليه، كما يختبرهم بالأوجاع، والمصائب والأنفس، لينظر كيف يصبرون ويشكرون، هذا ما لا يعرف وجهه، ألا تراه - جل جلاله - يقول: (وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ (١٥٥) الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

[62] **Translator's note (L3165):** The supplied phrase لم يحط من في درجته is syntactically irregular. It has been rendered according to its evident sense, 'would not have lowered his rank,' while recording the irregularity here.

[63] **Qur'an references (L3164):** Qur'an 7:150 (Al-A'raf).

[64] **Qur'an references (L3171):** Qur'an 7:155 (Al-A'raf).

[65] **Translator's note (L3175):** The author's argument depends on distinguishing two Arabic verbal nouns, futūn and fitnah, which are therefore retained.

[66] **Qur'an references (L3172):** Qur'an 5:41 (Al-Ma'idah).

associating partners with Allah—when, before taking it, they were believers? Did He bring them out of faith into associating partners with Him in order to see how they would cling to associating partners with Him and how they would persevere in it, just as He tests them through pains, calamities, and lives, to see how they endure patiently and give thanks? There is no intelligible rationale for this. Do you not see that He—majestic is His majesty—says: "And We shall certainly test you with something of fear and hunger, and a diminution of wealth, lives, and fruits. And give glad tidings to the patient (155), who, when a calamity befalls them, say: 'We belong to Allah, and to Him we are returning' (156)." And He said: "And We shall certainly test you until We know those of you who strive and those who are patient, and We shall test your reports (31)." This, then, is the intelligible rationale for testing.[67][68]

(١٥٦) ، وقال: وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ وَالصَّابِرِينَ وَنَبْلُوَ أَخْبَارَكُمْ (٣١) فالاختبار هذا وجهه الذي يعقل.

L3178 Furthermore, if they reflected on testing itself in all its various forms, it would yield them no explanation, in the matter of justice, that their own reason could comprehend. For those tested by calamities must necessarily proceed through them in accordance either with their tester's prior knowledge of them or with newly arising knowledge.

وبعد: فإن الاختبار نفسه على جميع تصرف وجوهه لو تدبروه، لما خرج لهم في باب العدل مخرجا ما يعقلونه بعقولهم، إذ ليس يخلو المختبرون بالمصائب من أن يجروا فيها على سابق علم مختبرهم بها أو على حادث.

L3179–3180 Since attributing newly arising knowledge to Him is unambiguous unbelief, prior knowledge becomes binding upon them—a prior knowledge concerning which servants cannot understand the rationale, in the matter of justice, for all the testing and the knowledge that precedes their acts, except by submitting to Him, whether they understand it or do not understand it, as we have said in the discussion of divine decree and predestination (1), the illness of young children, the bestowal of slaves as property, and similar matters.[69]

فلما كان نسبة الحادث إليه كفرا غير ملتبس، حصل عليهم السابق الذي لا يعرف العباد وجه جميع الاختبار والعلم السابق عليهم في باب العدل إلا بالتسليم له، عقلوه أو لم يعقلوه، كما قلنا في باب القضاء والقدر (١) ومرض الصغار، وخولة العبيد وأشباه ذلك.

L3181 The Mu'tazilites:

المعتزلة:

[67] **Translator's note (L3176):** The source's phrase "pains, calamities, and lives" is awkward as written; "lives" translates al-anfus without supplying an omitted qualification.

[68] **Qur'an references (L3176):** Qur'an 2:155 (Al-Baqarah); Qur'an 2:156 (Al-Baqarah); Qur'an 47:31 (Muhammad).

[69] **Translator's note (L3180):** The expression khawlat al-ʿabīd is unusual and uncertain; "the bestowal of slaves as property" reflects its apparent connection with granting servants or possessions. The supplied wording has not been emended. The marker (1) appears in the source, but its note is not supplied.

L3182

L3183 His saying: “He said: ‘My punishment—I inflict it upon whomever I will.’”[70]

L3184–3185 This is an argument against them. I would that I knew what benefit they gained when they read it with an undotted sīn and an alif bearing a fatḥah, deriving it from wrongdoing—as though there were no expression of willing in the Quran other than this word! Or who among us does not say that punishment is for wrongdoing, and that, even though the wrongdoing was written against him, he nevertheless committed it, that they should therefore mispoint a word of Allah’s Book against their opponents in pursuit of an argument against them? And what could they possibly accomplish by mispointing His saying: “And had We willed, We would have given every soul its guidance. But the pronouncement from Me has become binding: ‘I shall certainly fill Hell with jinn and human beings all together’ (13),” and its like in the Quran? This is indeed the most absurd absurdity, on top of excessive obstinate denial.[71][72]

L3186

L3187 His saying: “And recite to them the account of the one to whom We gave Our signs, but who sloughed them off; then Satan pursued him, and he became one of those who go astray (175). And had We willed, We would have raised him through them, but he clung to the earth and followed his desire.”[73]

L3188–3189 This is an argument against them, because He brought together the act of the one who sloughed off the signs and Satan’s arranging matters for him; He mentioned his act both before and after mentioning His will concerning him; and He stated that, had He willed, He would have raised him through

قوله: (قَالَ عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ)

حجة عليهم، وليت شعري حيث قرأوه بالسين غير معجمة ونصب الألف من الإساءة أي شيء نفعهم، كأنه ليس في القرآن من المشيئة غير هذا الحرف. أو من الذي لا يقوله منا: إن العذب بالإساءة، وإن كانت الإساءة مكتوبة عليه، فقد فعلها، حتى يصحفوا - لالتماس الحجة على خصمائهم - حرفا من كتاب الله عليهم، وما عسى يقدرون عليه من تصحيف قوله: (وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدَاهَا وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ (١٣) وأشباهه في القرآن إن هذا لأسخف سخافة بعد فرط المكابرة.

قوله: (وَاتْلُ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا فَانْسَلَخَ مِنْهَا فَأَتْبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ (١٧٥) وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ)

حجة عليهم لأنه جمع بين فعل المنسلخ من الآيات، وبين تسوية الشيطان له، وذكر فعله قبل ذكر مشيئته فيه وبعده، وأخبر أنه لو شاء رفعه بالآيات ولم يصفه بما لم يرتضه من أفعاله، فهل يرتاب منصف متيقظ مضرب عن اللجاج والعصبية أن نسبة الفعل إلى فاعله ليس بمؤثر في القضاء والقدر، ولا القضاء والقدر بمسقطي اللوم عن الفاعلين أفعالا نهوا عنها، وأنهم جانون بفعل أفعال وإن كانت قد قضيت عليهم، وإن الله - جل جلاله - ليس بظالم لهم فيما أعد لهم من العقوبة عليها وإن كان قضاها عليهم، ولا بجائر فيما أمرهم به من اجتناب ما لايستطيعون الاحتراز منه إلا بعصمته والمسارعة

[70] **Qur’an references (L3183):** Qur’an 7:156 (Al-A’raf).

[71] **Translator’s note (L3184):** The disputed reading replaces “whomever I will” (man ashāʾu) with “whoever does wrong” (man asāʾa). The author describes its consonantal pointing and vowel marking. The source reads al-ʿadhb, literally “sweetness” or “sweet,” where the argument evidently requires al-ʿadhāb, “punishment”; the translation adopts the contextual sense while recording the apparent transcription error.

[72] **Qur’an references (L3184):** Qur’an 32:13 (As-Sajdah).

[73] **Qur’an references (L3187):** Qur’an 7:175 (Al-A’raf); Qur’an 7:176 (Al-A’raf).

the signs and would not have described him in terms of those acts of his of which He disapproved. Can a fair-minded, alert person, turning away from contentiousness and partisanship, doubt that attributing an act to its agent has no effect upon divine decree and predestination; that neither divine decree nor predestination removes blame from those who perform acts they have been forbidden; that they incur guilt by performing acts even though those acts have been decreed for them; that Allah—majestic is His majesty—does not wrong them in the punishment He has prepared for them for those acts, even though He decreed those acts for them; and that He is not unjust in commanding them to avoid what they cannot guard against except through His protection, and to hasten to what they cannot accomplish except through His assistance? And can he doubt that what remains incumbent upon them, once the truth of this has been established for them, is to discard the key of ignorance with which they seek to open the locks of His justice, which deficient minds cannot reach, while He nevertheless—majestic is His praise—is just, truthful, and never forgetful? Can everything we mentioned at the beginning of this section be brought together in a single verse, yet it not be true, and the person who affirms it not be rightly guided? Can turning away from this to something else arise from anything but overwhelming ignorance or explicit unbelief?[74]

إلى ما لا يقدرون عليه إلا بمعونته، وأن الذي بقي عليهم من تقرر صحة هذا عندهم رفض مفتاح الجهل الذي يريدون به فتح مغالق عدله الذي لا وصول إليه بعقول ناقصة، وهو مع ذلك - جل ثناؤه - عدل صادق غير نسي، أفيجمع كل ما ذكرناه في صدر الفصل في آية واحدة ولا تكون حقا، والقائل به لا يكون على هدى، هل الصدود عن هذا إلى غيره إلا من الجهل الغالب أو الكفر المصرح.

L3190 The Muʿtazilites:

المعتزلة:

L3191

L3192 His saying: “Whomever Allah guides is the rightly guided one; and whomever He leads astray—it is they who are the losers (178).”[75]

قوله: (مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِي وَمَنْ يُضْلِلْ فَأُولَئِكَ هُمُ الْخَاسِرُونَ (١٧٨)

L3193–3194 This is an argument against them. It is also one of the places where omitting the direct-object pronoun hāʾ is felicitous, since the meaning necessarily is: ‘whomever Allah guides him’ and ‘whomever He leads him astray.’[76]

حجة عليهم. وهو أيضا من المواضع التي يحسن فيها حذف هاء المفعول به، لأنه لا محالة من يهده الله ومن يضلله.

[74] **Translator’s note (L3189):** The source reads taswiyat al-shayṭān lahu, “Satan’s arranging matters for him,” an unusual expression here. It may be a corruption of taswīl, “making something seem attractive,” but that possible correction has not been adopted.

[75] **Qur’an references (L3192):** Qur’an 7:178 (Al-A’raf).

[76] **Translator’s note (L3194):** The deliberately redundant English wording illustrates the explicit object pronouns that the author supplies in his Arabic grammatical explanation.

L3195

L3196 His saying: “And We have indeed created for Hell many of the jinn and human beings.”[77]

L3197 This is an argument against them, since no one acquainted with the language doubts that “We have brought into being” means “We have created,” just as He said elsewhere: “And He is the One who brought you into being on the earth, and to Him you will be gathered (79).”[78]

L3198–3199 And He said: “He made for you mates from among yourselves, and pairs from among the livestock; He brings you into being therein.” That is, in the womb; and Allah knows best.[79]

L3200–3201 What greater argument, then, could be sought than that He—majestic and exalted—has stated concerning Himself explicitly that He created many of the jinn and human beings for Hell? Or how can someone created for the Fire make his way to the Garden through his deeds?

L3202–3203 And in His saying, “And We have indeed created for Hell many of the jinn and human beings,” there is evidence that the few who complete the total alongside the many are created for the Garden.[80][81]

L3204–3206 And it has reached me concerning one of their fools that he said: “We have brought into being” means “We have cast away,” and this is one of the places where, when they seek to follow linguistic usage, they follow it through the ugliest forms of error.

L3207 Do they not know—woe to them—that the form meaning casting away is adhraytu, with an initial alif and without the hamzah, as when they say, ‘The

قوله: (وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِنَ الْجِنِّ وَالْإِنْسِ)

حجة عليهم، إذ ليس يشك عارف باللغة أن ذرأنا هو خلقنا كما قال في موضع آخر: (وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ (٧٩) .

وقال: (جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا يَذْرَؤُكُمْ فِيهِ) أي في الرحم، والله أعلم.

فأي حجة يلتمس أكبر من أن يكون - جل وتعالى - قد أخبر عن نفسه نصا أنه خلق لجهنم كثيرا من الجن والإنس، أم كيف يقدر من هو مخلوق للنار أن يذهب بعمله إلى الجنة.

وفي قوله: (وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِنَ الْجِنِّ وَالْإِنْسِ) دليل على أن تمام الكثير من القليل مخلوقون للجنة.

وبلغني عن بعض سفهائهم أنه قال: (ذرأنا) بمعنى طرحنا، وهذا من الأمكنة التي إذا أرادوا متابعة اللغة تابعوها بأقبح وجوه الغلط.

ألا يعلمون - ويحهم - أن ما كان بمعنى الطرح فهو أذريت بالألف وسقوط الهمزة كما يقولون: أذري الجمل راكبه، إذا طرحه عن ظهره وألقاه إلى الأرض.

[77] **Qur’an references (L3196):** Qur’an 7:179 (Al-A’raf).

[78] **Qur’an references (L3197):** Qur’an 23:79 (Al-Mu’minun).

[79] **Qur’an references (L3198):** Qur’an 42:11 (Ash-Shuraa).

[80] **Translator’s note (L3203):** The compressed expression tamām al-kathīr min al-qalīl is awkward; it apparently denotes the smaller remainder complementing the many already mentioned.

[81] **Qur’an references (L3202):** Qur’an 7:179 (Al-A’raf).

camel threw its rider,’ when it throws him off its back and casts him to the ground?[82]

L3208 And likewise, the wind scatters a thing, casting it to the right and the left. Allah—blessed and exalted—said: “And set forth for them the likeness of the life of this world: like water that We sent down from the sky, with which the vegetation of the earth intermingled, then it became dry debris scattered by the winds.”[83]

L3209–3212 And it has reached me concerning someone among them even more ignorant than this man that he recited al-Muthaqqib’s line as an argument for this meaning: “She says, when I scatter for her—and my religion …” with a dotted dhāl. What, then, can be said to people whose eagerness to scrutinize their doctrine and whose disdain for returning to the truth bring them to such ugly things? We seek refuge in Allah from misguidance.[84][85]

L3213

L3214 His saying: “They have hearts with which they do not understand, and they have eyes with which they do not see, and they have ears with which they do not hear.”[86]

L3215 This is analogous to what has already appeared in Sūrat al-Baqarah.

L3216 His saying: “And those who deny Our signs—We shall draw them gradually

[82] **Translator’s note (L3207):** The grammatical distinction is between the root containing hamzah in dharaʾa, “create,” and adhrā, “cast off.” The source writes the camel example with final yāʾ rather than the expected alif maqṣūrah.

[83] **Qur’an references (L3208):** Qur’an 18:45 (Al-Kahf).

[84] **Translator’s note (L3210):** The supplied half-line is corrupt or deliberately misquoted, and does not yield a coherent complete construction. It reads dharaʾtu, with dotted dhāl, and wa-dīnī, “and my religion.” The recognizable line ordinarily has daraʾtu, with undotted dāl, and waḍīnī, “my saddle-girth”: “She says, when I spread my saddle-girth for her …” Those readings have not been silently substituted.

[85] **Translator’s note (L3212):** The source reads taṣaffuḥ maqālatihim, “scrutinizing their doctrine,” which is unexpected in this context. It may be corrupt, but has been translated as supplied.

[86] **Qur’an references (L3214):** Qur’an 7:179 (Al-A’raf).

وكما تبدد الريح الشيء فتطرحه يمينا وشمالا قال الله تبارك وتعالى: (وَاضْرِبْ لَهُمْ مَثَلَ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَاحُ) .

وبلغني عمن هو أجهل من هذا منهم أنه أنشد بيت المثقب حجة في هذا المعنى: تقول إذا ذرأت لها وديني بالذال معجمة، فماذا يقال لقوم يبلغ بهم الحرص على تصفح مقالتهم، والأنفة من الرجوع إلى الحق مثل هذه الأشياء القبيحة، نعوذ بالله من الضلالة.

قوله: (لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا)

نظير ما مضى في سورة البقرة.

قوله: (وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ (١٨٢)

on from where they do not know (182)."[87]

L3217 This is an argument against the Mu'tazilites, the Qadarites, and the Jahmites alike, since gradually drawing them on is necessarily like scheming, and He—majestic and exalted—has stated this concerning Himself, as you see.

L3218

L3219 His saying: "And I grant them respite; indeed, My stratagem is firm (183)."[88]

L3220–3222 This is also an argument against all these groups concerning granting respite and employing stratagems. For gradually drawing them on and granting them respite shatter their position regarding their claimed knowledge of justice, which they do not comprehend; and employing stratagems, together with gradually drawing them on, does so in the matter of denying attributes of Him—majestic and exalted.

L3223 His saying: "Have they not reflected? There is no madness in their companion; he is only a manifest warner (184)."[89]

L3224 This is an argument against them, since He designated His Prophet ﷺ by the same designation, 'manifest,' by which He designated Himself. Do you not see that He says: "On that day Allah will pay them their true recompense in full, and they will know that Allah is the manifest Truth (25)."[90]

L3225 And 'manifest' may also apply to magic—'the nations' [sic]. Allah Most High said: "And give glad tidings to those who believe that they have a standing of truth with their Lord. The unbelievers said: 'This is indeed a manifest sorcerer' (2)."[91][92]

حجة على المعتزلة والقدرية والجهمية معا، إذ الاستدراج لا محالة كالمكر، وقد أخبر - جل وتعالى - عن نفسه كما ترى.

قوله: (وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ (١٨٣)

حجة على الجماعة أيضا في الإملاء والكيد، فالاستدراج والإملاء كاسر قولهم فيما يدعونه من معرفة العدل الذي لا يعقلونه والكيد مع الاستدراج في باب نفي الصفات عنه جل وعلا.

قوله: (أَوَلَمْ يَتَفَكَّرُوا مَا بِصَاحِبِهِمْ مِنْ جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ مُبِينٌ (١٨٤)

حجة عليهم، إذ سمى نبيه صلى الله عليه وسلم، بما سمى به نفسه من المبين، ألا تراه يقول: (يَوْمَئِذٍ يُوَفِّيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ (٢٥) .

وقد يقع على السحر الأمم المبين، قال الله تعالى: (وَبَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ قَالَ الْكَافِرُونَ إِنَّ هَذَا لَسَاحِرٌ مُبِينٌ (٢) .

[87] **Qur'an references (L3216):** Qur'an 7:182 (Al-A'raf).
[88] **Qur'an references (L3219):** Qur'an 7:183 (Al-A'raf); Qur'an 68:45 (Al-Qalam).
[89] **Qur'an references (L3223):** Qur'an 7:184 (Al-A'raf).
[90] **Qur'an references (L3224):** Qur'an 24:25 (An-Nur).
[91] **Translator's note (L3225):** The phrase al-siḥr al-umam al-mubīn is corrupt as supplied: al-umam ordinarily means "the nations" and has no clear grammatical role here. The translation marks this rather than silently reconstructing the phrase. The quotation says "a manifest sorcerer," although the preceding discussion refers to magic; both have been retained as supplied.
[92] **Qur'an references (L3225):** Qur'an 10:2 (Yunus).

وكذلك الوفاق الواقع بينه وبين الخلق في جميع أسمائه أو في أكثرها مثل: الصادق، والعالم، والملك، والجبار، والقادر، والقاهر، والرحيم، واللطيف وأشباهها، وكل هذه الصفات ذاتية قد شاركه فيها خلقه.

أيشك أحد أن الرحيم واقع على الرحمة، والقادر واقع على القدرة، والعالم واقع على العلم، وكذلك أخواتها، فلا تكون رحمته ولا قدرته ولا علمه ولا سائرها مخلوقا، وكل ذلك من الرحمة والقدرة وأشباههما في الخلق مخلوق، وكل هذه الأشياء وإن لم تكن محسوسة بيد ولا نظر فهي ثابتة في الموصوف بها من الخلق ومنه، وكذلك السمع والبصر، واليدان والكيد، والقوة والبطش، والمكر، وأشباه ذلك مثله من حيث لا التباس فيه عند منصف منقاد للحق.

قوله: (مَنْ يُضْلِلِ اللَّهُ فَلَا هَادِيَ لَهُ وَيَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ (١٨٦)

حجة عليهم.

قوله: (قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ)

حجة عليهم واضحة فما بقي شيء من منافع الدين والدنيا إلا وقد دخل تحت هذه الآية ما أراهم إلا يكابرون عقولهم.

قوله: (وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنْفُسَهُمْ يَنْصُرُونَ (١٩٢) حجة عليهم في نفي الاستطاعة.

فيقال لهم: أخبرونا عن العامل بالطاعة، أيسمى ناصر نفسه أم لا، والعامل بالمعصية أيسمى خاذل نفسه أم لا، فإن قالوا: بلى. قيل: أفلا تراه يقول، وَلَا يَسْتَطِيعُونَ لَهُمْ

L3226 Likewise is the correspondence between Him and created beings in all His names, or most of them, such as: the Truthful, the Knowing, the King, the Compeller, the Powerful, the Subduer, the Merciful, the Subtle, and their like. All these are attributes of essence in which His creatures share with Him.

L3227–3229 Does anyone doubt that 'the Merciful' denotes mercy, and 'the Powerful' denotes power, and 'the Knowing' denotes knowledge, and likewise their counterparts? Thus neither His mercy, nor His power, nor His knowledge, nor any of the rest is created, whereas all such things as mercy, power, and their like in created beings are created. Although none of these things is perceptible by touch or sight, they are established in the one described by them, both among created beings and in Him. Likewise hearing and sight, the two hands and stratagem, strength and forceful seizure, scheming, and similar things are comparable in this respect, in a manner admitting no confusion for a fair-minded person who submits to the truth.

L3230 His saying: "Whomever Allah leads astray has no guide, and He leaves them wandering blindly in their transgression (186)."[93]

L3231 This is an argument against them.

L3232

L3233 His saying: "Say: I possess no power to bring myself benefit or harm, except as Allah wills."[94]

L3234 This is a clear argument against them. Nothing among the benefits of religion and worldly life remains outside the scope of this verse. I can only see them as obstinately defying their own reason.

L3235

L3236–3237 His saying: "They cannot give them help, nor can they help themselves. (192)" This is an argument against them concerning the denial of capacity.[95]

[93] **Qur'an references (L3230):** Qur'an 7:186 (Al-A'raf).
[94] **Qur'an references (L3233):** Qur'an 7:188 (Al-A'raf).
[95] **Qur'an references (L3236):** Qur'an 7:192 (Al-A'raf).

L3238–3241 They are therefore asked: Tell us about someone who acts in obedience: is he called a helper of himself or not? And someone who acts in disobedience: is he called one who forsakes himself or not? If they say, "Yes," they are asked: Do you not see Him saying, "They cannot give them help, nor can they help themselves. (192)"? Would any fair-minded person doubt that someone who acts in obedience is assisted in it through divinely granted success, whereas someone who acts in disobedience is forsaken through the withholding of divinely granted success from him?

نَصْرًا وَلَا أَنْفُسَهُمْ يَنْصُرُونَ (١٩٢) ، أفيرتاب منصف أن العامل بالطاعة معان عليها بالتوفيق، والعامل بالمعصية مخذول بحجب التوفيق عنه،.

L3242 But if they say, "Someone who acts in obedience is not called a helper of himself, nor is someone who acts in disobedience called one who forsakes or wrongs himself," they have spoken obstinately and departed from customary usage and established practice.

وان قالوا: لا يسمى العامل بالطاعة ناصر نفسه، ولا العامل بالمعصية خاذلها ولا ظالمها - كابروا في القول وخرجوا من العرف والعادة.

L3243–3244 The saying: "Those whom you invoke apart from Allah are servants like you. So invoke them, and let them answer you, if you are truthful. (194) Have they feet with which they walk, or hands with which they seize, or eyes with which they see, or ears with which they hear?" This is, by Allah's grace, a powerful argument against the Jahmites.[96]

قول: (إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَمْثَالُكُمْ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ (١٩٤) أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَا أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا أَمْ لَهُمْ آذَانٌ يَسْمَعُونَ بِهَا) حجة على الجهمية بنعمة الله شديدة.

L3245 Is it not clear, beyond any ambiguity, that what He used to establish for them the invalidity of their gods was their worship of that which does not answer a caller's call and has no walking foot, seizing hand, seeing eye, or hearing ears; and that Allah—majestic and exalted—is possessed of all these things, but they are uncreated in Him?

أليس بينا - من حيث لا التباس فيه - أن الذي قرر عندهم به بطلان آلهتهم عبادتهم ما لا يستجيب دعوة داع، ولا له رجل ماشية، ويد باطشة، وعين مبصرة وآذان سامعة، وأن لله - جل وتعالى - كل هذه الأشياء ولكنها غير مخلوقة فيه.

L3246–3247 Do they not reflect—woe to them—that Baal was worshipped, although he was a man, and Pharaoh likewise, although he was a man? Both had seizing hands, walking feet, seeing eyes, and hearing ears. But because these were created, just as their bodies were created, they were servants like themselves.[97]

أو لايفكرون - ويحهم - أن البعل قد عبد وهو رجل وفرعون وهو رجل لهما أيدي باطشة وأرجل ماشية، وأعين مبصرة وآذان سامعة، ولكنها لما كانت مخلوقة تخلق أجسادهم كانوا عبادا أمثالهم.

L3248–3250 Thus, for someone whom Allah has guided, whose disposition He has refined, and whose heart's eyes He has opened, the conclusion from this is that

فالحاصل من هذا عند من هداه الله وهذب طبعه وفتح عيون قلبه أن المعبود هو الله الواحد الموصوف بهذه الصفات التي وإن شاركه فيها خلقه بالاسم والذات، فهي فيه غير مخلوقة ولا مستدرك كنه صفتها كهيئتها عنده، وفيهم مخلوقة وهو خالقها.

[96] **Qur'an references (L3243):** Qur'an 7:194 (Al-A'raf); Qur'an 7:195 (Al-A'raf).

[97] **Translator's note (L3247):** The identification of Baal as a man is the author's explicit claim in the supplied text.

the one worshipped is Allah, the One, who is described by these attributes, which, although His creatures share them with Him in name and essence, are uncreated in Him, and the ultimate nature of their description, as they are with Him, cannot be comprehended; whereas in them they are created, and He is their creator.[98]

L3251

L3252–3253 His saying: "Say: Invoke your partners, then plot against me, and grant me no respite. (195) My protecting ally is Allah, who sent down the Book, and He takes the righteous into His protection. (196)" This is an argument for holding fast to Allah and for people's security against harm from plotters reaching them except by His will, mighty and majestic.[99]

L3254 It also shows that Muhammed ﷺ was not without this excellence, even though Noah and Hud ﷺ had preceded him in it.

L3255 His saying: "And if an incitement from Satan should incite you."[100]

L3256 And: "Those who are mindful of Allah, when a passing visitation from Satan touches them."[101]

L3257–3261 "We never sent any messenger or prophet before you without Satan casting something into his recitation whenever he recited." They have nothing to seize upon in these and similar passages, because of what we demonstrated in Surat al-An'am: Satan is one of Allah's punishments, created for such things through whispering, rather than through effective authority. Moreover, his plotting is weak, according to His saying: "Indeed, Satan's plotting is weak. (76)" Allah has called women's plotting great. Will they therefore say that women wield power over Satan as well as over human males, and conse-

[98] **Translator's note (L3250):** The supplied wording explicitly says "in name and essence." Its theological force is potentially ambiguous; it has not been emended to "in name" alone. The clause concerning comprehension is also syntactically awkward.

[99] **Qur'an references (L3252):** Qur'an 7:195 (Al-A'raf); Qur'an 7:196 (Al-A'raf).

[100] **Qur'an references (L3255):** Qur'an 7:200 (Al-A'raf); Qur'an 41:36 (Fussilat).

[101] **Qur'an references (L3256):** Qur'an 7:201 (Al-A'raf).

قوله: (قُلِ ادْعُوا شُرَكَاءَكُمْ ثُمَّ كِيدُونِ فَلَا تُنْظِرُونِ (١٩٥) إِنَّ وَلِيِّيَ اللَّهُ الَّذِي نَزَّلَ الْكِتَابَ وَهُوَ يَتَوَلَّى الصَّالِحِينَ (١٩٦) حجة في الاعتصام بالله، وأمن الأنفس من وصول ضرر الكائدين إليها إلا بمشيئته عز وجل.

وفيه أن هذه الفضيلة لم يخل منها محمد - صلى الله عليه وسلم - وإن كان قد سبقه إليها نوح وهود - صلى الله عليهما وسلم -.

قوله: (وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ) .

و (إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِنَ الشَّيْطَانِ) .

(وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ) وأشباه هذا لا تعلق لهم فيها لما دللنا عليه في سورة الأنعام، من أن الشيطان من بعض عقوبات الله مخلوق لمثل هذه الأشياء بالوسواس لا بسلطان نافذ، وهو مع ذلك ضعيف الكيد لقوله: (إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا (٧٦) . وقد سمى الله كيد النساء عظيما، فهل يقولون: إنهن متسلطات على الشيطان أيضا مع رجال البشر، فينسبون الشر الذي هو عندهم منسوب إلى الشيطان إليهن، إذ كان العظيم الكيد أقرب إلى أن يكون لضعيفه قاهرا، وأجدر بالاستعلاء عليه.

quently attribute to women the evil that they themselves attribute to Satan, since one whose plotting is great is more likely to overpower one whose plotting is weak, and more fit to gain ascendancy over him?[102][103]

L3262 No; rather, it is as I have explained: Satan was created to harm human beings, like beasts of prey, snakes, and all other harmful creatures, with some being given power over others, just as the pharaohs were created to harm the prophets.

L3263 Knowledge of the justice in all this is hidden from us; our Lord alone possesses knowledge of it.

L3264 Associating partners with Allah:

L3265

L3266–3269 And His saying: "He is the one who created you from a single soul and made from it its mate, so that he might find repose with her," through to His saying: "But when He gave them a sound child, they assigned Him partners in what He had given them," is evidence that associating partners takes two forms: association in obedience, which—and Allah knows best—is the case with these two, for no one doubts that Adam and Eve did not associate partners with Allah through unbelief and worship. Rather, they disobeyed by accepting what Iblis told them and were deceived by his statement that if the child were named ʻAbd al-Harith, he would live, just as they were deceived by him into eating from the tree.[104][105]

L3270 And association through unbelief and worship, which is what the unbelievers do in worshipping idols, and the fabrication of the Jews and Christians in alleging that Allah has children—exalted is Allah.

لا، ولكنه على ما أخبرت من أن الشيطان مخلوق لأذى البشر كالسباع والحيات وسائر المؤذيات، وتسليط بعضها على بعض، وكما خلقت الفراعنة لأذى الأنبياء.

ومعرفة العدل في جميع ذلك غائب عنا منفرد بعلمه ربنا.

الشرك:

وقوله: (هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا) إلى قوله: ((فَلَمَّا آتَاهُمَا صَالِحًا جَعَلَا لَهُ شُرَكَاءَ فِيمَا آتَاهُمَا) دليل على أن الشرك على وجهين: فشرك في طاعة، وهو - والله أعلم - هذان لأن أحداً لا يشك أن آدم وحواء لم يشركا بالله شرك كفر وعبادة، ولكنهما عصيا في القبول من إبليس واغترا بقوله: إن الولد إذا سمي عبد الحارث عاش كما اغترا به في أكل الشجرة.

وشرك في كفر وعبادة وهو فعل الكفار في عبادة الأصنام، وافتراء اليهود والنصارى في ادعاء الأولاد على الله جل الله.

[102] **Translator's note (L3257):** The words rendered "recited" and "recitation" can also mean "wished" and "wish." The supplied context does not conclusively determine which sense the author intends.

[103] **Qur'an references (L3257):** Qur'an 22:52 (Al-Hajj); Qur'an 4:76 (An-Nisa).

[104] **Translator's note (L3269):** The phrase literally reads "and it … is these two"; the reference to Adam and Eve is clear from what follows, but the construction is elliptical. ʻAbd al-Harith means "servant of al-Harith."

[105] **Qur'an references (L3266):** Qur'an 7:189 (Al-A'raf); Qur'an 7:190 (Al-A'raf).

وكان الحسن يقول: إن الجاعلي شركاء فيما آتاهم الله صالحا في هذا الموضع هم اليهود والنصارى، رزقهم الله أولادا فهودوهم ونصروهم.

ولا أدري ما وجهه، لأن أول الآية لا يدل عليه.

L3271 Al-Hasan used to say: Those who assign partners in the sound offspring Allah has given them, in this passage, are the Jews and Christians: Allah provided them with children, and they made them Jews and Christians.

L3272 I do not know the basis for this, because the beginning of the verse does not indicate it.



CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة الأنفال

Surah 8: The Spoils of War (Al-Anfal)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surat al-Anfal—The Spoils]

His saying, mighty and majestic: “The believers are only those whose hearts tremble when Allah is mentioned, whose faith is increased when His verses are recited to them, and who put their trust in their Lord; (2) those who establish prayer and spend from what We have provided them. (3) Those are truly the believers. They have degrees of rank with their Lord.” This refutes the Murji’ites in several respects: First: He mentions righteous deeds generally, both outward and inward, and makes them part of faith. For before “The believers are only,” He mentions mindfulness of Allah and setting relations right between people. Then, in this verse, He sets out one deed after another, mentioning trust in Allah, which is inward.[1]

Second: He mentions the increase of faith through the recitation of the verses to them, whereas they deny it.

Third: He affirms the reality of faith for them only when the qualities of goodness are combined in outward and inward deeds, whereas they affirm its reality through speech alone.[2]

Fourth: He—majestic and exalted—says after all that: “They have degrees of rank,” having affirmed faith for them with its conditions and its reality. Yet they allow the believer only a single degree in his faith, and they do not allow faith to have constituent parts. How, then, can it be correct to call a person complete in faith through acknowledgment alone, when Allah—majestic is His majesty—has called everything contained in the verse faith?

If it is asked: Why, then, do you object to these people testifying that they themselves possess the reality of faith, when Allah has testified to it for them in this verse?

The reply is: I have not denied the reality of faith or its possibility in many created beings. How could I deny something Allah has perfected for His

[1] **Qur’an references (L3275):** Qur’an 8:2 (Al-Anfal); Qur’an 8:3 (Al-Anfal); Qur’an 8:4 (Al-Anfal).

[2] **Translator’s note (L3280):** The supplied text has “a reality” without an explicit possessive; “its reality” follows the reference to faith in the preceding segment.

[سورة الأنفال]

قوله عز وجل: (إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ (٢) الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ (٣) أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ) رد على المرجئة من وجوه: أحدها: أنه ذكر عامة الأعمال الصالحة الظاهرة والباطنة وجعلها من الإيمان، وذلك أنه ذكر قبل (إِنَّمَا الْمُؤْمِنُونَ) التقوى وإصلاح ذات البين، ثم نسق في هذه الآية عملا بعد عمل وذكر فيها التوكل وهو: باطن.

والثاني: أنه ذكر زيادة الإيمان بتلاوة الآيات عليهم وهم ينكرونه.

والثالث: أنه لم يثبت لهم حقيقة الإيمان إلا باجتماع خصال الخير من الأعمال الظاهرة والباطنة وهم يثبتون حقيقة بالقول وحده.

والرابع: أنه - جل وتعالى - قال بعد ذلك كله: (لَهُمْ دَرَجَاتٌ) وقد أثبت لهم الإيمان بشرائطه وحقيقته، وهم لا يجعلون للمؤمن في إيمانه إلا درجة واحدة، ولا يجعلون للإيمان أجزاء. فكيف يستقيم أن يسمى المرء بالإقرار وحده مستكمل الإيمان وقد سمى الله - جل جلاله - كل ما حوته الآية إيمانا.

فإن قيل: فما لك تنكر على القوم أن يشهدوا لأنفسهم بحقيقة الإيمان وقد شهد الله لهم في هذه الآية؟

قيل: لم أنكر حقيقة الإيمان، وإمكانه في كثير من الخلق، وكيف أنكر شيئا أكمله الله لملائكته وأنبيائه وشهد لأهل هذه الآية به، إنما أنكرت عليهم ما أنكرت من جهتين: إحداهما: أن الله شهد بحقيقته لأهل هذه الآية، بخصال كثيرة وهم يشهدون لأنفسهم بخصلة واحدة.

angels and prophets, and has testified to for the people described in this verse? I have objected to what I objected to in their position on only two grounds: One is that Allah has testified to the reality of faith for the people described in this verse on account of many qualities, whereas they testify to it for themselves on account of a single quality.

L3287–3288 May I testify concerning someone who acknowledges the declaration of exclusive devotion to Allah and believes it to be true, whose Lord is mentioned in his presence yet whose heart does not tremble, or who neglects prayer and does not pay the obligatory alms, that he possesses the reality of faith, when Allah—majestic and exalted—has not testified to it for him, thereby putting him on an equal footing with someone in whom all these qualities are present?

L3289–3290 Or how can the faith of these two be equal without one exceeding the other in it? And how can increase and decrease in something be denied, when inevitably, whenever one thing exceeds another, the other is less than it?

L3291–3292 If they maintain that the faith of both, as regards the declaration of exclusive devotion to Allah, is one and the same utterance, then we do not reject it.[3]

L3293–3294 But if they maintain that the term "faith" applies to nothing else, then we do not contradict the Book of our Lord.

L3295 This verse and others—which we shall address in their respective places, following the order of the surahs, if Allah wills—contain what they contain of deeds designated as faith.

L3296 The other is that "reality" comprises two meanings. If they say that they are truly believers because of particular qualities which, in their own judgment, they possess at the time they speak, we do not deny it. But if they say that they are truly believers, that they do not feel secure against Allah's devising—majestic is His majesty—in stripping them of faith, and that they do not fear being cut off at their final end, this is the objectionable position in which

[3]**Translator's note (L3291):** The expression "one and the same utterance" follows the supplied wording; the precise relation between "faith" and "utterance" is somewhat compressed.

أيجوز أن أشهد على مقر بكلمة الإخلاص مصدق بها، ذكر عنده ربه فلم يوجل قلبه، أو فرط في الصلاة، ولم يؤت الزكاة بحقيقة الإيمان، والله - جل وعلا - لم يشهد له به، فأساوي بينه وبين من كل ذلك كائن فيه.

أم كيف يجوز أن يكون إيمان هذين يستوي من غير أن يكون أحدهما زائدا على صاحبه فيه، وكيف ينكر الزيادة والنقصان في شيء، ولا محالة كل زائد على شيء فالآخر أنقص منه.

فإن كانوا يزعمون إيمانهما في كلمة الإخلاص قولا واحدا فنحن لا نأباه.

وإن زعموا أن اسم الإيمان لا يقع على غيرها، فنحن لا نخالف كتاب ربنا.

وقد حوت هذه الآية وغيرها - مما سنأتي عليها في مواضعها على نسق السور إن شاء الله - ما حوت من العمل المسمى بالإيمان.

والأخرى أن تحت الحقيقة معنيين، فإن كانوا يقولون: إنهم حقا مؤمنون بخصال بأعيانها فيهم في وقت القول عند أنفسهم، فنحن لا ننكره، وإن قالوا: إنهم حقا مؤمنون لا يأمنون مكر الله - جل جلاله - في السلب، ولا يحذرون القطع بهم عند الخاتمة، فهذا هو المنكر الذي لا نواطئهم عليه ولا نسلمه لهم لتكذيب الخبر والمشاهدة

we neither concur with them nor concede their claim, because it contradicts transmitted report and observation[4]

Discussion of purification:

And His saying: “He sends down upon you water from the sky to purify you with it,” is evidence that water alone removes ritual impurities, and that, since water purifies impurities, it is impossible for impurities to render it impure, unless it becomes wholly absorbed into them or their odors predominate over it. Impurity is conceded in the case of predominance because of agreement, and in the case of complete absorption both because the water’s substance has ceased to exist and because of consensus.[5][6]

Discussion of fighting in Allah’s cause:

His saying: “O you who believe, when you encounter those who disbelieve advancing for battle, do not turn your backs on them. (15)” This is evidence of brevity of expression and indirect indication of the meaning. For the prohibition against turning one’s back undoubtedly intends defeat and flight; it does not mean that He prohibited anyone from turning his back toward an unbeliever while wishing to fight him and intending to advance upon him.[7]

His saying: “He has indeed incurred wrath from Allah” is a refutation of the

[4] **Translator’s note (L3296):** The supplied text says “do not feel secure against Allah’s devising,” followed by “do not fear.” This creates an apparent inconsistency in the position being rejected. A textual error is possible, but the negative has been retained. “Being cut off at their final end” is an obscure expression, apparently concerning loss of faith at death.

[5] **Translator’s note (L3301):** “Impurity is conceded” supplies the understood object of the terse expression “it is conceded.” “Agreement” and “consensus” render the distinct terms used in the source.

[6] **Qur’an references (L3300):** Qur’an 8:11 (Al-Anfal).

[7] **Qur’an references (L3304):** Qur’an 8:15 (Al-Anfal).

ذكر الطهارة:

وقوله: (وَيُنَزِّلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهِّرَكُمْ بِهِ) دليل على أن المزيل للأنجاس هو الماء لا غير، وأن الماء إذا طهر الأنجاس استحال أن تنجسه الأنجاس، إلا أن يصير مستهلكا فيها أو يغلب عليه روائحها، فيسلم في الغلبة للاتفاق، وفي الاستهلاك لزوال العين والإجماع معا.

ذكر الجهاد:

قوله: (يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحْفًا فَلَا تُوَلُّوهُمُ الْأَدْبَارَ (١٥) دليل على اختصار الكلام والإشارة إلى المعنى؛ إذ النهي عن تولية الأدبار مقصود لا محالة به الهزيمة والفرار، لا أنه نهى أحداً أن يول كافرا ظهره، وهو مريد لقتاله ناوي الإقبال عليه.

قوله: (فَقَدْ بَاءَ بِغَضَبٍ مِنَ اللَّهِ) ردعلى الجهمية في إنكارهم الغضب.

Jahmiyyah in their denial of wrath.[8]

Analogy and capacity:

قياس واستطاعة:

His saying: “Your company will avail you nothing, however numerous it may be” is evidence for denying capacity and what reason indicates concerning victory through mutual support. If everything indicated by reason were true, the numerous company would have assistance in fighting and would have no need of the assistance that brings victory.[9][10]

قوله: (وَلَنْ تُغْنِيَ عَنْكُمْ فِئَتُكُمْ شَيْئًا وَلَوْ كَثُرَتْ) دليل على نفي الاستطاعة، وما يدل عليه العقل من الغلبة بالتظاهر، ولو كان كل ما دل عليه العقل حقا لكانت الكثيرة معانة في القتال غير محتاجة إلى معونة النصر.

This makes clear that rational evidence, when unaccompanied by a scriptural text, is not to be employed in religion.

فهذا يبين أن دليل العقل إذا خلا من النص غير مستعمل في الدين.

Included within the meaning of this verse are those who employ analogy in jurisprudence and those among the adherents of innovation who employ their reason without taking account, in doing so, of the report from heaven that indicates the realities of truth, …[11]

وقد دخل في معنى هذه الآية القائسون في الفقه، والمستعملون عقولهم من أهل البدع غير مراعي فيه خبر السماء الدال على حقائق الحق،..

* Points concerning capacity: “Indeed, the worst of moving creatures in Allah’s sight are the deaf and dumb who do not reason. (22) Had Allah known any good in them, He would have made them hear; and had He made them hear, they would have turned away, being averse. (23)” This is evidence for several things: The first is that the designation “moving creatures” applies to human beings just as it applies to beasts, because everything that walks is a moving creature.[12]

*، معاني في الاستطاعة: (إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ (٢٢) وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُعْرِضُونَ (٢٣) دليل على أشياء: أولها: وقوع اسم الدواب على الناس كما يقع على البهائم، لأن كل ماش داب.

The second is the permissibility of calling someone who hears and speaks deaf and dumb when he distances himself from the hearing and speech required of him, and refuses to listen to admonition or to utter what it commands him to utter, even though he speaks and hears in everything else.

والثاني: إجازة تسمية السامع الناطق أصم أبكم إذا تباعد عما أريد منه من السماع والنطق، وامتنع من استماع الموعظة والنطق بما تأمره به، وإن كان ناطقا سامعا في كل شيء سواها.

[8] **Qur’an references (L3307):** Qur’an 8:16 (Al-Anfal).

[9] **Translator’s note (L3313):** “The numerous company” renders the substantivized feminine adjective al-kathīrah, whose implied noun is not supplied.

[10] **Qur’an references (L3312):** Qur’an 8:19 (Al-Anfal).

[11] **Translator’s note (L3315):** The wording corresponding to “without taking account” is grammatically irregular in the supplied text; its apparent sense is retained.

[12] **Qur’an references (L3316):** Qur’an 8:22 (Al-Anfal); Qur’an 8:23 (Al-Anfal).

وهذا نظير ما مضى في سورة البقرة في قوله: (صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَرْجِعُونَ (١٨) . والثالث: أن الاستطاعة في الإنسان لو كان لها في الحقيقة سلطان في الخير والشر لكانت كل نفس منفوسة فيها خير، ولما عري منه أحد، وإلا فما الفائدة إذا في قوله: (وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُعْرِضُونَ (٢٣) .

أولا يدلهم على أن الاستطاعة المركبة في الإنسان، وإن كانت كائنة فيه مع الفعل فغير مستغنية بنفسها، ومحتاجة إلى من يمدها بمعونة الحركة كما السمع مركب فيه.

ومن حكمه في العقل أن يسمع فهو محتاج إلى من يسمعه، ولا يستطيع بنفسه أن يسمع إلا ما أذن له في سماعه.

فكذلك الاستطاعة لا تقدر أن تنفذ إلا فيما أذن لها فيه. هذا واضح لمن تدبر معنى الآية وغاص على نكتها.

والرابع: ما دل عليه قوله، (لَتَوَلَّوْا وَهُمْ مُعْرِضُونَ (٢٣) من أنه - جل جلاله - يعلم الشيء قبل كونه - سبحانه وتعالى - عما يقول الظالمون علوا كبيرا، فليس شيء أوحش عند المؤمنين من تثبيت مثل هذا على الجهلة قاتلهم الله وأسحقهم.

المعتزلة:

وقوله: (يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ) حجة على الجهلة أيضا شديدة، لأنه - جل وتعالى - ابتدأ الآية بالأمر في الاستجابة، ثم قال على إثره بلا فصل وللخروج من خطاب الأمر إلى غيره: (وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ) .

L3323–3325 This parallels what was discussed earlier in Surat al-Baqarah concerning His saying: “Deaf, dumb, blind—so they do not return. (18)” The third is that, if capacity in the human being truly possessed power over good and evil, every living soul would contain some good, and no one would be devoid of it. Otherwise, what, then, is the point of His saying: “Had He made them hear, they would have turned away, being averse. (23)”?[13]

L3326–3328 Does this not show them that the capacity implanted in the human being, even though it exists in him concurrently with the act, is not self-sufficient, but needs someone to supply it with assistance for movement, just as hearing is implanted in him?

L3329 Although reason judges that he should hear, he needs someone to make him hear, and cannot, by himself, hear anything except what he has been permitted to hear.[14]

L3330–3331 Likewise, capacity can take effect only in what it has been permitted to do. This is clear to anyone who reflects on the meaning of the verse and probes its subtle points.

L3332–3333 The fourth is what His saying indicates: “They would have turned away, being averse. (23)”— namely, that He—majestic is His majesty—knows a thing before it comes into being. Glorified and exalted is He, far above what the wrongdoers say! Nothing is more abhorrent to the believers than establishing such a thing against the ignorant. May Allah fight them and cast them far away![15]

L3334 The Mu‘tazilah:

L3335

[13] **Qur’an references (L3323):** Qur’an 2:18 (Al-Baqarah); Qur’an 8:23 (Al-Anfal).

[14] **Translator’s note (L3329):** The phrase “reason judges that he should hear” is syntactically compressed; the pronouns appear to refer to the human being discussed immediately before.

[15] **Translator’s note (L3333):** “Establishing such a thing against the ignorant” closely follows an obscure expression. What “such a thing” refers to, and whether establishing it means proving a point against them or fastening an allegation upon them, is unclear.

L3336–3339 And His saying: “O you who believe, respond to Allah and to the Messenger when he calls you to that which gives you life, and know that Allah intervenes between a person and his heart” is also a powerful argument against the ignorant, because He—majestic and exalted is He—began the verse with the command to respond, then said immediately thereafter, without any interval, and for the purpose of passing from the discourse of command to something else: “And know that Allah intervenes between a person and his heart.”[16][17]

أمره من لا يملك قلبه - وهو الحائل بعدله بينه وبين مراده بالاستجابة إلا مما لا يقدر المؤتمر عليه إلا بمعونة آمر، ولا وصول له إليه باستطاعة نفسه،.

L3340 His commanding someone who does not control his own heart—while He, in His justice, intervenes between that person and his intended response—is only among those things that the person commanded cannot accomplish without assistance from one who commands, and cannot attain through his own capacity.[18]

أوليس هذا متصور في عقول الجهلة بصورة الجور، وهو نفس ما بيننا وبينهم فيه الخلاف والمناقشة لا ما أثرناه من نظرائه عليهم.

L3341 Does this not take the form of injustice in the minds of the ignorant? Yet this is precisely the matter over which we disagree and debate with them, rather than the analogous cases we have raised against them.

L3342–3343 Can this, then, be made intelligible to their deficient minds, which stumble along the paths of justice, or is the apparent sense they understand from it injustice? Yet it is undoubtedly justice in His sight, and we must believe in it even if we do not comprehend it, bearing witness that it is just in every respect. Had we not stipulated that we would follow the sequence of the verses within the surahs and point out all the arguments they furnish against each faction, we would have discontinued mention of the Muʿtazilah and the Qadariyyah in this book after this verse. For this verse has rendered unnecessary everything we have arrived at, in refuting them, by way of analogous cases of what they deny: it is the very point on which the matter turns, and over it disputes have taken place in earlier and later times. But our stipula-

فهل يتوجه هذا في عقولهم الناقصة العاثرة في طرق العدل، أم ظاهر ما يعقله منه جور، وهو لا شك عنده عدل وعلينا الإيمان به وإن لم نعقله، وشاهدون بأنه عدل من جميع جهاته، ولولا أنا شرطنا أن نأتي على نسق الآيات في السور وندل على كل ما دلت عليه من الحجج على كل فريق لقطعنا ذكر المعتزلة والقدرية من الكتاب بعد هذه الآية؛ إذ كل ما توصلنا إليه من نظائر ما أنكروه في الرد عليهم قد استغنينا عنه بهذه الآية، لأنها نفس النكتة التي عليها المدار، وفيها جرى الخصومات قديما وحديثا، ولكن الشرط أملك بنا - بعد إكثار حمد الله على نعمه في هذه الآية - منا.

[16] **Translator’s note (L3337):** The supplied wording says “and for the purpose of passing” (wa-li-l-khurūj). The context appears to call for “without passing” (wa-lā khurūj), but that possible correction has not been substituted.

[17] **Qur’an references (L3336):** Qur’an 8:24 (Al-Anfal).

[18] **Translator’s note (L3340):** The supplied sentence is syntactically defective: illā mimmā (“except among those things”) lacks a clear preceding negative or governing construction. “Is only among those things” conveys the apparent argument while making the defect explicit here.

tion has a stronger hold over us—after our abundant praise of Allah for His blessings in this verse—than we ourselves do.

L3344 Caution and the creation of evil

L3345

L3346–3347 His saying: “And guard yourselves against a trial that will not afflict exclusively those among you who have done wrong” is evidence that vigilance, taking precautions, and guarding against trials before they occur are obligatory.[19]

L3348–3350 It also contains evidence for the creation of evil, since it is impossible that He should command people to guard against something that has no existence. Do you not see that He says: “And guard yourselves against the Fire prepared for the unbelievers. (131)”? It also shows that He commanded them to guard against something from which no one other than He can protect them.[20]

L3351 Points concerning the mention of recognizing the obligation to recall blessings and reflect:[21]

L3352–3355 His saying: “And remember when you were few, deemed weak in the land, fearing that people would snatch you away; then He sheltered you, strengthened you with His victory, and provided you with good things, so that you might give thanks. (26)” is evidence for several things: The first is recognizing the obligation to remember blessings and to reflect on Allah’s gracious dealings The second is that gratitude is elicited from the servant; when he neglects those blessings, he neglects gratitude along with them.[22]

L3356–3357 The third is the mention of a specific application of “people,” whereby it applies to only some of them, because those deemed weak are also people.

L3358–3359 The fourth is that the designation “people” applies to both the righteous and the wicked, because “people” here undoubtedly means the unbelievers.

[19] **Qur’an references (L3346):** Qur’an 8:25 (Al-Anfal).

[20] **Qur’an references (L3349):** Qur’an 3:131 (Ali ’Imran).

[21] **Translator’s note (L3351):** The heading is awkwardly cumulative in Arabic; “the mention of recognizing” preserves its wording rather than silently simplifying it.

[22] **Qur’an references (L3352):** Qur’an 8:26 (Al-Anfal).

الحذر وخلق الشر

قوله: (وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً) دليل على وجوب المراعاة وأخذ الحذر والاحتراس من الفتن قبل وقوعها.

وفيه أيضا دليل على خلق الشر، إذ محال أن يأمر باتقاء ما لا أصل له، ألا تراه يقول: (وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ (١٣١) وفيه أيضا أنه أمر باتقاء ما لايقيهم منه غيره.

معاني ذكر المعرفة بوجوب تذاكر النعم والفكر:

قوله: (وَاذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَتَخَطَّفَكُمُ النَّاسُ فَآوَاكُمْ وَأَيَّدَكُمْ بِنَصْرِهِ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ (٢٦) . دليل على غير شيء: فأحدها: المعرفة بوجوب تذكر النعم، والفكر في حسن صنيع الله والثاني: أن الشكر يستخرج من العبد، فإذا أغفلها أغفل الشكر معها.

والثالث: ذكر الخصوص في الناس، ووقوعه على بعضهم لأن المستضعفين أيضا أناس.

والرابع: وقوع اسم الناس على الصالح والطالح، لأن الناس لا محالة هاهنا الكفار.

والخامس: ندب الخلق كلهم إلى التبرؤ من الضر والنفع، وتسليم أن كل ذلك منه - عز وجل.

والسادس: توحيد وصف الجماعة القليل كما يوصفون بالكثير " لأنه - تبارك وتعالى - لم يقل: إذ أنتم قليلون.

فضائل القرآن:

قوله: (يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ) جامع كل فضيلة، وحائز كل غنيمة، لأن جعل الفرقان كاشف كل غمة، وجابر كل كسر، ومؤمن من كل فزع ورعب، ومزيل خوف الفقر، ومفرغ روح الاستغناء بالله عن كل من دونه، ومتحد ظليل كنف الغار إليه من فتنة الدنيا وعوائق جميع أهلها والمنتشرين فيها من خلقها، وتكفير السيئات وغفران الذنوب من وراء ذلك كله في المعاد، فإن الله - جل جلاله - لا يخلف الميعاد.

قوله: (وَلَوْ تَوَاعَدْتُمْ لَاخْتَلَفْتُمْ فِي الْمِيعَادِ وَلَكِنْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا) حجة على المعتزلة والقدرية، إذ ليس يخلو هذا القضاء من أن يكون سابقا في هلاك من يهلك عن بينة، وحياة من يحيا عنها، فينقذه في ذلك الوقت، أو مبتدأ فيهم، وأيهما كان، فالله فاعله.

L3360–3361 The fifth is the exhortation to all created beings to disclaim any power to harm or benefit, and to acknowledge that all of this comes from Him—mighty and majestic is He.

L3362 The sixth is the use of the singular adjective “few” to describe a group, just as they are described by the singular adjective “many,” because He—blessed and exalted is He—did not say, “when you were few,” using the plural adjective.[23]

L3363 The virtues of the Quran:

L3364

L3365–3366 His saying: “O you who believe, if you are mindful of Allah, He will grant you a criterion, expiate your evil deeds, and forgive you” encompasses every virtue and secures every gain. For the granting of the criterion dispels every distress, mends every break, provides security against every alarm and terror, removes the fear of poverty, branches forth the spirit of finding sufficiency in Allah without anyone besides Him, and unites the shady shelter of the one taking refuge in Him from the trial of this world and the obstacles posed by all its inhabitants and the creatures dispersed throughout it. Beyond all this are the expiation of evil deeds and the forgiveness of sins at the final return, for Allah—majestic is His majesty—does not fail His promise.[24][25]

L3367–3369 His saying: “Had you made an appointment with one another, you would have differed over the appointed meeting; but it was so that Allah might accomplish a matter that was to be done” is an argument against the Muʿtazilah and the Qadariyyah. For this decree must either have preceded the perishing of whoever perishes upon clear evidence and the living of whoever lives

[23] **Translator’s note (L3362):** English does not inflect “few” for grammatical number. The distinction is between singular qalīl, used in the verse, and plural qalīlūn, given in the author’s alternative. The supplied text also contains an isolated quotation mark.

[24] **Translator’s note (L3366):** The expressions rendered “branches forth the spirit” and “unites the shady shelter of the one taking refuge in Him” are obscure and apparently corrupt: mufarriʿ rūḥ and muttaḥid ẓalīl kanaf al-ghār ilayhi. The translation follows their apparent lexical sense; a secure reconstruction is not possible from the supplied text.

[25] **Qur’an references (L3365):** Qur’an 8:29 (Al-Anfal).

upon it, so that He rescues him at that time, or have originated concerning them then. Whichever it is, Allah is its agent.[26][27]

L3370–3371 The same applies to the verse after it: “And when He showed them to you as few in your eyes when you met, and made you few in their eyes, so that Allah might accomplish a matter that was to be done; and to Allah all matters are returned. (44)” Indeed, as you see, He added something further in it, making the return of all matters to Him.[28]

L3372 **Discussion of jihad:**

L3373

L3374–3376 And His saying: “O you who believe, when you encounter a company, stand firm,” through His saying: “And do not dispute with one another, lest you lose heart and your strength depart,” is evidence that warfare can be properly conducted only under a single director, and that contesting his authority and opposing him lead to loss of heart and disorder. Patience in the verse—and Allah knows best—encompasses steadfastness and adherence to obedience to the commander in his conduct of warfare.[29]

L3377–3381 Satan’s making things seem fair: Our earlier discussion of Satan’s making things seem fair, in Surat al-Anʿam, suffices to make its repetition here unnecessary. However, in His saying: “And when Satan made their deeds seem fair to them,” through His saying: “And Allah is severe in punishment. (48),” there is an additional point we did not mention there: they make evil proceed from Satan in reality, through power and authority he possesses over it. Yet Satan has declared of himself in this passage that he cannot harm or

[26] **Translator’s note (L3369):** The supplied text reads fa-yunqidhuhu, “so that He rescues him,” whose antecedent and role in the argument are unclear. A possible intended reading is fa-yunfidhuhu, “so that He executes it,” referring to the decree; that reading has not been substituted.

[27] **Qur’an references (L3368):** Qur’an 8:42 (Al-Anfal).

[28] **Qur’an references (L3370):** Qur’an 8:44 (Al-Anfal).

[29] **Qur’an references (L3374):** Qur’an 8:45 (Al-Anfal); Qur’an 8:46 (Al-Anfal).

وهكذا الآية التي بعدها: (وَإِذْ يُرِيكُمُوهُمْ إِذِ الْتَقَيْتُمْ فِي أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِي أَعْيُنِهِمْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ (٤٤) بل قد زاد فيها كما ترى، وجعل مرجع الأمور كلها إليه.

ذكر الجهاد:

وقوله: (يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا) إلى قوله (وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ) دليل على أن لا يصلح في الحرب إلا مدبرا واحدا، وأن منازعته والخلاف عليه داع إلى الفشل وتشويش الأمر، والصبر - والله أعلم - في الآية جامع للثبات ولزوم طاعة الأمير في تدبير الحرب.

تزيين الشيطان: وقد مضى قولنا في تزيين الشيطان قبل هذا في سورة الأنعام بما يغني عن إعادته في هذا الموضع غير أن في قوله: (وَإِذْ زَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ) إلى قوله: (وَاللَّهُ شَدِيدُ الْعِقَابِ (٤٨) زيادة لم نذكرها هناك وهي أنهم يجعلون الشر من الشيطان على الحقيقة بقوة وسلطان له فيه، وقد أنبأ الشيطان عن نفسه في هذا الموضع بأنه لا يقدر على ضر أحد ولا نفعه، وأن تزيينه غرور، وقوله كذب لا حقيقة.

benefit anyone, that his making things seem fair is deception, and that his statement is a lie with no reality.[30]

L3382–3384 If they maintain that making evil seem fair may come from Satan, rather than that the very evil itself comes from him, then we do not disagree with them, provided that they do not say he does this alone. For it is not right to assign this act to him alone, when Allah—blessed and exalted is He—has said: "Indeed, those who do not believe in the Hereafter—We have made their deeds seem fair to them, so they wander blindly. (4)" But if they maintain that evil in its reality comes from him, it is utterly absurd to attribute to him something he disavows. Yet it is hardly surprising that they should tell lies about Satan when they have already told lies about Allah.[31]

L3385–3387 Similar to this is His saying in Sūrat Ibrāhīm: "And Satan said, when the matter had been decided: 'Indeed, Allah promised you the promise of truth, and I promised you but failed you. I had no authority over you except that I called you and you answered me. So do not blame me; blame yourselves.'" He has thus disclaimed authority, as you see. How, then, can evil originate from him when his authority over it extends no further than his having a share in making it seem attractive, and that share, too, is created in him[32]

L3388 **Discussion of the removal of blessings as punishment for committing evil.**

L3389

L3390–3392 And His saying: "That is because Allah would not change a blessing He had bestowed upon a people until they change what is within themselves" is evidence that Allah—majestic and exalted—may withdraw blessings because of an act of disobedience, as punishment for those who commit it. And I do not understand—and Allah knows best—His saying in Sūrat al-Raʿd: "Indeed, Allah does not change what is with a people until they change what is within themselves" except in this sense: He does not change the blessings

[30] **Qur'an references (L3378):** Qur'an 8:48 (Al-Anfal).
[31] **Qur'an references (L3382):** Qur'an 27:4 (An-Naml).
[32] **Qur'an references (L3385):** Qur'an 14:22 (Ibrahim).

فإن كانوا يزعمون أن تزيين الشر قد يكون من الشيطان، لا أن نفس الشر منه فنحن لا نخالفهم، بعد أن لا يقولوا: إنه منفرد به؛ إذ لا يصلح أن يفرد بهذا الفعل، وقد قال الله - تبارك وتعالى -: ﴿إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ زَيَّنَّا لَهُمْ أَعْمَالَهُمْ فَهُمْ يَعْمَهُونَ (٤)﴾. فإن زعموا أن حقيقة الشر منه فأمحل الحال أن ينسب إليه ما هو متبرئ منه، مع أنه ليس يعجب منهم أن يكذبوا على الشيطان وقد كذبوا على الله.

ومثل هذا قوله في سورة إبراهيم: ﴿وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِيَ عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُومُونِي وَلُومُوا أَنْفُسَكُمْ﴾ فقد تبرأ من السلطان كما ترى، فكيف يكون الشر منه وهو لا ينفذ سلطانه فيه بأكثر من أن له جزءا في التزيين، وذلك الجزء أيضا مخلوق فيه

ذكر زوال النعمة بإحداث الشر عقوبة.

وقوله: ﴿ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِعْمَةً أَنْعَمَهَا عَلَى قَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ﴾ دليل على أن الله - جل وعلا - قد يسلب النعم بفعل المعصية عقوبة لفاعليها، ولا أحسب - والله أعلم - قوله في سورة الرعد: ﴿إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ﴾ إلا على هذا المعنى من أنه لا يغير ما بهم من النعم حتى يحدثوا أحداثا يعاقبهم الله عليها، فيغير ما بهم، ويكون الإحداث سببا للتغيير.

they possess until they commit deeds for which Allah punishes them, thereby changing their condition, with their committing those deeds being the cause of the change.[33]

L3393–3395 On the Discussion of Jihad: The saying: "And prepare against them whatever strength you can, and horses kept ready for battle, with which you strike terror" is evidence that taking precautions and employing intermediary means do not impair the believers' reliance upon Allah.[34][35]

L3396–3398 Do you not see that He—majestic is His majesty—said in this very sūrah: "Victory comes only from Allah" And He said: "Your company will avail you nothing, however numerous it may be."[36]

L3399 Then He commanded the preparation of strength—which, according to the interpretation, means shooting—and horses kept ready for battle, to strike terror into the enemy.

L3400 **Discussion of the Acceptance of Consensus:**

L3401

L3402–3403 His saying: "And He brought their hearts together. Had you spent everything on earth, you could not have brought their hearts together, but Allah brought them together" is an argument for accepting consensus and for its being binding just as the explicit text of the Quran is binding. For it is impossible for tongues to agree upon something unless the hearts of those speaking it have come into agreement, since tongues express what the inward minds

[33] **Qur'an references (L3390):** Qur'an 8:53 (Al-Anfal); Qur'an 13:11 (Ar-Ra'd).

[34] **Translator's note (L3395):** The unvocalized أعمال الواسطات is understood here as employing intermediary means; its spelling also permits the less natural reading 'the actions of intermediaries.'

[35] **Qur'an references (L3393):** Qur'an 8:60 (Al-Anfal).

[36] **Qur'an references (L3396):** Qur'an 3:126 (Ali 'Imran); Qur'an 8:10 (Al-Anfal); Qur'an 8:19 (Al-Anfal).

في ذكر الجهاد: قول: (وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ) دليل على أن التحرز وأعمال الواسطات غير مؤثرة في توكل المؤمنين.

ألا ترى أنه - جل جلاله - قد قال في هذه السورة بعينها: (وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ) وقال: (وَلَنْ تُغْنِيَ عَنْكُمْ فِئَتُكُمْ شَيْئًا وَلَوْ كَثُرَتْ) .

ثم أمر بإعداد القوة - وهي في التفسير الرمي - ورباط الخيل لإرهاب العدو.

ذكر قبول الإجماع:

قوله: (وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ) حجة على قبول الإجماع ولزومه لزوم نص القرآن؛ إذ محال أن تتفق الألسن على شيء إلا وقد ائتلفت قلوب الناطقين به؛ لأن الألسنة مترجمة عن الضمائر ما حوتها، وقد أخبر الله تعالى كما ترى أنه مؤلفها.

contain. Allah Most High has informed us, as you see, that He is the One who brings them together.[37][38]

Discussion of Jihad, Ransoming, and Wealth:

His saying: “It is not for a prophet to have captives until he has inflicted heavy losses in the land. You desire the transient goods of this world, while Allah desires the Hereafter” is evidence that ransoming for money is permissible. For although Allah—majestic and exalted—disapproved of keeping captives alive before inflicting heavy losses, He permitted them the money they had taken as ransom and called it spoils, saying: “So eat of what you have taken as spoils, as lawful.”[39]

His saying: “Had it not been for a prior decree from Allah, there would have touched you, on account of what you took” means—and Allah knows best—the money they had taken as ransom. But it had already been established in His decree that He would make spoils lawful for them and would not afflict them with torment.[40][41]

This also contains a refutation of the Mu‘tazilah and the Qadariyyah concerning their denial of the prior decree in its entirety.

Aid for One in Distress:

His saying: “And if they seek your help in religion, then you are obliged to

[37] **Translator’s note (L3403):** The wording ما حوتها is syntactically awkward; the translation gives its apparent sense in the statement about tongues expressing inward contents.

[38] **Qur’an references (L3402):** Qur’an 8:63 (Al-Anfal).

[39] **Qur’an references (L3407):** Qur’an 8:67 (Al-Anfal); Qur’an 8:69 (Al-Anfal).

[40] **Translator’s note (L3410):** The Quranic excerpt stops before naming what would have touched them; the translation preserves that incompleteness.

[41] **Qur’an references (L3410):** Qur’an 8:68 (Al-Anfal).

ذكر الجهاد والمفاداة والمال:

قوله: (مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَى حَتَّى يُثْخِنَ فِي الْأَرْضِ تُرِيدُونَ عَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ) دليل على أن المفاداة بالمال جائزة، لأن الله - جل وعلا - وإن كان أنكر الإبقاء على الأسرى قبل الإثخان، فقد أباح لهم ما أخذوا من المال بالفداء وسماه غنيمة فقال: (فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا) .

قوله: (لَوْلَا كِتَابٌ مِنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ) يعني - والله أعلم - ما أخذوه بالفداء من الأموال، ولكنه سبق في كتابه أن يحل لهم الغنائم ولا يشقيهم بالعذاب.

وفيه رد على المعتزلة والقدرية فيما ينكرون من الكتاب السابق جملة.

إغاثة الملهوف:

قوله: (وَإِنِ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمُ النَّصْرُ) دليل على وجوب إغاثة الملهوف ونصر المظلوم وإن كان بعيدا.

help" is evidence of the obligation to aid someone in distress and support someone who is wronged, even if he is far away.[42]

A Refutation of the Murji'ah Concerning Faith:

رد على المرجئة في باب الإيمان:

His saying: "And those who believed, emigrated, and fought in the path of Allah, and those who gave shelter and support—those are truly the believers" is a refutation of the Murji'ah, in that He joined emigration, jihad, support, and shelter to faith. At the beginning of the sūrah, He had already testified that certain people truly possessed it without mentioning these conditions, and He mentioned for those people conditions that He did not mention for these. This indicates that faith has constituent parts, and that every good deed a believer performs in seeking nearness to Allah is part of faith, whether obligatory or voluntary. For jihad, support, and shelter may sometimes be supererogatory, when 'conception' and the person given shelter are not oppressed.[43][44]

قوله: (وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا) رد على المرجئة: فيما أضاف الهجرة والجهاد والنصرة والإيواء إلى الإيمان، وقد شهد لقوم في أول السورة تحقيقه، ولم يذكر هذه الشرائط، وذكر لأولئك شرائط لم يذكرها لهؤلاء، فدل على أن الإيمان ذو أجزاء، وأن كل خير يفعله المؤمن متقربا به إلى الله، فهو من الإيمان فرضا كان أو تطوعا، لأن الجهاد والنصرة والإيواء قد يكون نافلة في بعض الأوقات إذا لم يكن التصور والمؤوى مضطهدا.

And when a group undertakes jihad, it becomes a meritorious act for the remainder rather than an obligation.

والجهاد إذا قامت به طائفة فهو للباقي فضيلة لا فريضة.

If someone says, "But the support and shelter in this passage refer to the Messenger of Allah ﷺ, and in his case ﷺ they were both obligatory"—there remains against him the case of jihad, concerning which no answer is available to him to the fact that anyone who goes out to undertake it after a sufficient force has done so goes out voluntarily.[45]

فإن قال قائل: فالنصرة والإيواء في هذا الموضع مقصود به رسول الله، صلى الله عليه وسلم، وكانا فيه، صلى الله عليه وسلم، فرضين - بقي عليه الجهاد الذي لا يتهيأ له فيه شيء من أن الخارج فيه بعد الكفاية متطوع بخروجه.

This also provides evidence that the designation 'faith' encompasses the believer whether his faith is little or much, and that someone who became

وفيه دليل: على أن اسم الإيمان شامل المؤمن بقليل الإيمان وكثيره، وأن مستحقه بكلمة الإخلاص قبل أن تفرض الفرائض لم يستكمل أقاصي درجاته وأنه إنما سمي مؤمنا في ذلك الوقت، لأنه لم يكن مخاطبا بغيرها، فلما أتى بما خوطب به سمي ائتماره ذلك إيمانا، لأن الله - تبارك وتعالى - أفرد قول تلك الكلمة وحدها بالإيمان ومنعه من غيرها، فكل مؤتمر لأمر من أمر الله فأتماره إيمان كما كان ائتمار قائلي كلمة الإخلاص إيمانا.

[42] **Qur'an references (L3416):** Qur'an 8:72 (Al-Anfal).

[43] **Translator's note (L3423):** التصور, literally 'conception' or 'mental representation,' is apparently corrupt in this context. A reference to the person receiving support would fit the argument, but the supplied wording has not been silently replaced.

[44] **Qur'an references (L3422):** Qur'an 8:74 (Al-Anfal).

[45] **Translator's note (L3427):** The construction لا يتهيأ له فيه شيء من أن is awkward. The translation preserves its apparent argumentative sense: the objection does not answer the case of voluntary participation after sufficient participation has fulfilled the obligation.

entitled to it through the declaration of exclusive devotion to Allah, before the obligations were prescribed, had not attained its highest degrees. He was called a believer at that time only because nothing beyond that declaration had been addressed to him as a command. When he fulfilled what he had been commanded, that compliance of his was called faith, because Allah—blessed and exalted—singled out the utterance of that declaration alone for the designation of faith and withheld it from anything else. Thus, anyone who complies with any command of Allah—his compliance is faith, just as the compliance of those who uttered the declaration of exclusive devotion was faith.[46]

L3429–3431 I do not think those wretched Murji'ah have come to grief through anything but their scant understanding of language. They supposed that when one particular thing is given a name, nothing else may be given that name, or that a name cannot apply to what it designates until the quality for which it is named is complete within it. They overlooked that Allah—majestic and exalted—called Himself Knowing and Wise, and He knows everything and is wise in all His workmanship. Then He permitted others to be called knowing and wise, although they have not attained the completeness He—majestic and exalted—possesses, nor could they attain it; yet they have become entitled to the name through possessing some of it. A person is also called beautiful, ugly, tall and short through possessing some aspects of beauty, ugliness, tallness, shortness, and the like. Yet among people there may be someone who exceeds him in that respect. The name is one and the same, even though its degrees differ and some surpass others in it.[47]

L3432 So too is the believer with respect to the degrees of his faith, because that to which the designation 'faith' applies is entrusting, and it is one and the

ولا أحسب المرجئة المساكين أوتوا إلا من قلة بصرهم باللغة، حيث قدروا أن شيئا بعينه إذا سمي باسم لم يجز أن يسمى به غيره، أو أن الاسم لا يقع على المسمى إلا بعد كمال ذلك الشيء الذي سمي به فيه، وأغفلوا أن الله - جل وعلا - سمى نفسه عليما وحكيما، وهو عليم بكل شيء حكيم في جميع صنعه، ثم أجاز أن يسمى غيره عليما وحكيما، ولم يستكملوا ما استكمله - جل وتعالى - ولم يجز أن يستكملوه وقد استحقوا الاسم ببعضه، ويسمى الإنسان حسنا وقبيحا وطويلا وقصيرا ببعض أجزاء الحسن والقبح والطويل، والقصر وأشباه ذلك، ثم يكون في الناس من هو فوقه في ذلك، والاسم واحد وإن اختلفت درجاته وتفاضل بعض فيه على بعض.

وكذلك المؤمن في درجات إيمانه، لأن الذي يقع عليه الإيمان هو الائتمان وهو واحد في شيء كان أو شيئين، كما أن الحسن واحد، وإن كان في الوجه والعينين والشفتين وأشباه ذلك.

[46] **Translator's note (L3428):** The supplied فأتماره appears to be a spelling error for فائتماره, 'his compliance,' which is the sense rendered here.

[47] **Translator's note (L3431):** The source has الطويل, 'the tall [one],' where the parallel construction would suggest الطول, 'tallness.' The translation conveys the apparent sense while recording the irregular reading.

same whether it concerns one thing or two, just as beauty is one and the same even when it is found in the face, the eyes, the lips, and the like.[48]

[48]**Translator's note (L3432):** The supplied الائتمان means 'entrusting' or 'placing trust.' The preceding argument repeatedly uses الائتمار, 'compliance with a command,' which may have been intended here; the supplied reading has been retained.



CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة التوبة

Surah 9: The Repentance (At-Tawbah)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Sūrat al-Tawbah]

Discussion of the Refutation of the Lafẓiyyah: (1)

His saying: “And if any of the polytheists seeks your protection, grant him protection until he hears the speech of Allah; then convey him” is an argument that the utterance of the Quran is uncreated. For it is known with certainty that the person seeking protection can hear the Quran only through the utterance of the Prophet ﷺ or through the utterance of one of his Companions, yet Allah Most High has called what he hears His speech.[1][2]

This is set out with its explanation in our book devoted exclusively to refuting the proponents of religious innovation.

(1) The Lafẓiyyah are those who say: “My utterance of the Quran is created.”[3]

The first to say this was al-Ḥasan ibn ʿAlī al-Karābīsī, one of the contemporaries of Imam Aḥmad ibn Ḥanbal.[4]

Discussion of Repentance from Polytheism:

And His saying: “But if they repent, establish prayer, and give the obligatory alms, then they are your brothers in religion”; and likewise the preceding passage: “But if they repent, establish prayer, and give the obligatory alms, then let them go their way” provides an argument concerning several matters: The first is that repentance from polytheism is called repentance just as repentance from sin is, because its meaning is turning back from one’s

[1] **Translator’s note (L3437):** The Quranic excerpt ends before specifying the destination to which he is to be conveyed.

[2] **Qur’an references (L3437):** Qur’an 9:6 (At-Tawbah).

[3] **Translator’s note (L3441):** This is an editorial explanatory footnote.

[4] **Translator’s note (L3442):** This continues the editorial footnote and preserves its historical claim.

[سورة التوبة]

ذكر الرد على اللفظية: (١)

قوله: (وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ ثُمَّ أَبْلِغْهُ) حجة في أن اللفظ بالقرآن غير مخلوق؛ لأن العلم يحيط بأن المستجير لا يقدر على سماع القرآن إلا من لفظ النبي، صلى الله عليه وسلم، أو من لفظ واحد من أصحابه، وقد سمى الله تعالى ما يسمعه كلامه.

وهذا موضوع بشرحه في كتابنا المجرد في الرد على المبتدعة.

(١) اللفظية: هم الذين يقولون: لفظي بالقرآن مخلوق.

وأول من قال بذلك الحسن بن علي الكرابيسي، أحد المعاصرين للإمام أحمد بن حنبل.

ذكر التوبة من الشرك:

وقوله: (فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ) ، وكذلك ما قبله: (فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ) حجة في أشياء: فأحدها: أن التوبة من الشرك تسمى توبة كما تسمى من الذنب؛ لأن معناها الرجوع عما كان عليه، والإضمار أن لا تعود في مثله، فسواء كان كفرا أوذنبا.

former state and inwardly resolving not to return to anything like it. Thus, it makes no difference whether it was unbelief or sin.[5]

ذكر تارك الصلاة والزكاة..

L3449 Discussion of One Who Abandons Prayer and the Obligatory Alms..

والثاني: أن تارك الصلاة والزكاة يكفر في الظاهر، لأن الله - جل وتعالى - لم يأمر بتخلية سبيل المشركين ولا سماهم إخوان المؤمنين إلا بإقامة الصلاة والزكاة مع التوبة وهي ثلاث شرائط.

L3450 The second is that one who abandons prayer and the obligatory alms is judged an unbeliever outwardly, because Allah—majestic and exalted—did not command that the polytheists be allowed to go their way, nor call them the believers' brothers, except upon their establishing prayer and the obligatory alms together with repentance. These are three conditions.

فإذا ترك واحدا أو اثنين لم ينفعه الشرط الباقي، ولا أعلم بين الأمة خلافا في أن: الخارج من الكفر إلى الإيمان لو قال: أؤمن بالله وأؤمن بأن الصلاة والزكاة حق، ولكن لا أقيمهما وأقتصر على القول بالشهادة - أنه لا يقبل منه، وأنه كافر كما كان حلال الدم والمال، وأن الذي يحرم دمه بالشهادة هو الذي يحمل عليه في الحرب فيظهر القول بها أو يجيء متبرعا فيقولها ويسكت ليؤمر بالصلاة والزكاة على الأيام ولا يشترط ترك الصلاة والزكاة في وقت إسلامه.

L3451–3452 If he abandons one or two, the remaining condition does not benefit him. I know of no disagreement within the community that if someone passing from unbelief to faith were to say, "I believe in Allah, and I believe that prayer and the obligatory alms are truly required, but I will not perform them and will confine myself to uttering the testimony of faith," this would not be accepted from him, and he would remain an unbeliever as before, his blood and property being lawful to take. The person whose blood becomes inviolable through the testimony is someone who is attacked in battle and openly utters it, or someone who comes voluntarily, says it, and remains silent, so that he may be commanded to perform prayer and give the obligatory alms in the days that follow, without stipulating at the time of his entry into Islam that he will abandon prayer and the obligatory alms.

فكيف يجوز - والحال ما وصفت - من أن لا يثبت له الإسلام إلا بثلاثة شرائط، فإذا صار من أهله ثم ترك بعضها ثبت إسلامه على حاله لم ينقص منه شيء.

L3453 How, then, can it be admissible—when the situation is as I have described—that his Islam is established only through three conditions, but once he has become one of its adherents and then abandons some of them, his Islam remains as it was, with nothing diminished from it?

أو ما باله إذا ترك الإيمان بأن يدعو مع الله شريكا، وهو مقيم على الصلاة والزكاة يكون كافرا، وإذا ثبت على الكلمة وترك الصلاة والزكاة لا يكون كافرا، فإن قال قائل: لا أقبل منه بدءا حتى يأتي بالثلاثة كلها، لأنها شرائط الله نصا في القرآن، فإذا قبلها وصار من أهل الإسلام ثم أحدث الترك جعلته ذنبا ولم أكفره بحدثه، وقد صار من أهله بالشرائط.

L3454–3455 Or why is it that if he abandons faith by invoking a partner alongside Allah, while continuing to perform prayer and give the obligatory alms, he is an unbeliever, whereas if he holds fast to the declaration but abandons prayer and the obligatory alms, he is not an unbeliever? If someone says, "I do not initially accept it from him until he fulfills all three, because they are the conditions of Allah, explicitly stated in the Quran; but once he accepts them and becomes one of the adherents of Islam, and then subsequently abandons

[5] **Qur'an references (L3446):** Qur'an 9:11 (At-Tawbah); Qur'an 9:5 (At-Tawbah).

them, I regard that as a sin and do not declare him an unbeliever on account of his subsequent act, since he has already become one of its adherents by fulfilling the conditions."

L3456–3458 He is asked: "Would you leave him as he is if he subsequently abandoned the testimony of faith alone, neither call upon him to repent nor call him an apostate?" If he says: "Rather, I would call him an apostate or call upon him to repent; if he repented, well and good, but otherwise I would kill him."

L3459 He is told: "You would do that only because he abandoned some of the conditions without which he could not have entered Islam." If he says, "Yes"—and he must say yes—he is told: "Then someone who abandons prayer and the obligatory alms likewise abandons some of that without which he could not have entered Islam. So call him an apostate for abandoning them both, or call upon him to repent; if he repents, well and good, but otherwise kill him."

L3460–3462 If he says: "I would not do this concerning prayer and the obligatory alms, but I would do it concerning the testimony of faith," his obstinate refusal to acknowledge the argument becomes apparent, and he must necessarily be mistaken in one of the two cases: except where he initially refused to accept his Islam without the three conditions.[6]

L3463–3464 Or else where, after his entry into it, he declared him an unbeliever for abandoning some of them rather than others. And it is said to him: "You do not call upon him to repent for abandoning prayer and the obligatory alms, and you call him an unbeliever; and you call him an unbeliever for abandoning the testimony of faith—or is it because the two are not part of faith?"[7][8]

قيل له: أفتقره إذا أحدث ترك الشهادة وحدها، ولا تستتيبه ولا تسميه مرتدا، فإن قال: بل أسميه مرتدا أو أستتيبه، فإن تاب وإلا قتلته.

قيل: ولم تفعل ذلك إلا أنه ترك بعض الشرائط التي لم يكن داخلا في الإسلام إلا بها، فإن قال: نعم، ولابد من نعم. قيل: فتارك الصلاة والزكاة أيضا تارك بعض ما لم يكن داخلا في الإسلام إلا به، فسمه بتركهما مرتدا أو استتبه فإن تاب وإلا فاقتله.

فإن قال، لا أفعل هذا في الصلاة والزكاة، وأفعله في الشهادة. بانت مكابرته وكان لا محالة مخطئا في إحدى الحالتين: إلا حيث لم يقبل بدءا إسلامه إلا بالشرائط الثلاثة.

وأما حيث كفره بعد الدخول فيها بتركها بعضها دون بعض، ويقال له: لا تستتيبه بترك الصلاة والزكاة وتسميه كافرا، وتسميه بترك الشهادة كافرا أو لأنهما ليستا من الإيمان.

[6] **Translator's note (L3462):** The supplied text reads "except where," although the preceding reference to two cases and the following "or else where" suggest that "either where" may have been intended.

[7] **Translator's note (L3463):** The wording "for abandoning some of them rather than others" follows a syntactically awkward phrase in the supplied Arabic.

[8] **Translator's note (L3464):** The question is textually awkward: it says both that he does not call for repentance for abandoning prayer and alms and that he calls the person an unbeliever. The wording and the disjunction "or" are retained rather than silently repaired.

فإن قال: نعم، وافق المرجئة، وكذبه نفس هذه الآية، وهو ثالث العنف الذي دلت عليه ورجع عن قوله فيما لم يقبل إيمان الكافر بدءا إلا بهما مع الشهادة.

فإن قيل: فأنت تزعم أن جميع ما أمر الله به ونهى عنه من الإيمان وتجادل المرجئة عليه، أفيكفر المرء بترك شيء منها، أو بمواقعة فاحشة منهي عنها، وتستتيبه عليها أم تسميه مذنبا ولا تستتيبه.

قيل: بل أسميه مذنبا بترك سائر هذه الثلاثة، ولا أستتيبه مادام معترفا بأنها مفروضة عليه.

فإن قيل: ما الذي فرق بينها وبين الثلاثة، قيل: فرق بينها أني وجدت الله - تبارك وتعالى - يأمر بقتل المشركين حيث وجدوا، قال - تبارك وتعالى -: (فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَاحْصُرُوهُمْ وَاقْعُدُوا لَهُمْ) ثم أمر بالكف عنهم بهذه الشروط، فقال: (فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ) .

وقال: (إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ) فجعلهم بهذه الثلاثة الأجزاء من الإيمان إخواننا فقال: (فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ) .

وسائر هذه الثلاثة وإن كانت من الإيمان مسماة بأجزائه، ففعلها زيادة في الإيمان وتركها نقص منه، وهو قولنا: إن الإيمان يزيد وينقص، يزيد بالطاعة وينقص بالمعصية.

L3465 If he says, "Yes," he agrees with the Murji'ah, and this very verse gives him the lie. This is the third instance of harshness that it indicates, and he has withdrawn his position concerning that without which, together with the testimony of faith, he initially refused to accept the unbeliever's faith.[9]

L3466–3468 If it is said: "You maintain, then, that everything Allah has commanded and forbidden is part of faith, and you dispute with the Murji'ah over this. Does a person become an unbeliever by abandoning any of these things, or by committing a forbidden act of indecency, so that you call upon him to repent of it? Or do you call him a sinner without calling upon him to repent?"

L3469 The answer is: "Rather, I call him a sinner for abandoning anything other than these three, and I do not call upon him to repent so long as he acknowledges that it is obligatory for him."[10]

L3470–3471 If it is said: "What distinguishes these from the three?" the answer is: "What distinguishes them is that I found Allah—blessed and exalted—commanding that the polytheists be killed wherever they are found. He—blessed and exalted—said: 'Then, when the sacred months have elapsed, kill the polytheists wherever you find them, seize them, besiege them, and lie in wait for them.'" Then He commanded that they be left alone upon these conditions, saying: "But if they repent, establish prayer, and give the obligatory alms, then let them go their way."[11]

L3472 And He said: "The believers are but brothers." Thus, through these three constituent parts of faith, He made them our brothers, saying: "But if they repent, establish prayer, and give the obligatory alms, then they are your brothers in religion."[12]

L3473 Everything other than these three, although it belongs to faith and is des-

[9] **Translator's note (L3465):** "The third instance of harshness" renders the supplied "third of the harshness," an obscure expression that may be corrupt.

[10] **Translator's note (L3469):** The expression rendered "anything other than these three" literally reads "the rest of these three." The ensuing argument distinguishes all other obligations from the three conditions.

[11] **Qur'an references (L3470):** Qur'an 9:5 (At-Tawbah).

[12] **Qur'an references (L3472):** Qur'an 49:10 (Al-Hujurat); Qur'an 9:11 (At-Tawbah).

ignated among its constituent parts, increases faith when performed and diminishes it when abandoned. This is what we mean when we say: faith increases and decreases; it increases through obedience and decreases through disobedience.[13]

L3474–3475 And I found that Allah—blessed and exalted—prescribed fixed legal penalties for those who violate His sacred prohibitions, which did not remove them from Islam, nor did He command that they be killed. Thus He—blessed and exalted—said: "The male thief and the female thief: cut off their hands as recompense for what they have earned, as a deterrent punishment from Allah."[14][15]

L3476–3479 And He forbade unlawful sexual intercourse by saying: "Do not approach unlawful sexual intercourse; it is indeed an act of indecency, and an evil way (32) Then He said: "The woman who commits unlawful sexual intercourse and the man who commits unlawful sexual intercourse: flog each of them with a hundred lashes." He did not command that either of them be killed. Had the two been unbelief, He would have commanded that they both be killed, as He said: "Then, when you encounter those who disbelieve, strike their necks." These two provisions—the amputation of the thief's hand and the flogging of the person who commits unlawful sexual intercourse—refute the Shurāt concerning their claim that all sins are unbelief (7). And we found that He—majestic and exalted—even where He commanded killing for the violation of His sacred prohibitions, made it a fixed legal penalty rather than unbelief. Thus He forbade killing by saying: "Do not kill the soul that Allah has made inviolable, except by right." Then He said: "Whoever is killed wrongfully, We have granted his next of kin authority; so let him not exceed the bounds in killing." He thus assigned the authority to the next of kin, rather than to Himself—majestic is His majesty. Had the killer become an

ووجدت الله - تبارك وتعالى - أوجب على منتهكي حرماته حدودا لم تخرجهم من الإسلام ولا أمر بقتلهم، فقالت - تبارك وتعالى -: (وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا مِنَ اللَّهِ) .

وحرم الزنا بقوله: (وَلَا تَقْرَبُوا الزِّنَا إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا (٣٢) ثم قال: (الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ) ولم يأمر بقتل واحد منهما ولو كانا كفرا لأمر بقتلهما كما قال: (فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ) وهذان المعنيان من قطع السارق وجلد الزاني رد على الشراة: فيما يزعمون أن الذنوب كلها كفر (٧) . ووجدناه - جل وتعالى - حيث أمر بالقتل أيضا في انتهاك محارمه جعله حدا لا كفرا فحرم القتل بقوله: وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ) ثم قال: (وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِ سُلْطَانًا فَلَا يُسْرِفْ فِي الْقَتْلِ) ، فجعل السلطان للولي لا لنفسه - جل جلاله - ولو كان كفر بالقتل لأمر بالقتل، وإن لم يقتله الولي.

[13] **Translator's note (L3473):** As in 3469:0, the supplied expression literally reads "the rest of these three"; the context requires a reference to obligations other than the three.

[14] **Translator's note (L3475):** The supplied reporting verb is grammatically feminine, although its referent is Allah; this apparent transcription error is reflected in this note.

[15] **Qur'an references (L3475):** Qur'an 5:38 (Al-Ma'idah).

unbeliever through killing, He would have commanded that he be killed even if the next of kin did not kill him.[16][17][18][19]

L3480–3482 And He said: "But whoever is pardoned anything by his brother, then there shall be pursuit in accordance with what is right, and payment to him with good conduct" , so He did not exclude him from the designation of brotherhood, although he had killed. Had he been an unbeliever, He would not have called him a brother, because the unbeliever is not the believer's brother. This too is an argument against the Shurāt, because it is in the Quran, and there is much of this kind in the Quran. And we found that the Messenger of Allah ﷺ, when he stoned married Muslims, prayed over them and buried them in the Muslims' burial grounds, and did not prohibit their heirs from inheriting from them. Had they become unbelievers, he would neither have prayed over them nor buried them in the Muslims' burial grounds, nor would their heirs have inherited from them, since it is part of his established practice ﷺ that a Muslim does not inherit from an unbeliever.[20][21]

L3483–3484 Thus these things and others like them, apart from the three—although they belong to faith and are counted among its constituent parts—are not things whose abandonment makes a person an unbeliever. The rule governing the three is different.

L3485 It is transmitted from the Prophet ﷺ in this wording: "I have been commanded to fight people until they say, 'There is no deity but Allah,' establish prayer, and give the obligatory alms."

L3486–3489 And it is transmitted from him: "Until they say, 'There is no deity but Allah.'

وقال: (فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعٌ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ) ، فلم يخرجه من اسم الأخوة وقد قتل ولو كان كافرا لما سماه أخا، لأن الكافر ليس بأخي المؤمن، وهذه أيضا حجة على الشراة، لأنها في القرآن، ومثل هذا كثير في القرآن. ووجدنا رسول الله، صلى الله عليه وسلم، حين رجم المحصنين من المسلمين صلى عليهم ودفنهم في مقابر المسلمين، ولم يحرم ميراث ورثتهم منهم، ولو كانوا كفروا لما صلى عليهم ولا دفنهم في مقابر المسلمين ولا ورث ورثتهم منهم، إذ من سنته، صلى الله عليه وسلم، أن لا يرث المسلم الكافر.

فهذه الأشياء وما يضاهيها سوى الثلاثة - وإن كانت من الإيمان - معدودة في أجزائه ليس يكفر بتركها المرء وسبيل الثلاثة غيرها.

وروي عن النبي، صلى الله عليه وسلم، بهذا اللفظ: " أمرت أن أقاتل الناس حتى يقولوا: لا إله إلا الله، ويقيموا الصلاة ويؤتوا الزكاة ".

وروي عنه: " حتى يقولوا: لا إله إلا الله، فإذا قالوها عصموا مني دماءهم وأموالهم إلا بحقها " فيحتمل أن يكون الأول مفسرا للثاني، ويحتمل أن تكون الصلاة والزكاة من حقها. وكذلك قال أبو بكر الصديق - رضي الله عنه - حيث قاتل مانعيها: هذه من حقها، وساعدة إجماع من أصحاب رسول الله - صلى الله عليه وسلم - ، على القتال والإجماع حجة ولا أحسبه - رضي الله عنه - قاتلهم إلا بعد ما قالوا: لا نؤديها إليك ولا نخرجها بأنفسنا، والله أعلم.

[16] **Translator's note (L3476):** The supplied quotation lacks a closing parenthesis; the translation leaves the quotation open.

[17] **Translator's note (L3478):** The supplied wording literally says "had the two been unbelief," rather than "had they been unbelievers." The grammatical irregularity is retained.

[18] **Translator's note (L3479):** Shurāt is the sectarian designation used here for the Kharijites. The footnote marker (7) is present in the source, but its note is not supplied.

[19] **Qur'an references (L3476):** Qur'an 17:32 (Al-Isra); Qur'an 24:2 (An-Nur); Qur'an 47:4 (Muhammad); Qur'an 6:151 (Al-An'am); Qur'an 17:33 (Al-Isra).

[20] **Translator's note (L3482):** "Married Muslims" renders the legal category of muḥṣan persons, whose qualifying marital status makes them subject to the penalty discussed.

[21] **Qur'an references (L3480):** Qur'an 2:178 (Al-Baqarah).

When they say it, they safeguard their blood and their property against me, except as required by its right." It is possible that the first explains the second, and it is possible that prayer and the obligatory alms are among what its right requires. Abū Bakr al-Ṣiddīq—may Allah be pleased with him—likewise said, when he fought those who withheld it: "This is among what its right requires." And a consensus of the Companions of the Messenger of Allah ﷺ supported him in fighting, and consensus is authoritative proof. I do not think that he—may Allah be pleased with him—fought them until after they had said: "We will neither pay it to you nor disburse it ourselves." And Allah knows best.[22]

L3490 And the Messenger of Allah ﷺ said: "Between the servant and unbelief stands the abandonment of prayer; whoever abandons it has disbelieved." "And whoever deliberately abandons a prayer, Allah's protection and the protection of His Messenger ﷺ are discharged from him."[23]

L3491–3496 And it is more authentic than the report of al-Mukhdajī from Abū Muḥammed, because the two of them are unknown transmitters, although al-Ṣunābiḥī transmitted it from ʿUbādah ibn al-Ṣāmit, including wording that indicates that his statement, "Whoever abandons it has no covenant with Allah; if He wills, He punishes him, and if He wills, He admits him to Paradise," refers only to neglecting some of its humble attentiveness and the completion of its bowing and prostration, rather than abandoning it and not performing it at all. And ʿAbd Allāh ibn ʿAmr ibn al-ʿĀṣ transmitted from the Messenger of Allah ﷺ that he said: "Whoever abandons prayer will be gathered with Pharaoh, Hāmān, Qārūn, and Ubayy ibn Khalaf."

L3497 As for every deed apart from the three, when someone abandons it out of laziness or negligence while knowing that he has done wrong, acknowledging his sin, and not denying its obligatory character, this is a grave act of

وقال رسول الله، صلى الله عليه وسلم: " بين العبد وبين الكفر ترك الصلاة فمن تركها فقد كفر " ومن ترك صلاة متعمدا فقد برئت ذمة الله وذمة رسوله، صلى الله عليه وسلم منه ".

وهو أصح من حديث المخدجي عن أبي محمد لأنهما مجهولان، مع أن الصنابحي قد رواه عن عبادة بن الصامت، فجاء فيه بكلام يدل على أن قوله: " ومن تركها فليس له عند الله عهد، إن شاء عذبه وإن شاء أدخله الجنة ". إنما هو ترك بعض خشوعها، وإتمام ركوعها وسجودها، لا أنه تركها فلم يصلها، وقد روى عبد الله بن عمرو بن العاص عن رسول الله صلى الله عليه وسلم أنه قال: " من ترك الصلاة حشر مع فرعون وهامان وقارون وأبي بن خلف ".

وكل عمل تاركه سوى الثلاثة كسلا أو توانيا، وهو عارف بإساءته معترف بخطيئته غير جاحد بوجوبه - فهي معصية غليظة يلقى الله بها فإن شاء عذبه وإن شاء غفر له.

[22] **Translator's note (L3487):** The supplied word rendered "supported him" has an apparent final-letter transcription error.

[23] **Translator's note (L3490):** The source has irregular quotation marks around the second statement; it is presented here as a second quoted statement without changing its wording.

disobedience with which he will meet Allah: if He wills, He punishes him, and if He wills, He forgives him.

L3498–3499 And Yaʿqūb al-Qummī transmitted from Layth ibn Abī Sulaym, from Saʿīd ibn Jubayr, who said: "Whoever deliberately abandons prayer has disbelieved; whoever abandons the obligatory alms has disbelieved; whoever deliberately abandons the pilgrimage has disbelieved; whoever abandons a day of Ramadan has disbelieved; and whoever deliberately abandons the Friday prayer has disbelieved."

وروى يعقوب القمي عن ليث بن أبي سليم عن سعيد بن جبير قال: من ترك الصلاة متعمدا فقد كفر ومن ترك الزكاة فقد كفر، ومن ترك الحج متعمدا فقد كفر، ومن ترك يوما من رمضان فقد كفر، ومن ترك الجمعة متعمدا فقد كفر.

L3500–3503 And al-Naḍr ibn Jamīl transmitted from Ashʿath, from al-Ḥasan: "Concerning someone who abandons his prayer deliberately: he is not to perform it again." Al-Naḍr said: "Because he has disbelieved."[1]

وروى النضر بن جميل عن أشعث عن الحسن: " فيمن ترك صلاته متعمدا أن لا يعيدها " قال النضر: لأنه كفر.

L3504–3508 One Who Abandons Fasting and the Pilgrimage: If it is said: "Then does someone who abandons fasting and the pilgrimage—both of which are among the things upon which Islam is built—become an unbeliever in your view, or not?" The answer is: "Although that is so, he does not become an unbeliever by abandoning them both, because the Messenger of Allah ﷺ commanded the person who deliberately broke his fast through sexual intercourse in Ramadan to make expiation, and did not kill him.[2]

تارك الصيام والحج: فإن قيل: فتارك الصيام والحج - وهما في جملة ما بني عليه الإسلام يكفر عندك أو لا، قيل: إنه وإن كان كذلك فلا يكفر بتركهما؛ لأن رسول الله صلى الله عليه وسلم قد أمر المفطر عامدا في الجماع في رمضان بكفارة ولم يقتله.

L3509–3511 It is among his rulings that whoever changes his religion is to be killed; nor did he say, 'You have disbelieved.' And he commanded a man and a woman to perform the pilgrimage on behalf of their father after his death. Had he died an unbeliever, the pilgrimage performed on his behalf would not have benefited him. Whoever does not become an unbeliever by breaking the fast for one day does not become an unbeliever by breaking it for the entire month. But the shares of his Islam upon which it is built are absent from him until he returns. Demolishing part of a building does not demolish all of it. And Allah is the guardian of what is correct.[3][4]

ومن حكمه أن يقتل من بدل دينه، ولا قال: كفرت، وأمر رجلا وامرأة أن يحجا عن أبيهما بعد موته ولو كان مات كافرا لم ينفعه الحج عنه، ومن لم يكفر بإفطار يوم لم يكفر بإفطار الشهر كله، ولكن أسهم إسلامه التي بني عليه منه ذاهب عنه حتى يراجع، وليس هدم بعض البنيان هدما لكله، والله ولي الصواب.

L3512–3518 Muḥammed ibn ʿAlī said: "Among the follies of the Rāfiḍah is that they hastily seize upon verses revealed concerning particular people and apply their judgments to others. This then circulates among them until their children grow up upon it, their elders grow old upon it, and sons inherit it from fathers. When it is scrutinized by reciting to them what precedes and follows those verses, they become ashamed of themselves, although they have

قال محمد بن علي: من حماقات الرافضة أنهم يتسرعون إلى آيات نازلة في قوم بأعيانهم فيحكمون بها لغيرهم، فتسير فيهم حتى ينشأ عليه طفلهم، ويهرم كبيرهم ويتوارثه الأبناء عن الآباء، فإذا فليت بقراءة ما قبلها وما بعدها عليهم استحيوا من أنفسهم، وقد أهلكوا بها من أهلكوا، فمن ذلك: صرفهم قوله جل وعلا: (وَإِنْ نَكَثُوا أَيْمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَطَعَنُوا فِي دِينِكُمْ فَقَاتِلُوا أَئِمَّةَ الْكُفْرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ (١٢) إلى طلحة والزبير رضي الله عنهما، وزعمهم أنهم نكثوا بيعة علي - رضي الله عنه - فإذا تلي عليهم قوله (أَلَا تُقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ وَهَمُّوا بِإِخْرَاجِ الرَّسُولِ وَهُمْ بَدَءُوكُمْ أَوَّلَ مَرَّةٍ) علموا أنهما لم يهما بإخراج الرسول في حياته من داره، ولا بعد

[1] **Translator's note (L3500):** The supplied transmitter's name is Jamīl; it has been retained without emendation.

[2] **Translator's note (L3507):** The salutation begins at the end of this segment and continues in the next; it is rendered as ﷺ in the next segment.

[3] **Translator's note (L3509):** The supplied wording refers to a man and a woman and then to "their father" in the singular; this has been retained.

[4] **Translator's note (L3511):** The wording about the "shares of his Islam" and what is "built" upon them is grammatically awkward in the supplied Arabic; the image has been retained.

already brought ruin upon those whom they have brought to ruin through them. One instance of this is their diversion of His saying—majestic and exalted: ‘And if they break their oaths after their covenant and assail your religion, then fight the leaders of unbelief; indeed, they have no oaths, so that they may desist (12) to Talhah and al-Zubayr, may Allah be pleased with them both, and their claim that they broke their pledge of allegiance to Ali, may Allah be pleased with him. Then, when His words are recited to them—“Will you not fight a people who broke their oaths and intended to expel the Messenger, and who began against you the first time?”— they know that neither of them intended to expel the Messenger from his home during his lifetime, nor from his grave after his death, nor did they assail the believers’ religion. They then become certain that what they hastily undertook in applying the verse to those two is not as they hastily supposed. This is something circulated among them and widespread in their midst: their juniors receive it from their elders, and they inherit it as property is inherited, entertaining no doubt about it.[5][6]

موته من قبره، ولا طعنوا في دين المؤمنين، فأيقنوا عند ذلك أن ما تسرعوا إليه من صرف الآية إليهما ليس كما تسرعوا، وهذا شيء متداول بينهم فاش فيهم، يأخذه أصاغرهم عن أكابرهم، ويتوارثونه توارث الأموال لايشكون فيه.

L3519–3522 The verse was revealed, according to what has reached us, concerning Abu Jahl ibn Hisham, Umayyah ibn Khalaf, Utbah ibn Rabi‘ah, Abu Sufyan, and Suhayl ibn Amr. They were the leaders of unbelief who intended to expel the Messenger ﷺ So Allah, majestic and exalted, said: “Fight them: Allah will punish them at your hands, disgrace them, grant you victory over them, and heal the breasts of a believing people (14), and remove the rage from their hearts; and Allah turns in mercy to whomever He wills.” Thus He disgraced Abu Jahl, Umayyah ibn Khalaf, and Utbah, granted His Messenger ﷺ and the believers victory over them, and healed their breasts through their killing on the day of Badr; and He turned in mercy to Abu Sufyan and Suhayl.[7]

والآية نازلة - فيما بلغنا - في أبي جهل بن هشام، وأمية بن خلف، وعتبة بن ربيعة، وأبي سفيان وسهيل بن عمرو وهم كانوا أئمة الكفر الهامين بإخراج الرسول، صلى الله عليه وسلم فقال الله - جل وعلا: (قَاتِلُوهُمْ يُعَذِّبْهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنْصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُؤْمِنِينَ (١٤) وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ وَيَتُوبُ اللَّهُ عَلَى مَنْ يَشَاءُ) فأخزى أبا جهل وأمية بن خلف وعتبة، ونصر عليهم رسوله - صلى الله عليه وسلم - والمؤمنين، وشفى صدورهم بقتلهم يوم بدر، وتاب على أبي سفيان وسهيل.

L3523–3525 Also on this subject, concerning the Rejecters (Rafidah): Muhammed ibn Ali said: Another instance of this is their applying the passage in Surat Yunus—

وفيه أيضا في الرافضة: قال محمد بن علي: ومنه أيضا صرفهم في سورة يونس: (أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لَا يَهِدِّي إِلَّا أَنْ يُهْدَى فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ (٣٥) إنما علي ومعاوية - رضي الله عنهما.

[5] **Translator’s note (L3513):** The supplied Quranic quotation lacks a closing parenthesis; the translation leaves it open. Rāfiḍah is retained as the author’s polemical sectarian designation.

[6] **Qur’an references (L3512):** Qur’an 9:12 (At-Tawbah); Qur’an 9:13 (At-Tawbah).

[7] **Qur’an references (L3519):** Qur’an 9:14 (At-Tawbah); Qur’an 9:15 (At-Tawbah).

"Is one who guides to the truth more entitled to be followed, or one who does not find guidance unless he is guided? What is the matter with you? How do you judge? (35)"— "It is only Ali and Mu'awiyah, may Allah be pleased with them both."[8][9]

L3526–3527 I heard this directly from one of those who debated with me about the imamate, and I thought it an invention of his own, until I subsequently read it in a book on the imamate composed by one of their early figures, called Ali ibn So-and-so, from Tus, who was one of their leading authorities.

L3528–3531 Anyone whose soul, through the wearing away of his sense of honor and the brazenness of his face, permits him to take the meaning of the entire passage from the beginning of the ten-verse section, from His words, "Say: Who provides for you from heaven and earth?" to "Is one who guides to the truth more entitled to be followed, or one who does not find guidance unless he is guided?" although it is filled with mention of Allah, majestic and exalted, and mention of the unbelievers' partners—their gods whom they invoked alongside Allah, majestic is Allah—and then make it concern Ali and Mu'awiyah, may Allah be pleased with them both, deserves to have the very mention of him inspire disgust, let alone be taken as an authority in religion. But "Whomever Allah leads astray has no guide, and He leaves them wandering blindly in their transgression (186)."[10][11]

L3532–3533 A Refutation of the Deferrers (Murji'ah) Concerning Faith

L3534–3535 His words: "Those who have believed, emigrated, and striven in the path of Allah with their wealth and their lives are greater in rank with Allah, and those are the triumphant (20). Their Lord gives them glad tidings of mercy

[8] **Translator's note (L3525):** The supplied wording, literally "It is only Ali and Mu'awiyah," is syntactically awkward after the preceding segment. The context indicates a claim that the verse refers to these two, but no missing connective has been silently supplied.

[9] **Qur'an references (L3523):** Qur'an 10:35 (Yunus).

[10] **Translator's note (L3529):** The unvocalized word أخلاق is awkward here. It is interpreted as ikhlaq, "wearing away," referring to the deterioration of his sense of honor; reading it as akhlaq, "character traits," leaves the expression difficult.

[11] **Qur'an references (L3529):** Qur'an 10:31 (Yunus); Qur'an 10:35 (Yunus); Qur'an 7:186 (Al-A'raf).

وسمعت هذا من بعض من ناظرني في الإمامة شفاها فظننته اختراعا من عنده حتى قرأته بعد ذلك في كتاب صنفه بعض قدمائهم في الإمامة يقال له: علي بن فلان من أهل طوس وهو من كبار أئمتهم.

فمن تسمح له نفسه بأخلاق مروءته وصفاقة وجهه أن يجيء إلى معنى مبتدأ العشر كله من قوله: (قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ) إلى (أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لَا يَهِدِّي إِلَّا أَنْ يُهْدَى) وهو مملو بذكر الله - جل وعلا - وذكر شركاء الكفار من آلهتهم التي دعوها مع الله - جل الله - فيجعله في علي ومعاوية - رضي الله عنهما - جدير بأن يتقزز من ذكره فضلا عن أن يتخذ إماما في الدين ولكن (مَنْ يُضْلِلِ اللَّهُ فَلَا هَادِيَ لَهُ وَيَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ (١٨٦) .

رد على المرجئة في باب الإيمان

قوله: (الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَعْظَمُ دَرَجَةً عِنْدَ اللَّهِ وَأُولَئِكَ هُمُ الْفَائِزُونَ (٢٠) يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَرِضْوَانٍ وَجَنَّاتٍ لَهُمْ فِيهَا نَعِيمٌ مُقِيمٌ (٢١) خَالِدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ (٢٢) رد على المرجئة فيما يزعمون أن المرء بكلمة الإخلاص وحدها مستكمل الإيمان، ومن كان مستكمل الإيمان فهو في الجنة.

from Him, good pleasure, and gardens in which they shall have enduring bliss (21), abiding therein forever. Indeed, with Allah is an immense reward (22)" constitute a refutation of the Murji'ah concerning their claim that a person possesses complete faith through the declaration of exclusive devotion alone, and that whoever possesses complete faith is in Paradise.[12]

L3536–3537 Yet I see that Allah, majestic and mighty, has not testified to the attainment of Paradise, mercy, and good pleasure in this verse except through emigration and striving with wealth and lives.

L3538–3539 Likewise, He said in Surat al-Baqarah: "Those who believe in the unseen, establish prayer, and spend out of what We have provided them (3), and those who believe in what has been sent down to you and what was sent down before you, and have certainty concerning the Hereafter (4): those are upon guidance from their Lord, and those are the successful (5)." He thus testified to their guidance and success only through establishing prayer and spending, both of which are deeds. And in this surah, which we are now discussing: "Only those who believe in Allah and the Last Day, establish prayer, give the obligatory alms, and fear none but Allah maintain Allah's mosques; perhaps those will be among the rightly guided (18)."[13]

L3540–3542 How, then, can someone be upon guidance who considers the person who abandons prayer and the obligatory alms to possess complete faith, just as he considers the person who performs them to do, and accords neither of them any superiority in rank over the other in faith, when faith is necessarily guidance?

L3543 Is it permissible that Allah, majestic is His majesty, should place guidance in speech and action, while we place its completeness in speech alone, and do not say that speech is one of the constituent parts of guidance?

L3544–3545 Or is it permissible that Allah should make triumph, success, and Paradise assured through both, while we make them assured through one of them?

وأرى الله - جل وعز - لم يشهد بالفوز بالجنة والرحمة والرضوان في هذه الآية إلا بالهجرة والجهاد بالأموال والأنفس.

وكذا قال في سورة البقرة: (الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ (٣) وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ (٤) أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ (٥) ، فلم يشهد لهم بالهدى والفلاح إلا بإقامة الصلاة والنفقة وكلاهما عمل، وفي هذه السورة التي نحن فيها (إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَى أُولَئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ (١٨) .

فكيف يكون على هدى من يعد تارك الصلاة والزكاة مستكمل الإيمان كما يعد فاعلهما، ولا يجعل لأحدهما فضل درجة على صاحبه في الإيمان، والإيمان لا محالة هدى.

أفيجوز أن يجعل الله - جل جلاله - الهدى في القول والعمل، فنجعل نحن كماله في القول وحده، ولا نقول: إن القول بعض أجزاء الهدى.

أم يجوز أن يوجب الله الفوز والفلاح والجنة بهما فنوجبه بأحدهما، إن هذا لغير مشكل على من شرح الله صدره ولم يكابر عقله.

[12] **Qur'an references (L3534):** Qur'an 9:20 (At-Tawbah); Qur'an 9:21 (At-Tawbah); Qur'an 9:22 (At-Tawbah).

[13] **Qur'an references (L3538):** Qur'an 2:3 (Al-Baqarah); Qur'an 2:4 (Al-Baqarah); Qur'an 2:5 (Al-Baqarah); Qur'an 31:5 (Luqman); Qur'an 9:18 (At-Tawbah).

Indeed, this presents no difficulty to someone whose breast Allah has opened and who does not obstinately defy his own reason.

L3546–3548 Among the curious arguments they advance for stripping faith down, making it complete through speech, and making Paradise assured through it, is the death of someone who was commanded to make that declaration alone and died adhering to it, before the obligatory duties were imposed upon others. They are therefore told: Woe to you! How could someone who has fulfilled a single thing fail to have completed it? Or how could someone promised Paradise for that single thing fail to deserve Paradise? How can you make this a means of establishing the completeness of the faith of all people after him, when they have been commanded to do more than he was commanded, and duties have been imposed upon them that were not imposed upon him? Was the declaration of exclusive devotion obligatory upon that man, while prayer, obligatory alms, and the other duties were not obligatory upon these people, that you should call his compliance regarding the declaration faith, but these people's compliance regarding prayer and obligatory alms something other than faith? This is manifest heedlessness or excessive obstinacy. Does any rational person doubt that faith is not a fixed form in which everyone is equal, and that it is a verbal noun arising from an act brought about by an agent who is commanded to perform it? Since these acts are distributed throughout the body of the commanded agent—some being utterance, some inward resolve, and some the movement of a bodily member—the person commanded to bring about utterance and inward resolve, without moving the bodily members, who then brought this about, was a believer in his time. His act—the utterance he produced with his tongue, with the heart inwardly affirming its truth—was faith, and nothing else was incumbent upon him; he had completed what he was commanded to do. When another person was commanded to do the same as he had been commanded, and something further was added to it, namely bringing about the movement of the bodily members, he could not bring about the acts of the bodily members through the tongue and heart. He therefore brought them about through his bodily

ومن طريف ما يحتجون به في تجريد الإيمان واستكماله بالقول وإيجاب الجنة به موت من أمر بها وحدها عليها قبل تفرض الفرائض على غيره فيقال لهم: ويحكم كيف لا يكون مستكمل شيء واحد من جاء به، أم كيف لا يستوجب الجنة من وعدها على ذلك الشيء الواحد، حتى تجعلوه ذريعة إلى استكمال إيمان الخليقة بعده، وقد أمروا بأكثر مما أمر وفرض عليهم ما لم يفرض عليه. أكانت كلمة الإخلاص مفروضة على ذلك والصلاة والزكاة وغيرها غير مفروضة على هؤلاء، حتى تسموا ايتماره في الكلمة إيمانا وايتمار هؤلاء في الصلاة والزكاة غير إيمان، إن هذا لغفلة بينه، أو مكابرة مفرطة، وهل يشك عاقل أن الإيمان ليس بصورة مصورة يستوي الجميع فيها، وأنه مصدر حادث من حدث محدث، مأمور به، فلما كانت الأحداث مفرقة في جسد المحدث الأمور فمنها نطق، ومنها إضمار، ومنها تحريك جارحة كان من أمر بإحداث النطق والإضمار دون تحريك الجوارح، فأحدث في وقته مؤمنا، وكان حدثه وهو النطق الذي أحدثه بلسانه وأضمر القلب على تصديقه إيمانا ليس عليه غيره، وكان قد أكمل ما أمر به، فلما أمر غيره بمثل ما أمر به وأضيف إليه سواه من إحداث حركة الجوارح لم يقدر أن يحدث إحداث الجوارح باللسان والقلب، فأحدثها بجوارحه مؤتمرا لله - جل وتعالى - كما ائتمر له الأول.

members, complying with Allah, majestic and exalted, just as the first person had complied with Him.[14]

L3549 Why, then, is bringing about the movement of the bodily members in obedience to the command not called faith, while bringing about the movement of the tongue and the inward resolve of the heart in obedience to the command is called faith? This will not escape a fair-minded person who examines it. Everyone who duly complies with Him in everything He has commanded him, and refrains from what He has forbidden him, has completed the faith required of him, just as the person who acknowledged the testimony of faith before the obligatory duties were revealed had completed what was required of him in that respect. We have assigned faith constituent parts and degrees only in proportion to the fulfillment of the obligatory duties. The testimony of faith is one of them—indeed, the highest of them all. Anyone who abandons any of the obligatory duties other than the testimony of faith, prayer, and obligatory alms, when it becomes incumbent upon him, is deficient in faith compared with the faith of someone who does not abandon it; and the person who undertakes it has greater faith than the faith of the person who neglects it. Then voluntary observances, prescribed practices, and meritorious deeds are also part of faith, so faith has no limit with respect to meritorious deeds, because these are neither delimited nor finite in their greater and lesser amounts.[15]

L3550–3552 As for the obligatory duties, the application of the designation of faith to the believer on their account is finite, because the obligatory duties are delimited and specified. The proof that voluntary observances, prescribed practices, and meritorious deeds are part of faith is prayer: we have demonstrated that it is part of faith, and it includes obligatory prayer and prescribed prayer and voluntary prayer. It therefore cannot be that some of it is part of faith while some of it is not part of faith.

فما بال إحداث حركة الجوارح بالأمر لا تسمى إيمانا، وإحداث حركة اللسان وإضمار القلب بالأمر تسمى إيمانا، هذا ما لا يذهب على منصف ميزه، فكل من ائتمر حقه في جميع ما أمره، وانتهى عما نهاه عنه، فهو مستكمل لما أريد منه من الإيمان، كما كان المقر بالشهادة قبل نزول الفرائض مستكملا لما أريد به منها وإنما جعلنا للإيمان أجزاء ودرجات على مقدار القيام بالفرائض، والشهادة أحدها، بل أعلاها كلها، فمن ترك شيئا من الفرائض سوى الشهادة والصلاة والزكاة إذا وجبت عليه، فهو ناقص الإيمان عن إيمان من لا يتركه، والناهض به زائد الإيمان على إيمان القاعد عنه، ثم تكون النوافل والسنن والفضائل من الإيمان فلا يكون له نهاية في الفضائل،، لأنها غير محدودة ولا متناهية في الكثرة والقلة.

فأما الفرائض: فإن وقوع اسم الإيمان بها على المؤمن متناهي، لأن الفرائض محدودة مسماة، والدليل على أن النوافل والسنن والفضائل من الإيمان: الصلاة قد دللنا أنها من الإيمان وفيها فريضة وسنة ونافلة فلا يجوز أن يكون بعضها من الإيمان وبعضها ليس من الإيمان.

[14] **Translator's note (L3546):** In المحدث الأمور, "the commanded agent," الأمور appears to be a transcription error for المأمور. The translation follows the sense indicated by the surrounding argument.

[15] **Translator's note (L3549):** The phrase ائتمر حقه is awkward; "duly complies with Him" renders its apparent sense without assuming a different Arabic wording.

L3553–3554 We have also demonstrated that spending is part of faith, and it includes obligatory and voluntary spending, both of which are part of faith. This, then, is what the Quran contains in this verse and its counterparts, together with what we shall address, if Allah wills, in its respective places following the order of the surahs.

L3555–3559 The Messenger of Allah ﷺ said: "Faith has seventy-some divisions, the highest of which is the testimony that there is no god but Allah, and the lowest of which is removing something harmful from the road; and modesty is a branch of faith." He thus made the highest of its constituent parts the testimony of faith, which is an obligation, and the lowest of them removing something harmful from the road, which is a meritorious deed; and he made both part of faith. Moreover, the testimony of faith is obligatory only once, together with the heart's inward resolve to remain steadfast upon it forever, upon entering faith through a child's reaching puberty or an unbeliever's embracing Islam. Thereafter, repeating it at the call to prayer and at the occasions for declaring Allah's sole divinity within supplications, joining it to glorification, seeking forgiveness, and proclaiming Allah's greatness during the Days of Tashriq and after the obligatory prayers, and employing the tongue in uttering it on occasions for drawing near to Allah through it, is a meritorious deed and is unlike the five prayers, the obligatory alms when the year has elapsed, and the other deeds that have specified times and are obligatory whenever they are performed.[16][17]

L3560 Will they then say—woe to them!—that the declaration of exclusive devotion to Allah constitutes faith when it is obligatory, but does not constitute faith when it is a meritorious act, thereby sparing us the trouble of occupying ourselves with them? Or shall we establish this point alone against them:

ودللنا على أن النفقة من الإيمان، وفيها فريضة ونافلة، وكلاهما من الإيمان. فهذا ما في القرآن في هذه الآية وأخواتها، مع ماسنأتي عليه إن شاء الله في مواضعه على نسق السور.

وقال رسول الله - صلى الله عليه وسلم -: " الإيمان بضع وسبعون بابا أعلاها شهادة أن لا إله إلا الله، وأدناها إماطة الأذى عن الطريق، والحياء شعبة من الإيمان " فجعل أعلا أجزائه الشهادة، وهي فرض، وأدناها إماطة الأذى عن الطريق وهو فضيلة، وجعل كليهما من الإيمان، مع أن الشهادة إنما هي فرض مع إضمار القلب على الثبوت عليها أبدا مرة عند الدخول في الإيمان ببلوغ الطفل، أو إسلام الكافر، ثم تكريرها عند الأذان ومواضع التهليل في أماكن الدعاء، وضمها إلى التسبيح والاستغفار والتكبير في أيام التشريق، وخلف الفرائض، وإعمال اللسان بها في أماكن القربات بها فضيلة وليست كالصلوات الخمس والزكاة عند حلول الحول، وسائر الأعمال التي لها أوقات محدودة تكون فرائض كما أقيمت.

فهل يقولون - ويحهم - إن كلمة الإخلاص تكون إيمانا إذا كانت فرضا، وغير إيمان إذا كانت فضيلة، فيكفونا مؤنة الاشتغال بهم، أم نقرر هذه النكتة وحدها عندهم أن الإيمان لا نهاية له؛ إذ كانت الشهادة نفسها هذه سبيلها، وأن في الفضائل ما يكون إيمانا.

[16] **Translator's note (L3556):** The supplied quotation says "divisions" (literally "gates"), rather than "branches" in its opening enumeration; the distinction from "a branch" at the end is preserved.

[17] **Translator's note (L3559):** The closing wording كما أقيمت, rendered "whenever they are performed," is awkward and may be corrupt; its precise intended relation to the specified times is uncertain.

that faith has no limit, since this is the case even with the testimony itself, and that some meritorious acts constitute faith?

أم يزعمون أن كلمة الإخلاص فرض في كل وقت أن يشهد بها الموحدون من غير أن يفتروا عن القول، فيخرجون من قول أهل الملة، ويوجبون على كل من أتت عليه لحظة يمكنه أن يشهد فلا يفعل الردة، إذ لا يمكنهم أن يجعلوا لها أوقاتا كأوقات الصلاة والزكاة.

L3561 Or do they claim that the declaration of exclusive devotion to Allah is obligatory at every moment, such that those who affirm His oneness must testify to it without ceasing to utter it? They would thereby depart from the position of the adherents of the religion and necessarily pronounce apostasy upon everyone who lets a moment pass in which he could give the testimony but does not, since they cannot assign it prescribed times like those of prayer and almsgiving.

فإن قال قائل: فما حجتك في دخول من ترك شيئا من الفرائض الجنة وهي عندك من الإيمان، وقد زعمت أن الله - تبارك وتعالى - لم يوجب في صدر الآية التي بدأت الفصل بها الجنة إلا بالجهاد والهجرة وتاركهما عندك ناقص الإيمان، وأنت تزعم أنه يدخل الجنة مع نقصانه كما يدخل الزائد مع زيادته، قيل: إنما احتججت بالآية على من زعم أن الجهاد والهجرة ليسا من الإيمان، فأريته أن الإيمان ذو أجزاء، يجمع فرائض ونوافل، فإذا أتى المؤمن بجميع الفرائض، ولم يترك شيئا منها، أو تركها ثم تاب منها، فبدلت سيئاته حسنات حرمت عليه النار في حكم العلم ووجبت له الجنة، ولم يضره ما ترك من السنن والنوافل، ولا أثرت في إيمانه المفروض وأجزائه الواجبة.

L3562–3564 If someone says, "What, then, is your proof that someone who neglects any of the obligatory duties will enter Paradise, when you regard those duties as part of faith? You have asserted that Allah—blessed and exalted is He—has, in the opening of the verse with which you began this section, made Paradise due only through striving in His cause and emigration. You regard someone who neglects these two as deficient in faith, yet you assert that he enters Paradise despite his deficiency, just as someone whose faith is greater enters it with that increase." The reply is: I adduced the verse only against someone who claimed that striving in Allah's cause and emigration are not part of faith, showing him that faith has constituent parts, encompassing obligatory duties and supererogatory acts. When the believer performs all the obligatory duties and neglects none of them, or neglects them and then repents of doing so, so that his evil deeds are changed into good deeds, the Fire is forbidden to him according to the judgment established by knowledge, and Paradise becomes his due. Whatever he has neglected of the prescribed practices and supererogatory acts does him no harm, nor does it affect his obligatory faith and its required constituent parts.

وكان ناقص الدرجة عن أجزاء فضائل الإيمان مستكملا لما أريد منه من إقامتها، وكانت زيادة الخشية والمراقبة والرهبة وإحضار الهم في الإقامة من نوافله أيضا، يتزايد المقيمون في درجاتها، وإذا ترك شيئا من الفرائض ثم مات بغير توبة صار في منتظري العفو، فإن عفي عنه ربه قبل إدخاله النار وأدخله الجنة فبفضله، وإن أدخله

L3565–3566 He falls short in rank with respect to the constituent parts of faith's meritorious acts, while fully accomplishing what was required of him in carrying them out. Increased reverent fear, watchfulness, dread, and concentration of one's concern upon their performance are also among faith's supererogatory acts, in whose degrees those who perform them attain differing increases. If someone neglects any of the obligatory duties and then dies without repentance, he becomes one of those awaiting pardon. If his Lord pardons him

before admitting him to the Fire and admits him to Paradise, that is through His bounty. If He admits him to the Fire, exacting his full due, He has promised him that He will not leave him there, through His saying: "Then We shall deliver those who were mindful of Allah, and leave the wrongdoers there on their knees" (72).[18][19]

L3567 We shall set this out concisely in the surah Maryam when we reach it, if Allah wills. The generosity of granting sinners pardon before entering the Fire and afterward does not entail that the deeds for whose neglect they were condemned are not part of faith. For Allah—majestic is His majesty—has forbidden Paradise and imposed everlasting residence in the Fire only upon someone who possesses none of the constituent parts of faith's obligatory duties, namely the unbeliever. This is the point at which the Murji'ah err: they suppose that, when the unbeliever passes from unbelief into faith through the declaration of exclusive devotion to Allah, all faith is gathered together for him within it. They do not know that this declaration, although it is the most emphatically required constituent part of faith, and although the unbeliever becomes entitled to the designation of faith by uttering it, without having been entitled to that designation through anything else before it, does not preclude faith from having another constituent part without which the believer cannot be entitled to its completeness.

L3568–3569 Do they not consider that Allah—blessed and exalted is He—has emphasized some of His obligatory duties more than others, although they count these as the ordinances of faith rather than faith itself? Thus He has forbidden the believer to rebuke his parents, just as He has forbidden him to kill them.

L3570 May anyone then say, "The prohibition of killing is one of the ordinances, but the prohibition of rebuking is not one of the ordinances of faith, because the prohibition of killing has become more emphatic than it owing to the severity of its punishment"—just as they claim that the remainder of the declaration is not part of faith, even though it is obligatory, because it is not as emphatically required as the declaration—if reasoned examination dictates

النار باستيعابه فقد وعده أن لا يتركه فيها بقوله: ﴿ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا (٧٢)﴾.

وسنلخصه في سورة مريم إذا انتهينا إليه إن شاء الله، وليس جود العفو عن المذنبين قبل دخول النار وبعدها بموجب أن تكون أعمالهم التي أدينوا بتركها لا تكون من الإيمان، لأن الله - جل جلاله - إنما حرم الجنة وأوجب الخلود في النار على من ليس فيه شيء من أجزاء فرائض الإيمان، وذلك الكافر، وهذا هو الموضع الذي يغلط فيه المرجئة، فيظنون أن الكافر لما خرج من الكفر إلى الإيمان بكلمة الإخلاص كان جميع الإيمان مجموعا فيها له، ولا يعلمون أن هذه الكلمة وإن كانت أوكد أجزاء الإيمان، وكان الكافر مستوجبا لاسم الإيمان بها إذا قالها ولم يكن مستوجبا بغيرها قبلها - غير مانعة من أن يكون للإيمان جزء غيرها لا يستوجب المؤمن كماله إلا به.

أولا يعتبرون أن الله - تبارك وتعالى - قد أكد في فرائضه التي يعدونها شرائع الإيمان لا الإيمان - بعضها دون بعض، فحرم على المؤمن أن ينهر أبويه كما حرم عليه قتلهما.

فهل يجوز لأحد أن يقول: تحريم القتل من الشرائع، وليس تحريم الانتهار من شرائع الإيمان؛ لأن صار تحريم القتل أوكد منه، لعظم العقوبة فيه، كما يزعمون أن سائر الكلمة ليس من الإيمان، وإن كانت فريضة، لأنها ليست في التأكيد مثل الكلمة إن كان حكم النظر أن كل مسمى باسم لا يجوز أن يجعل في أجزائه ما لا يكون في التأكيد مثله.

[18] **Translator's note (L3566):** The expression باستيعابه, rendered "exacting his full due," is unusual here; what is being exacted or encompassed in full is not specified.

[19] **Qur'an references (L3565):** Qur'an 19:72 (Maryam).

that nothing designated by a name may include among its constituent parts anything that is not equally emphatic?[20]

L3571 Likewise, the designation “human being” applies to his entire person, which contains constituent parts joined together, some possessing greater strength than others, greater usefulness, and brighter radiance. It is not said that the designation “human being” is restricted to the most useful of his organs and the strongest of his limbs, with the remaining parts of the body merely subordinate to it in its capacity for movement and rest, rather than being among the constituent parts of the person who acquired that designation only through it.[21]

L3572–3573 On explaining impurity:

L3574

L3575–3576 And His saying, exalted is He, “The polytheists are indeed impure, so let them not approach the Sacred Mosque after this year of theirs” is evidence that impurity is of two kinds: impurity of action and impurity of the entity itself. Here—and Allah knows best—it is impurity of action, namely their associating partners with Allah, rather than their bodies being impure. How could their bodies be impure when there is no difference whatsoever between their physical constitution and that of believers? Allah has permitted us to eat their food in their dwellings, although they have touched it with their hands, kneaded the [dough?], and baked the bread. They also have liquid [fats?] which they have extracted with their hands and which have become

[20] **Translator’s note (L3570):** The supplied سائر الكلمة means “the remainder of the declaration,” but the comparison appears to require “everything other than the declaration.” The subsequent feminine pronouns also sit awkwardly with the supplied wording; the translation retains the apparent textual difficulty.

[21] **Translator’s note (L3571):** The comparative expressions أوجد قوة and أضاء ضياء are unusual; they are rendered according to their apparent sense in the sequence comparing strength, usefulness, and radiance. The final singular pronoun in به has an uncertain antecedent.

وكوقوع اسم الإنسان على جميع شخصه، وفيه أجزاء مؤلفة بعضها أوجد قوة من بعض، وأعظم منفعة، وأضاء ضياء، فلا يقال: إن اسم الإنسان مخصوص به أعظم منفعة أعضائه، وأشد قوة جوارحه، وتكون سائر أجزاء البدن تبعاً له في أنه ذو حركة وسكون، لا أنه بعض أجزاء الشخص الذي لم يستحق الاسم إلا به.

في ذكر بيان النجاسة:

وقوله تعالى: (إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا) دليل على أن النجس نجسان: نجس فعل، ونجس ذات، وهو في هذا الموضع - والله أعلم -: نجس فعل، وهو شركهم، لا أن أبدانهم نجسة، وكيف تكون نجسة وليست بين خلقتهم وخلقة المؤمنين فرق في شيء من الأشياء، وقد أباح الله لنا أكل طعامهم في ديارهم وقد مسوها بأيديهم، فعجنوا العجيب، وخبزوا الخبز، وعندهم أذهان مائعة، وقد استخلصوها بأيديهم وترطبت بمماستهم، فهي لنا طلق حلال، ولو كانت أبدانهم نجسة لحرمت علينا تلك الأشياء كلها.

moist through contact with them. These are freely lawful for us. If their bodies were impure, all these things would be forbidden to us.[2223]

L3577–3579 He has also permitted us the women of the people of the two Scriptures, although polytheism exists among them. These women lie with their husbands with bodies both moist and dry, and some of their sweat and saliva comes into contact with their husbands, yet their husbands' bodies do not thereby become impure. Polytheism certainly exists among the People of the Scripture because of what they say about the Messiah and ʿUzayr. If it is said, "But the Prophet ﷺ commanded Thumamah ibn Uthal al-Hanafi to bathe when he embraced Islam."

L3580 The reply is: There is nothing in that indicating bodily impurity. If that were the case, bathing would not benefit him while the defining condition of impurity remained unchanged, with nothing of it altered. Impurity does not disappear so long as its actual substance remains present. What seems likely—and Allah knows best—is that he commanded him to bathe because of the state of major ritual impurity which he used to incur during his unbelief without bathing, so that prayer would become lawful for him; or that it was an act of worship whose rationale is unknown, like washing vessels seven times because of the impurity of a dog's lapping, and similar things.

L3581 If it is said, "But the dead person is washed before burial."

L3582–3586 The reply is: That too is not on account of his impurity. If it were because of impurity, washing him would not benefit him a thousand times, because the source of the impurity remains and does not disappear. For if it were because of an external impurity, a single washing would suffice: it would not be carried to three, five, or seven washings, nor would he be given the ritual ablution for prayer. Do you not see that, if instead of a human being there

[22] **Translator's note (L3576):** The supplied العجيب means "the wondrous thing," which is anomalous after "kneaded"; "dough" would be العجين. The translation marks the probable intended reading rather than silently correcting it. The supplied أذهان means "minds"; the context of liquid foodstuffs apparently requires أدهان, "fats" or "oils." The conjectural rendering is marked.

[23] **Qur'an references (L3575):** Qur'an 9:28 (At-Tawbah).

وأباح لنا نساء أهل الكتابين وفيهم شرك وهن يضاجعن بأبدان رطبة ويابسة ويصيب أزواجهن من عرقهن وريقهن فلا تنجس عليهم أبدانهم، وفي أهل الكتاب لا محالة شرك لقولهم في المسيح والعزير، فإن قيل: فقد أمر النبي، صلى الله عليه وسلم، ثمامة بن أثال الحنفي حين أسلم أن يغتسل.

قيل: ليس في ذلك ما يدل على نجاسة البدن، إذ لو كان كذلك لما نفعه الاغتسال، وحد النجاسة على حاله لم يتغير منه شيء، والنجاسة لا تزول ما دام لها عين قائمة، والذي يشبه - والله أعلم - أن يكون أمره بالاغتسال من أجل الجنابة التي كان يجنب أيام كفره فلا يغتسل لتحل له الصلاة، أو عبادة لا يعرف وجهها كغسل الآنية من ولوغ نجاسة الكلب سبعا، وأشباه ذلك.

فإن قيل: فالميت يغسل قبل دفنه.

قيل: ولا ذاك لعلة نجاسته، إذ لو كان للنجاسة لما نفعه غسل ألف مرة لقيام أصل النجس وعدم اضمحلاله، إذ لو كان لنجاسة ظاهرة لأجزأت غسل مرة واحدة ولم يبلغ به ثلاثا وخمسا وسبعا، ولا وضيء وضوء الصلاة، ألا ترى أن لو كان بدل الإنسي حيوان فارقته الروح، فتنجس ذاته لمفارقة الروح إياه - لم تطهر جيفته أبدا ولوغسلت بماء البحر، فغسل الميت عبادة لا إزالة نجس، والمؤمن لا ينجس حيا ولاميتا ألا ترى أن النبي، صلى الله عليه وسلم، قبل عثمان بن مظعون وهو ميت حتى سالت دموعه على خده.

were an animal whose spirit had departed, so that its very entity became impure through the spirit's departure, its carcass would never become pure even if it were washed with seawater, so washing the dead is an act of worship, not the removal of impurity, and the believer does not become impure, whether alive or dead Do you not see that the Prophet ﷺ kissed ʿUthman ibn Mazʿun when he was dead, until his tears flowed onto his cheek?[24]

L3587–3589 And it is known with certainty that he would not kiss a carcass that was impure.

L3590–3592 If it is said, "What, then, do you say about the corpse of the unbeliever when life has departed from him? Is it impure or pure?" The reply is: It is indeed impure, because every creature possessed of a spirit becomes an impure corpse when life departs from it. We have conceded the exception concerning the believer's body when he dies only because of the transmitted report.

L3593–3596 If it is said, "What, then, was the reason for the Prophet ﷺ commanding ʿAli to wash his father after his death, although he was a polytheist?" (1) The reply is: It is a report whose chain of transmission is open to question, because Abu Ishaq al-Sabiʿi—Najiyah ibn Kaʿb; and Najiyah is not well known among the transmitters of hadith.[25]

L3597 He transmitted it from[26]

L3598

L3599 (1) The report that the Prophet ﷺ commanded ʿAli ibn Abi Talib to wash his father was transmitted by Imam Ahmad in the Musnad through Abu Ishaq, from Najiyah ibn Kaʿb. See Imam Ahmad's Musnad, edited by Ahmad

[24]**Translator's note (L3586):** The tears are the Prophet's; the final "his cheek" most naturally refers to ʿUthman's cheek, although the pronoun alone does not make this explicit.

[25]**Translator's note (L3596):** The sentence is defective as supplied: no verb or transmission formula connects Abu Ishaq al-Sabiʿi with Najiyah ibn Kaʿb. The isolated رواه عن, "he transmitted it from," appears in the next unit and may have been displaced from this position.

[26]**Translator's note (L3597):** This isolated transmission formula appears displaced; see the preceding unit. Its missing complement has not been supplied.

والعلم يحيط أنه لا يقبل جيفة نجسة.

فإن قيل: فما تقول في جيفة الكافر إذا فارقته الحياة أنجسة هي أم طاهرة، قيل: بل نجسة، لأن كل ذي روح فارقته الحياة تنجست جيفته، وإنما سلمنا في جسد المؤمن إذا مات للخبر.

فإن قيل: فما وجه أمر النبي، صلى الله عليه وسلم، عليا بغسل أبيه بعد موته وهو مشرك. (١) قيل: هو خبر في إسناده نظر لأن أبا إسحاق السبيعي ناجية ابن كعب، وناجية ليس بالمشهور في المحدثين.

رواه عن

(١) خبر أمر النبي، صلى الله عليه وسلم، علي بن أبي طالب بغسل أبيه، رواه الإمام أحمد في المسند من طريق أبي إسحاق عن ناجية بن كعب انظر مسند الإمام أحمد بتحقيق أحمد شاكر (٢/٢ ١ ١) ح (٧٥٩) وانظر أيضا (٢/١٣٦) ح (٨٠٧) وصحح الإسنادين أحمد شاكر، والألباني في الجنائز وبدعها ص (١٣٤) .

Shakir (2/2 1 1), hadith (759); see also (136/2), hadith (807). Both chains of transmission were judged sound by Ahmad Shakir and by al-Albani in al-Jana'iz wa-bida'uha [Funerals and Their Innovations], p. (134).[27]

L3600 It was also transmitted by Abu Dawud in his Sunan (3/4 21), hadith (4 1 32), Book: Funerals, Chapter: A Man Whose Polytheist Relative Dies.[28]

L3601 And by al-Nasa'i in his Sunan (1/110), hadith (190), Book: Purification, Chapter: Bathing after Burying a Polytheist; and at (4/79), hadith (6 0 0 2), Book: Funerals, Chapter: Burying a Polytheist.[29]

L3602 And by al-Bayhaqi in his Sunan (1/304, 305), Book: Purification, Chapter: Bathing after Washing the Dead.[30]

L3603 He also included it at (398/3), Book: Funerals, Chapter: A Muslim Washes His Polytheist Relative, Follows His Funeral Procession, and Buries Him, but Does Not Perform the Funeral Prayer over Him.[31]

L3604–3605 Abu Ishaq conceals defects in transmission, and he did not state that he had heard it from Najiyah. Two transmitters who likewise conceal defects in transmission also related it from Abu Ishaq without stating that they had heard it from him: al-Thawri and Sharik. Neither of them said in it, "Wash your father"; they said only, "Bury your father." He could have buried him without washing him, were the report authentic. Even if it were established,

ورواه أيضا أبوداود في سننه (٣/ ٤ ٢١) ح (٤ ١ ٣٢) كتاب: الجنائز، باب: الرجل يموت له قرابة مشرك.

والنسائي في سننه (١/ ١١٠) ح (١٩٠) كتاب: الطهارة، باب: الغسل من مواراة المشرك وفي ص (٤/ ٧٩) ح (٦ ٠ ٠ ٢) كتاب: الجنائز، باب: مواراة المشرك.

والبيهقي في سننه (١/ ٣٠٤، ٣٠٥) كتاب: الطهارة، باب: الغسل من غسل الميت.

وأخرجه أيضا في ص (٣/٣٩٨) كتاب: الجنائز باب: المسلم يغسل ذا قرابته من المشركين ويتبع جنازته ويدفنه ولا يصلى عليه.

وأبو إسحاق مدلس ولم يذكر سماعه من ناجية، ورواه عن أبي إسحاق أيضا مدلسان ولم يذكرا سماعهما: الثوري وشريك ولا قالا فيه: " اغسل أباك " إنما قالا: " وار أباك "، وقد يواريه من غير غسل لو صح الخبر، ولو كان ثابتا أيضا ما كان وجه غسله الأوجه تعبد لا نعقل علته.

[27] **Translator's note (L3599):** This is a modern editor's bibliographical footnote, continuing through the following units. The reference (٢/١ ١ ٢) contains separated digits and is reproduced as (2/2 1 1); its intended pagination is uncertain. The other volume/page reference retains the supplied order.

[28] **Translator's note (L3600):** Continuation of the modern editor's footnote. The page reference and hadith number contain separated digit groups in the supplied text; their order and grouping are retained without correction.

[29] **Translator's note (L3601):** Continuation of the modern editor's footnote. The second hadith number is supplied as separated digits (٢ ٠ ٠ ٦), reproduced without correction as (6 0 0 2).

[30] **Translator's note (L3602):** Continuation of the modern editor's footnote.

[31] **Translator's note (L3603):** Continuation of the modern editor's footnote. The reference (398/3) retains the supplied order.

the only basis for washing him would have been an act of worship whose rationale we cannot comprehend.[32]

L3606–3609 If it is asked: Does his ordering Ali—may Allah be pleased with him—to perform a ritual bath after washing [his father], if the report is authentic, furnish further confirmation of the impurity of an unbeliever's corpse, the answer is: Its impurity is, praise be to Allah, confirmed by what we have already mentioned. As for this, however, it receives no further confirmation from it, because we have no doubt that Ali did not come to the Prophet ﷺ after washing his father, if the report is authentic, naked or with his private parts exposed. Had the command been on account of impurity, he would have ordered him to wash his clothes, or his waist-wrapper, along with his body. Rather, this belongs to acts of worship—if it has any established basis—whose reasons cannot be comprehended.

L3610–3611 Comparable to the impurity of the polytheist is His statement: "Wine, gambling, sacrificial stones, and divining arrows are only filth belonging to Satan's work, so avoid it, that you may prosper. (90)" Some people understand this as impurity. I shall argue both for them and against them, saying: It is the impurity of engaging in these things, rather than the filthiness of their substances. For wine is the juice of a pure grape, and when fermentation made drinking it forbidden, it did not make its substance impure. Had its substance become impure, it would not become pure again upon turning into vinegar, because an impurity, when liquid, does not become pure again except through being mixed with a quantity of water that overcomes it.[33][34]

L3612–3616 I know of no disagreement within the community—indeed, it is a matter of established consensus—that when human intervention enters into it

فإن قيل: فهل في أمره عليا - رضي الله عنه - بالاغتسال بعد غسل - إن صح الخبر - ما يؤكد نجاسة جيفة الكافر، قيل: هي - بحمد الله - مؤكدة بما قدمنا ذكره. فأما بهذا فلا تزداد تأكيدا من أجل أنا لا نشك أن عليا لم يأت النبي، صلى الله عليه وسلم، من غسل أبيه إن صح الخبر عريانا ولا بادي العورة فلو كان أمره للنجاسة لأمره بغسل ثيابه، أو مئزره مع جسده، ولكنها من العبادات - إن كان لها أصل - لا تعقل وجوهها.

ومثل نجاسة المشرك قوله، (إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ (٩٠) هو عند قوم نجاسة، وأنا أحتج لهم وعليهم فأقول: نجاسة العمل بها لا رجاسة ذواتها؛ لأن الخمر عصير عنبة طاهرة والنشيش لما حرم شربها لم تنجس ذاتها. ولو كان نجس ذاتها ما عادت إذا صارت خلا طاهرة، لأن النجاسة لا تعود طاهرة إذا كانت مائعة إلي بممازجة مقدار يغلبها من الماء لها.

ولا أعلم بين الأمة خلافا - بل هو من الإجماع المحصل - أنها إذا تخللها صنعة آدمي واستحالت خلا أنها طاهرة فهذا يدلك على أنها كانت نجسة الشرب لتحريمها، فلما حلت بزوال اسم الخمر عنها وحدوث اسم الخل فيها صارت تلك العين المائعة بعينها طاهرة الذات، طاهرة الشرب والذات والاصطناع بها والتمول في البيع وغيره. ومما يزيد ذلك تأكيدا أن الآنية الحاوية لها قد تنجست برطوبة الخمر عند من يراها نجسة الذات، فكان ينبغي له أن يقول: إن الخمر نفسها، وإن طهر ذاتها بالاستحالة إنما الخل، فهي نجسة بمماسة الآنية النجسة، إذ كانت النجاسات عنده لا يطهرها إلا الماء،

[32] **Translator's note (L3605):** The technical designation mudallis refers to a transmitter who obscures an intermediary or another defect in transmission. The wording rendered "the only basis" is textually irregular: the supplied text has al-awjuh, apparently where illa wajh, "except an aspect of," would be expected.

[33] **Translator's note (L3611):** The supplied ili in the final sentence is grammatically irregular; the translation understands it as an apparent transcription error for illa, "except." Nashish, literally the bubbling or hissing of fermentation, is rendered consistently as "fermentation."

[34] **Qur'an references (L3610):** Qur'an 5:90 (Al-Ma'idah).

and it turns into vinegar, it is pure. This indicates to you that it was impure in respect of drinking because it was forbidden. Then, when it became lawful through losing the designation “wine” and acquiring the designation “vinegar,” that very same liquid substance became pure in substance, pure in respect of drinking and substance, and in respect of using it in manufacture and treating it as property in sale and otherwise. Further confirmation of this is that the vessels containing it have become impure through the moisture of the wine according to someone who considers it impure in substance. He ought therefore to say: The wine itself, even though its substance has become pure through transformation—“only the vinegar”—is impure through contact with the impure vessels, since, according to him, impurities are purified only by water, and vinegar does not purify impure things. Either he must say that vinegar, and every liquid that flows over an impurity with its fluidity and thinness, purifies it; or he must retract his assertion that wine is impure in substance, and cease inferring its impurity from the prohibition on drinking it. Not everything forbidden is impure. Do you not see that silk and brocade are forbidden for males to wear, although both are pure in themselves? Drinking water from vessels of gold and silver is forbidden, although the water is pure; what is forbidden in this case is the act of drinking under those circumstances. Likewise, the drinker of grape juice is forbidden when it is in the state of strength that fermentation has produced in it, although it is pure in itself unless an impurity mixes with it and renders it impure. Fermentation is not impure. People have merely been required, as an act of worship, to refrain from drinking this beverage after fermentation. If they drink it, they depart from that observance and commit disobedience.[35][36][37]

والخل لا يطهر الأنجاس، فأما أن يقول: إن الخل وكل مائع يجري بسلاسته ورقته على النجاسة طهرت به. وإما أن يرجع عن قوله في نجاسة ذات الخمر، فلا يعتبر على نجاستها بتحريم شربها فليس كل محرم نجسا. ألا ترى أن الحرير والديباج محرما اللبس على الذكور وهما طاهران في أنفسهما، ومحرم شرب الماء في آنية الذهب والفضة، والماء طاهر، والذي حرم منه فعل الشرب على تلك الحال، وكذلك العصير حرم شاربه في حال صلابته التي أحدثها النشيش عليه، وهو طاهر في نفسه إذا لم تمازجه نجاسة نجسته، والنشيش ليس بنجس، إنما تعبد الناس بترك هذا الشراب بعد النشيش في الشرب، فإذا شربوه خرجوا من التعبد وواقعوا المعصية.

فمواقعة المعصية نجسة، وقد قال رسول الله - صلى الله عليه وسلم - يوم رجم ماعز بن مالك، " اتقوا هذه القاذورات التي حرمها الله عليكم " فسمى الزنا وما يضاهيه من المعاصي قاذورات. فهذا بين لا إشكال فيه أن أفعال المعاصي والكفر نجسة، ألا ترى أن نفس الميتة لما كانت نجسة فأبيح أكلها للمضطر لم ترتفع عنه العبادة في غسل فيه وبدنه إذا وجد الماء، وأنه ليس له أن يصلي، والماء موجود حتى يغسل أثر

[35] **Translator’s note (L3613):** The supplied text explicitly says that human intervention enters into the transformation. It contains no negation; this potentially consequential wording has been retained. The repetition of “substance” is present in the Arabic.

[36] **Translator’s note (L3614):** The phrase innama al-khall, rendered literally as “only the vinegar,” disrupts the syntax after “through transformation.” The context suggests a reference to transformation into vinegar, but the supplied wording does not state this coherently.

[37] **Translator’s note (L3616):** The Arabic literally says “its drinker was forbidden,” rather than “drinking it was forbidden.” This irregularity is retained. Salabah, literally hardness or firmness, is understood here as the drink’s fermented strength.

نجاسة الميتة عنه، لأنه وإن أبيح له أكلها فذاتها نجس لم تستحل على الآكل بإباحة الأكل له طاهرا، وكذلك نفس شراب أصله طاهر لم ينجس بأن حرم شربه إنما حرم فعل المعصية في شربه فهذا صحيح لا علة فيه، ولاغمة دونه عند من شرح الله صدره وأعاذه من دناءة أخلاق العامة، ولم يسرع إلى الشنعة. بما لا طائل له من حجة.

L3617–3620 Thus, committing disobedience is impure. The Messenger of Allah ﷺ said on the day Maiz ibn Malik was stoned: "Guard yourselves against these filthy acts which Allah has forbidden you." He thus called unlawful sexual intercourse and comparable acts of disobedience filthy acts. It is therefore clear and beyond doubt that acts of disobedience and unbelief are impure. Do you not see that, since carrion itself is impure, when eating it was permitted to someone compelled by necessity, he was not relieved of the religious obligation to wash his mouth and body when he found water? Nor may he pray, when water is available, until he washes away the traces of the carrion's impurity. For although he was permitted to eat it, its substance is impure: permission to eat it did not transform it into something pure for the person eating it. Likewise, a beverage whose original substance is pure does not become impure because drinking it is forbidden; it is only the act of disobedience involved in drinking it that is forbidden. This is sound and without defect, with no obscurity obstructing it for someone whose breast Allah has opened and whom He has protected from the baseness of the common people's character, and who does not rush to vilification with something that has no worthwhile argument to support it.

ألا ترى أن الميسر هو القمار، والمقمور طاهر في نفسه درهما كان أودينارا أوثوبا أو أي سلعة كانت، والأنصاب حجارة، أو صنم منحوت من خشب أو مصبوب من صفر أو آنك أو ذهب أو فضة وكل ذلك طاهر لم يتحول المأمور نجسا لأن قمر. ولا الحجر والخشب وأشباهها، لأنه نهي عن عبادتهما والمقمور لأن نهي عن قمره.

L3621–3625 Do you not see that games of chance are gambling, and that what is wagered is pure in itself, whether it is a dirham, a dinar, a garment, or any commodity whatsoever? Sacrificial stones are stones, or a carved idol of wood, or one cast from brass, lead, gold, or silver. All of that is pure. The thing commanded did not become impure because it was won by gambling, nor did stone, wood, and similar things because worshipping them was forbidden, nor the thing wagered because gambling for it was forbidden.[38]

وقد سمى الله كل ذلك مع الخمر رجسا، فما بال الخمر وحدها من بين هذه الأشياء صارت بالتحريم نجسة الذات، وبقيت هذه الأشياء تكون طاهرة الذات محرمة الشرب، ولأنها مائعة وتلك جامدة، أم النشيش لما صلب عصيرها وجعله حاليا سكرا حوله الطاهر نجسا، وقد دللنا على أن النشيش غير نجس في نفسه فكيف ينجس غيره، ولا السكر في ذاته نجس إنما الدخول فيه محرم.

L3626–3630 Allah has called all of that, together with wine, filth. Why, then, has wine alone among these things become impure in substance through prohibition, while these things remain pure in substance, forbidden to drink, and is it because it is liquid while those are solid? Or did fermentation, when it strengthened its juice and made it sweet, an intoxicating drink, turn the pure thing

[38] **Translator's note (L3623):** The supplied text reads al-ma'mur, "the thing commanded," where the context strongly suggests al-maqmur, "the thing wagered or won by gambling." The anomalous supplied reading is retained.

impure, although we have demonstrated that fermentation is not impure in itself? How, then, could it make something else impure, when intoxication itself is not impure either, but entering that state is forbidden?[39][40]

L3631–3633 Or does the act of drinking wine make the wine itself impure, while the act of gambling and worshipping idols does not make the things themselves impure?

L3634–3636 Discussion of the Sanctuary as a Direction of Prayer: In His statement, "So let them not approach the Sacred Mosque after this year of theirs," there is evidence that He—and He knows best—called the entire Sanctuary a mosque because it adjoins the mosque. Had the restriction applied only to the mosque itself, the polytheists would have been permitted to enter the Sanctuary if they avoided the mosque. Further confirmation of this is His statement: "And if you fear poverty, Allah will enrich you from His bounty, if He wills."[41]

L3637–3640 This is because the polytheists used to bring their merchandise to the Sanctuary, and the Muslims obtained a share of its profits. When this verse barred the polytheists from entering the Sacred Mosque, the loss of their profits distressed them, and they feared that poverty would befall them. Thus it was revealed: "And if you fear poverty, Allah will enrich you from His bounty." Had the prohibition applied to the mosque itself rather than the whole Sanctuary, their entry into the Sanctuary with their merchandise, even if they avoided the mosque, would have continued to yield profits for them, and they would not have feared poverty through losing them.[42]

L3641 The application of the designation "mosque" to the Sanctuary provides evidence that it is a direction of prayer for the people of the earth, and affords them latitude in facing it when they intend to face the Kaaba, as stated in the

أم الفعل في شرب الخمر منجس نفس الخمر وليس الفعل في القمار وعبادة الأصنام بمنجس أنفسها.

ذكر الحرم أنه قبلة: وفي قوله، (فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا) دليل على أنه - وهو أعلم - سمى الحرم كله مسجدا لمجاورته المسجد، إذ لو كان واقفا على المسجد وحده لجاز للمشركين دخول الحرم إذا تجنبوا المسجد، ومما يؤكد ذلك قوله: (وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ إِنْ شَاءَ) .

وذلك أن المشركين كانوا يقدمون بتجاراتهم إلى الحرم، وكان المسلمون يصيبون من أرباحها. فلما منع المشركون من دخول المسجد الحرام بهذه الآية شق عليهم فوت أرباحهم، وخشوا دخول العيلة عليهم، فنزلت: (وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ) فلو كان النهي واقعا على المسجد نفسه لا على جميع الحرم، لكان دخولهم الحرم بتجاراتهم وإن جنبوا المسجد دارا عليهم بالأرباح ولم يخافوا العيلة بفواتها.

وفي وقوع اسم المسجد على الحرم دليل على أنه قبلة لأهل الأرض وسعة لهم في التوجه إليه إذا أرادوا الكعبة، كما جاء في الخبر: " إن البيت قبلة لأهل المسجد، والمسجد قبلة لأهل الحرم، والحرم قبلة لأهل الأرض في مشارقها ومغاربها ".

[39] **Translator's note (L3627):** "Forbidden to drink" is the supplied wording, although the things under discussion include gambling stakes and idols.

[40] **Translator's note (L3628):** The opening wa-li-annaha, literally "and because it," is awkward in this interrogative sequence. The phrase haliyan sakaran is uncertain. It is rendered as "sweet, an intoxicating drink"; the surrounding syntax, including hawwalahu al-tahir, is irregular.

[41] **Qur'an references (L3634):** Qur'an 9:28 (At-Tawbah).

[42] **Qur'an references (L3637):** Qur'an 9:28 (At-Tawbah).

report: “The House is the direction of prayer for the people of the mosque; the mosque is the direction of prayer for the people of the Sanctuary; and the Sanctuary is the direction of prayer for the people of the earth in its eastern and western regions.”

L3642 Although this hadith is weak in respect of its transmission, this consideration supports it.

L3643 **Discussion of Armed Struggle and the Poll Tax:**

L3644

L3645–3646 His statement, “Fight those who do not believe in Allah or the Last Day, who do not forbid what Allah and His Messenger have forbidden, and who do not profess the religion of truth, among those who were given the Scripture, until they pay the poll tax by hand,” provides evidence that their women and children owe no poll tax, because they are not fought; indeed, killing them has been forbidden.[43]

L3647–3651 And in His statement, “while they are humbled. (29),” there is evidence undermining the position of someone who says that a man among them who embraces Islam after part of the year has elapsed owes poll tax in proportion to the elapsed portion. For Allah—majestic is His majesty—has made the poll tax a humiliation, and humiliation attaches to the payer at the time of payment, according to His statement, “until they pay the poll tax.” How can a Muslim be subjected to the humiliation of the poll tax when Allah has honored him through Islam, and Islam wipes away what preceded it? And He, blessed and exalted, said: “Say to those who have disbelieved: If they desist, what has already passed will be forgiven them.” And the Messenger of Allah ﷺ said: “No Muslim owes a poll tax.”[44]

L3652–3656 Discussion of Calling Something by the Name of Something Adjacent to It: And His statement, “The Jews said, ‘Uzayr is the son of Allah,’ and the Christians said, ‘The Messiah is the son of Allah.’ That is their saying with their mouths,” provides an argument for two things. The first is the permis-

[43] **Qur’an references (L3645):** Qur’an 9:29 (At-Tawbah).

[44] **Qur’an references (L3648):** Qur’an 9:29 (At-Tawbah); Qur’an 8:38 (Al-Anfal).

وهذا الحديث وإن كان من جهة النقل واهيا فقد عضده هذا المعنى.

ذكر الجهاد والجزية:

قوله: (قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ) دليل على أن نساءهم وصبيانهم لا جزية عليهم، لأنهم لا يقاتلون بل قد نهي عن قتلهم.

وفي قوله: (وَهُمْ صَاغِرُونَ (٢٩) دليل على توهين قول من قال: إن من أسلم من رجالهم وقد مضى بعض السنة فعليه من الجزية بقدر ما مضى منها، لأن الله - جل جلاله - جعل الجزية صغارا والصغار لاحق بالدافع وقت الدفع لقوله: (حَتَّى يُعْطُوا الْجِزْيَةَ) وكيف يلزم المسلم صغار الجزية وقد أعزه الله بالإسلام، والإسلام يجب ما قبله وقال تبارك وتعالى: (قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ) وقال رسول الله، صلى الله عليه وسلم،: " ليس على مسلم جزية ".

ذكر تسمية الشيء باسم الشيء إذا جاوره: وقوله (وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ) حجة في شيئين، أحدهما: جواز تسمية الشيء باسم الشيء إذا جاوره كما مضى في غير فصل من كتابنا، لأن القول - لا محالة - بالألسنة لا بالأفواه.

sibility of calling something by the name of something adjacent to it, as has already been discussed in more than one section of our book, because speech is necessarily produced by tongues, rather than mouths.[45]

L3657–3658 The other is the admissibility of emphasis in speech and the refutation of someone who says that there is no emphasis in it, since speech issues only from mouths.

L3659 **Discussion of Ellipsis in Speech, Expressing Different Meanings with a Single Expression, and Uncritical Following:**

L3660

L3661–3662 His statement, exalted is He: "They took their religious scholars and their monks as lords apart from Allah, and the Messiah, son of Mary, although they were commanded only to worship one God. There is no god but He. Glory be to Him above what they associate with Him! (31)" Evidence of concision in speech and of conveying different meanings through a single expression: one instance is that rabbis are predominantly among the Jews, and monks among the Christians, yet He speaks of them using a single expression in the possessive construction.[46]

L3663 Another instance is the coordination of the Messiah—peace be upon him—with their collective number, in that he was taken as a lord, though not by the Jews.

L3664–3666 Another instance is that the sense in which the rabbis and monks were taken as lords differs from that in which the Messiah, peace be upon him, was taken as such. For the master was called a son, and was disbelieved regarding the call to Allah that he brought, whereas the rabbis and monks were obeyed in their commands and prohibitions concerning the forbidding and permitting

[45] **Qur'an references (L3652):** Qur'an 9:30 (At-Tawbah).
[46] **Qur'an references (L3661):** Qur'an 9:31 (At-Tawbah).

والآخر: إجازة التأكيد في الكلام وإبطال قول من قال: لا تأكيد فيه، إذ الكلام لا يخرج من غير الأفواه.

ذكر اختصار الكلام والإخبار عن المعاني المختلفة باللفظ الواحد والتقليد:

قوله تعالى: (اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ (٣١) دليل: على اختصار الكلام والإخبار عن المعاني المختلفة باللفظ الواحد، فمن ذلك أن الأحبار على الأغلب في اليهود والرهبان في النصارى، وقد أخبر عنهم في الإضافة بلفظ واحد.

ومنه عطف المسيح - عليه السلام - على جماعتهم باتخاذه ربا دون اليهود.

ومنه أن المعنى الذي اتخذته الأحبار والرهبان أربابا مخالف لما اتخذته المسيح عليه السلام، لأن السيد دعي ولدا، وكذب فيما جاء به من الدعوة إلى الله، والأحبار والرهبان أطيعوا فيما أمروا ونهوا من تحريم الشيء وتحليله، فنسبهم إلى أنهم اتخذوهم أربابا بفعلين مختلفين ولفظ الأرباب واحد.

of things. Thus He ascribed to them the taking of these as lords through two different actions, although the expression "lords" is one.[47]

L3667 Another instance is that He applied to His creatures a designation belonging to Him, without this constituting a negation of what belongs to Him; He then included His enemies and His prophet together under it.[48]

L3668 Another instance is that He called the Christians' prostration to Jesus, and the acceptance of what was received from the rabbis and monks, worship. In this is the greatest evidence for rejecting uncritical adherence to authority, and for regarding its advocacy as a grave matter.[49]

L3669 Another instance is that He called the entire group associators of partners with Allah: those who complied with the commands of the rabbis and monks, those who prostrated, and those who called Jesus a god alongside Allah—exalted is Allah. This is because compliance concerning the permitting and forbidding of things is appropriate only toward Allah, just as prostration and the assertion of divinity are appropriate only for Him. When the one complied and the other prostrated, each had associated with Allah someone who could not properly share that with Him. Thus He called each—and He knows best—an associator of partners with Him, even though the cause of his association and the punishment for his action differed.[50]

L3670 **An argument for the adherents of the Sunnah against the religious innovators:**

ومنه: أنه أوقع أسما هو له على خلقه ولم يكن نقضا فيما هو له ثم أشرك فيه أعداءه ونبيه.

ومنه: أنه سمى سجود النصارى لعيسى، وقبول من قبل من الأحبار والرهبان - عبادة. وفي هذا أكبر دليل على نفي التقليد، وإعظام القول به.

ومنه أنه سمى الجماعة مشركين من المؤتمرين - الأحبار والرهبان - والساجدين وعيسى الداعينه إلها مع الله - تعالى الله - من أجل أن الائتمار في تحليل الشيء وتحريمه لا يصلح إلا لله، كما لا يصلح السجود ودعوى الإلهية إلا له، فلما ائتمر هذا وسجد هذا كان قد أشرك كل مع الله من لا يصلح أن يكون معه فيه، فسمى كلا - وهو أعلم - مشركا، وإن كان سبب شركه وعقوبة فعله مختلفا.

حجة لأهل السنة على المبتدعين:

[47] **Translator's note (L3664):** The Arabic construction literally makes the rabbis and monks the agents of taking, although the surrounding argument treats them as those taken as lords. The translation follows that contextual sense; the transmitted syntax is irregular.

[48] **Translator's note (L3667):** The transmitted word rendered "negation" is naqḍ, literally an undoing or contradiction; the precise intended force here is uncertain.

[49] **Translator's note (L3668):** The unvocalized phrase concerning acceptance can also mean "the acceptance of those who accepted from the rabbis and monks." Its object is left implicit in the Arabic.

[50] **Translator's note (L3669):** The wording around "those who complied," "the rabbis and monks," and "Jesus" is syntactically corrupt, including the malformed expression al-dāʿīnahu. The translation represents the apparent argument, but the exact construction is uncertain.

L3671

L3672–3679 His saying: “He is the One who sent His Messenger with guidance and the religion of truth, to make it prevail over all religion, even though those who associate partners with Allah dislike it.” (33) An argument for the adherents of the Sunnah against everyone who conceals a religion among the adherents of religious innovation. As for their adducing the story of Āsiyah and the believer of Pharaoh’s household, and His saying, “If you obey most of those on earth, they will lead you astray from Allah’s path,” “And few of My servants are grateful,” (13) and the entry of Allah’s Messenger ﷺ into the cave, and similar things, all this preceded this verse.[51]

L3680–3682 Allah did not cause His Messenger ﷺ to die until after He had made his religion prevail over the religions, and had perfected it for him through His saying: “Today I have perfected your religion for you and completed My favor upon you.” He revealed this to him during the Farewell Pilgrimage, while he ﷺ was standing with his Companions—may Allah be pleased with them—at ʿArafāt, although most of what they adduce by it.[52][53]

L3683–3685 Everyone who follows something that he claims belongs to religion, while concealing it and withholding it from public view for fear that it will be repudiated, has already made its falsity known before being asked for its demonstration; and equal in recognizing its spuriousness are the learned and the ignorant, since a condition laid down by the verse is that, after its revelation, whatever belongs to the religion of truth must be manifest.[54]

L3686–3691 If it is concealed, the condition stipulated for it is absent; and the absence of its condition entails a defect entering it and truth departing from it. If someone adduces what is related from Allah’s Messenger ﷺ: “Islam began

[51] **Qur’an references (L3672):** Qur’an 9:33 (At-Tawbah); Qur’an 61:9 (As-Saf); Qur’an 6:116 (Al-An’am).

[52] **Translator’s note (L3682):** The final clause is incomplete or corrupt: “although most of what they adduce by it.” No missing predicate or conclusion has been supplied.

[53] **Qur’an references (L3680):** Qur’an 5:3 (Al-Ma’idah).

[54] **Translator’s note (L3683):** The source reads “everything that” where the ensuing personal pronouns and argument suggest “everyone who.”

قوله: (هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ (٣٣) حجة لأهل السنة على كل من أسر دينا من أهل البدعة وما يحتجون به من قصة آسية ومؤمن آل فرعون وقوله (وَإِنْ تُطِعْ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ) (وَقَلِيلٌ مِنْ عِبَادِيَ الشَّكُورُ (١٣) ودخول رسول الله - صلى الله عليه وسلم - الغار وأشباه ذلك، فهو قبل هذه الآية.

وما أمات الله رسوله - صلى الله عليه وسلم - إلا بعد ما أظهر دينه على الأديان، وأكمل له بقوله: (الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي) أنزل هذا عليه في حجة الوداع، وهو واقف، صلى الله عليه وسلم، مع أصحابه - رضي الله عنهم - بعرفات مع أن أكثر ما يحتجون بها.

وكل ما كان على شيء يزعم أنه من الدين، وهو يستره ولا يظهره خشية إنكاره، فقد عرف بطلانه قبل أن يسأل برهانه، واستوى في معرفة تزييفه العالم والجاهل، إذ من شرط الآية أن يكون بعد نزولها في دين الحق ظاهرا.

فإن كتم عدم شرطه المشروط فيه، وفي عدم شرطه دخول الخلل عليه وزوال الحق عنه، فإن احتج محتج بما روي عن رسول الله، صلى الله عليه وسلم: " بدأ الإسلام غريبا وسيعود كما بدأ ". قيل: ليس فيه وقت مؤقت يعود فيه، ولو كان أيضا مؤقتا لعلمنا أن غرباء الدين بدءا كانوا يسترونه عن الكفار وعبدة الأوثان، ومن كان يقاتلهم عليه، وترى المبتدعة يسترونه عن أهل القبلة ومن هو مستعل عليهم، وعلى عبدة الأوثان والممتنعين من أداء الجزية من أهل الكتاب، فإن كان الخبر صحيحا وجازما يرجع عدد المسلمين في الشرق والغرب إلى من كان يسر الدين قبل إسلام

as something strange, and it will return as it began," the reply is: No specified time at which it will return is given in it. Even if a time had been specified, we would still know that those who were strangers in the religion at its beginning concealed it from the unbelievers, the worshippers of idols, and those who fought them over it. Yet you see the religious innovators concealing it from the people who face the direction of prayer and from those who hold ascendancy over them, over the worshippers of idols, and over those among the People of the Book who refuse to pay the poll tax. If the report is authentic and categorical, and the number of Muslims in the East and West returns to the number of those who concealed the religion before ʿUmar embraced Islam—may Allah be pleased with him—then the interpretation of the report would be valid at that time. Otherwise, those among the adherents of religious innovation who adduce it have nothing to hold to Discussion of the obligatory alms on hoarded wealth: "And those who hoard gold and silver and do not spend it in Allah's path." The pronoun "it" refers either to the hoards, to the number of gold dinars and silver dirhams, or to the pieces of uncoined gold and silver, rather than to the wording of the two nouns themselves.[55][56][57]

عمر - رضي الله عنه - صح تأويل الخبر حينئذ، والا فلا متعلق للمحتجين من أهل البدعة ذكر الزكاة في الكنوز: (وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ) الهاء راجعة إما على الكنوز، وإما على عدد الدنانير والدراهم، أو قطاع التبر من الذهب والفضة لا على لفظهما.

L3692–3694 Thus this hoarded wealth can apparently only be—Allah knows best—wealth on which the obligatory alms are not paid. For if all wealth consisting of gold and silver were intended, His saying, "Take a charitable levy from their wealth," would have no meaning, nor would His saying: "And those in whose wealth there is a specified entitlement (24) for the beggar and the deprived." (25) And alongside what has come in the Quran of verses concerning the obligatory alms, and the retention of wealth until a year has elapsed over it, the transmitted Sunnah reports concerning the obligatory alms would be nullified, and the inheritance verses would be rendered defective. Everyone

فلا يشبه أن يكون هذا الكنز - والله أعلم - إلا المال الذي لا تؤدى زكاته، إذ لو أريدت جميع الأموال من الذهب والفضة، ما كان لقوله (خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً) معنى، ولا لقوله: (وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ (٢٤) لِلسَّائِلِ وَالْمَحْرُومِ (٢٥) . ومع ما جاء في القرآن من آيات الزكاة، وحبس الأموال حتى يحول عليها الحول، ولبطلت السنن المروية في الزكاة، ولعللت آي المواريث وكان كل من له مال قل أو كثر ينفقه ولا يحبسه للزكاة ولا للميراث،.

[55] **Translator's note (L3687):** The construction joining "authentic and categorical" to "the number of Muslims returns" is irregular in the source. The translation preserves both assertions and their apparent conditional relationship.

[56] **Translator's note (L3691):** The pronoun discussed is the feminine singular -hā, rendered "it"; the author is explaining why a singular feminine pronoun follows the two nouns "gold" and "silver."

[57] **Qur'an references (L3686):** Qur'an 9:34 (At-Tawbah).

possessing wealth, whether little or much, would spend it and retain it neither for the obligatory alms nor for inheritance.[5859]

L3695 I can only regard the obligatory alms as belonging to Allah's path. Thus, when someone pays them, he has spent his wealth in Allah's path. Likewise, Ibn ʿUmar—may Allah be pleased with him—said: "Whatever has had its obligatory alms paid is not hoarded wealth."[60]

L3696–3699 They have also traced it back to the Prophet ﷺ through Ibn ʿUmar, Jābir, and Umm Salamah.

L3700–3702 If someone adduces the hadith related from Abū Umāmah al-Bāhilī and others: that a man of the People of the Portico died and left one dinar, and the Prophet ﷺ said, "One branding"; then another died and left two dinars, and the Prophet ﷺ said, "Two brandings."[61]

L3703–3706 the reply is: The chain of transmission of this report contains nothing capable of countering the Quranic verses we have mentioned concerning the obligatory alms and inheritances, because those who related it from Abū Umāmah were Abū al-Jaʿd, a client of Banū Ḍubayʿah, who is unknown, and ʿAbd al-Raḥmān ibn al-ʿAddāʾ al-Kindī. Neither is among those through whose transmission an authoritative proof is established, especially since the two have transmitted a report that, on its apparent meaning, contradicts the Quran.[62]

L3707–3712 Shahr ibn Ḥawshab also related it, and there is weakness in him; and the

ولا أحسب الزكاة إلا من سبيل الله، فإذا أخرجها فقد أنفق ماله في سبيل الله وكذا قال ابن عمر - رضي الله عنه: " ما أدى ركاته فليس بكنز".

وقد أسندوه إلى النبي، صلى الله عليه وسلم، من طريق ابن عمر، وجابر، وأم سلمة.

فإن احتج محتج بالحديث المروي عن أبي أمامة الباهلي وغيره: أن رجلا من أهل الصفة مات وترك دينارا، فقال النبي، صلى الله عليه وسلم: " كية " وتوفي آخر وترك دينارين، فقال النبي، صلى الله عليه وسلم: " كيهان ".

قيل: ليس في إسناد هذا الخبر ما يعارض به ماذكرنا من آي القرآن في الزكاة والمواريث، لأنه رواه عن أبي أمامة أبو الجعد مولى لبني ضبيعة وهو مجهول وعبد الرحمن بن العداء الكندي وليس ممن نثبت بروايتهما حجة، وسيما وقد رويا رواية تعارض القرآن في الظاهر.

ورواه شهر بن حوشب وفيه ضعف، وحديث أبي ذر وقد دلت حديث ثوبان مولى رسول الله، صلى الله عليه وسلم، على ما قلنا وهو أصح إسنادا حيث يقول: " أيما رجل ترك كنزا بعده مثل له يوم القيامة شجاعا أقرع له زبيبتان " وهذا مثل رواية عبد الله بن مسعود وأبي هريرة في المال الذي لا تؤدي زكاته، فرواه ثوبان مجملا بذكر الكنز، ورواياه مفسرا.

[58] **Translator's note (L3694):** The opening "and alongside what has come" is syntactically awkward in the source. The unusual wording "the inheritance verses would be rendered defective" follows the transmitted verb rather than replacing it with a conjectural reading.

[59] **Qur'an references (L3692):** Qur'an 9:103 (At-Tawbah); Qur'an 70:24 (Al-Ma'arij); Qur'an 70:25 (Al-Ma'arij).

[60] **Translator's note (L3695):** The quotation has rakātahu, an apparent transcription error for zakātahu, "its obligatory alms."

[61] **Translator's note (L3702):** The People of the Portico were the group known as Ahl al-Ṣuffah. The source's kayhān is an apparent transcription error for kayyatān, "two brandings."

[62] **Translator's note (L3706):** The source shifts irregularly from a singular construction to the dual "their transmission"; the translation reflects the apparent reference to both transmitters.

hadith of Abū Dharr The hadith of Thawbān, the client of Allah's Messenger ﷺ, has indeed provided evidence for what we have said, and its chain of transmission is more authentic, where he says: "Any man who leaves hoarded wealth behind him will have it represented to him on the Day of Resurrection as a bald serpent with two black spots." This is like the report of ʿAbd Allāh ibn Masʿūd and Abū Hurayrah concerning wealth on which the obligatory alms are not paid. Thawbān thus related it in an unelaborated form, mentioning hoarded wealth, whereas the two related it in an explanatory form.[636465]

L3713–3717 Even if Abū Umāmah's hadith were also authentic, his statement about the one branding and the two brandings could be understood as referring to misappropriation, or to punishment for a lie: he gives the Messenger ﷺ the impression that he has nothing, and Allah's Messenger ﷺ counts him among his Companions belonging to the People of the Portico, yet he then leaves what he leaves behind. We do not abandon the verses concerning the obligatory alms and inheritances. Do you not see that he ﷺ did not say to Saʿd what he said to those two, when he entered upon him while he was ill and Saʿd said, "Messenger of Allah, my pain has reached the point that you see, and I possess wealth"? Indeed, he would not allow him to give in charity from his wealth through his testamentary bequest more than one third, and he considered even that much a great deal. He did not say, "You are going to die, and your wealth is a hoard, so expend it in Allah's path before it is heated against you in the fire of Hell." Likewise, when Abū Lubābah's repentance was accepted and he wished to divest himself of all his wealth as an act of drawing near to Allah—majestic and exalted is He—he told him, "One third of it suffices you."

L3718–3719 Jābir ibn ʿAbd Allāh said to him, "How should I divide my wealth among my children?" Then Allah—blessed and exalted is He—revealed: "Allah instructs

ولو صح حديث أبي أمامة أيضا، لاحتمل أن يصرف قوله في الكية والكيتين إلى غلول أو عقوبة كذب حيث يوهم الرسول، صلى الله عليه وسلم، أن لا شيء عنده، ورسول الله، صلى الله عليه وسلم، يعده في عداد أصحابه من أهل الصفة، ثم يترك ما ترك، ولا نترك آي الزكاة والمواريث، ألا ترى أنه، صلى الله عليه وسلم، لم يقل لسعد ما قال لهما، حيث دخل عليه وهو مريض فقال: يا رسول الله قد بلغ بي من الوجع ما ترى وأنا ذو مال، بل لم يدعه أن يتصدق من ماله في الوصية إلا بالثلث، واستكثره ولم يقل: أنت ميت، ومالك كنز فأخرجه في سبيل الله قبل يحمى عليك في نار جهنم. وكذا قال لأبي لبابة حيث تيب عليه، وأراد أن يخلع من جميع ماله قربة إلى الله - جل وتعالى " يجزيك منه الثلث ".

وقال له جابر بن عبد الله: كيف أقسم مالي بين ولدي، فأنزل الله - تبارك وتعالى -: (يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنْثَيَيْنِ) .

[63] **Translator's note (L3707):** The reference to Abū Dharr's hadith is left syntactically unfinished in the supplied text.

[64] **Translator's note (L3709):** The Arabic verb has irregular feminine agreement with the masculine noun "hadith."

[65] **Translator's note (L3710):** The expression translated "two black spots" is literally "two raisins"; its anatomical reference in this description of the serpent is disputed.

you concerning your children: for the male, the equivalent of the share of two females."[66]

L3720 The Book and the Sunnah thus demonstrate that someone who retains his wealth after paying the prescribed obligatory alms incurs no blame for doing so. Everything he expends after the obligatory alms on forms of righteousness and occasions calling for good works is an act of excellence and a means of drawing near to Allah.

L3721 The merits of Abū Bakr—may Allah be pleased with him:

L3722

L3723 His saying: "If you do not support him, Allah already supported him when those who disbelieved drove him out, one of two, when the two were in the cave, when he said to his companion, 'Do not grieve; Allah is with us.'"[67]

L3724–3726 A refutation of the Rāfiḍah for preferring ʿAlī to Abū Bakr—may Allah be pleased with them both—for Allah—majestic and exalted is He—has testified to his companionship and his being with him in the cave to the exclusion of everyone else; and because he is exempt from the rebuke conveyed by the address and from the failure to provide support, having hastened to what others held back from and having shared with him the dangers feared by the pursued. For no support is more effective than that of someone who exposes himself to harm and goes out with the pursued, comforting him in his solitude and sharing with him the danger from his enemy against which he guards.

L3727 If ʿAlī—may Allah be pleased with him—was able to go out with the Messenger of Allah ﷺ to the cave but did not go, or wished to go but he sent him back and took someone else out with him, then he plainly gave that other man precedence over him, since he chose him for his companionship and gave him a share in the reward from Allah that he attained there. And if he was incapable of that because of his youth, then that other man preceded

فدل الكتاب والسنة على أن الحابس ماله بعد أداء الزكاة المفروضة لا حرج عليه فيه، وكل شيء أخرجه بعد الزكاة في وجوه البر ونوائب الخير فهو فضيلة وقربة.

فضائل أبي بكر - رضي الله عنه -:

قوله: (إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا)

رد على الرافضة في تقديم علي على أبي بكر - رضي الله عنهما -؛ إذ قد شهد الله - جل وتعالى - له بالصحبة والكينونة معه في الغار من دون الناس، ولخروجه من توبيخ الخطاب وترك النصرة بالمسابقة إلى ما قعد عنه غيره، والمشاركة له فيما يحذر المطلوب، إذ لا نصرة أنصر ممن بذل نفسه للمكروه وخرج مع المطلوب يؤنسه في وحدته ويشاركه فيما يتقيه من محذور عدوه.

ولئن كان علي - رضي الله عنه - قادرا على الخروج مع رسوله الله، صلى الله عليه وسلم، إلى الغار فلم يخرج، أو أراد الخروج فرده وأخرج غيره لقد قدمه عليه تقديما ظاهرا، إذ رضيه لأنسه، وأشركه فيما نال من ثواب الله هناك، ولئن كان عن ذلك عاجزا لصغره، لقد سبقه إلى مكرمة لا يقدر مشاركته فيها أبدا، وبان فضله عليه.

[66] **Qur'an references (L3719):** Qur'an 4:11 (An-Nisa).
[67] **Qur'an references (L3723):** Qur'an 9:40 (At-Tawbah).

him to an honor in which he can never share, and his superiority over him became evident.[68]

L3728–3729 Do you not see that Allah—blessed and exalted—says: "Those among you who spent before the conquest and fought are not equal; those are greater in degree than those who spent afterward and fought. Yet to each Allah has promised the finest reward"?[69]

L3730–3731 If they accepted transmitted reports, we would produce in this section, from the authentic reports concerning the cave, material through which every doubt would be removed from them, although what the Quran has conveyed concerning this is—praise be to Allah—healing and sufficient for anyone to whom Allah has given insight and from whom He has lifted the cloud of stupidity.

L3732 The Muʿtazilites:

L3733

L3734–3736 His saying: "Had they wished to go forth, they would have made preparations for it, but Allah disliked their setting out and held them back" is a forceful argument against the Muʿtazilites and the Jahmites in several respects: One is the censure of them that precedes it, in His saying, "Those who believe in Allah and the Last Day do not ask your permission," through His saying, "They would have made preparations for it."[70]

L3737 The second is His mention of dislike, which they regard as an attribute of created beings. They fail to distinguish that the dislike of created beings is created, whereas His dislike is uncreated; thus it constitutes a clear distinction between Him and His creation.

L3738–3740 The third is His mention of holding them back. What could they seek that is clearer than the fact that His censure of them is for staying behind

[68] **Translator's note (L3727):** The supplied text has an apparent scribal error in the expression rendered "the Messenger of Allah." The unnamed other man is Abū Bakr; the pronouns contrast him with ʿAlī.

[69] **Qur'an references (L3729):** Qur'an 57:10 (Al-Hadid).

[70] **Qur'an references (L3734):** Qur'an 9:46 (At-Tawbah); Qur'an 9:44 (At-Tawbah).

ألا ترى أن الله - تبارك وتعالى - يقول: (لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ أُولَئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَاتَلُوا وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى) .

ولو قبلوا الأخبار لجئنا في هذا الفصل من صحاحها بسبب الغار ما كان يزول بها عنهم كل ريب، مع أن ما أداه القرآن من ذلك - بحمد الله - شاف كاف لمن بصره الله وكشف عنه غمة الغباوة.

المعتزلة:

قوله: (وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً وَلَكِنْ كَرِهَ اللَّهُ انْبِعَاثَهُمْ فَثَبَّطَهُمْ) حجة على المعتزلة والجهمية شديدة من جهات: أحدها: ما قدم من ذمهم في قوله: (لَا يَسْتَأْذِنُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ) إلى قوله: (لَأَعَدُّوا لَهُ عُدَّةً) .

الثانية: ما ذكر من الكراهة التي هي عندهم من صفات الخلق ولا يميزون أن كراهة الخلق مخلوقة، وكراهته غير مخلوقة فهي مباينة واضحة بينه وبين خلقه.

الثالثة: ما ذكر من تثبيطهم، فأي شيء يلتمسون أوضح من هذا أن يكون ذمهم على التخلف عن أمر هو ثبطهم عنه، وكره خروجهم فيه، أوليس هذا من العدل الذي لا نعقله، وهذا نظير ما مضى في سورة الأنفال في قوله: (يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ) .

from a matter from which He Himself held them back and for which He disliked their going forth? Is this not an instance of the justice that we do not comprehend? This is analogous to what appeared earlier in Sūrat al-Anfāl, in His saying: "O you who believe, respond to Allah and to the Messenger when he calls you to that which gives you life, and know that Allah intervenes between a person and his heart."[71]

L3741–3742 For it is the very matter over which we dispute with them, rather than merely something resembling it among the various acts He performs in His justice that we have brought forward against them. In completing His account of them, He said: "Had they gone forth among you, they would have added nothing to you but disorder, and they would have rushed about in your midst" Thus He declared what they would do before the deed occurred—exalted is He above any human being's ability to deviate from what He knew of him before he did it. Allah is the One whose help is sought against minds that cannot encompass this clear exposition or obstinately dispute a matter that exposes their disgrace.[72]

L3743–3747 Discussion of Those Who Count Sins as Unbelief: Muhammed ibn ʿAlī said: Among the follies of those who count sins as unbelief, or maintain that none but an unbeliever enters the Fire, is their adducing His saying as an argument: "Indeed, Hell encompasses the unbelievers" (49), their excluding the sinful believer from the totality of those whom it encompasses, and their claiming that, in their view, it is impossible for the encompassing of a people described by a particular attribute to be mentioned while others are included along with them. This is the utmost ignorance and an excess of folly.

L3748–3750 Is it not possible, in their view, for a man to have livestock consisting of cattle and sheep, or sheep alone—dust-colored and black—and put them into an enclosure, so that it is said, "So-and-so's enclosure has encompassed his cattle," without his sheep being mentioned, or, "It has encompassed his black sheep," without his dust-colored sheep being mentioned, although he has put both into it? The statement would then involve no impossibility in the enclosure's encompassing both what was mentioned and what was

لأنه نفس ما بيننا وبينهم فيه الخصومة، لا مشابهه فيما أثرناه عليهم من أنواع صنعه في عدله. وقد قال في تمام ذكرهم: (لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا وَلَأَوْضَعُوا خِلَالَكُمْ) فأخبر عنهم بما هم فاعلون قبل الفعل - سبحانه - أن يقدر بشر الحيدة عما علمه منه قبل فعله، والله المستعان على عقول تضيق عن هذا البيان الواضح أو تكابر في الخطب الفاضح.

ذكر من يعد المعاصي كفرا: قال محمد بن على: ومن حماقات من يعد المعاصي كفرا أو يزعم أن النار لا يدخلها إلا كافر احتجاجهم بقوله: (وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ (٤٩) . وإخراجهم المؤمن المذنب من جملة من تحيط به، وادعاؤهم أن محالا عندهم أن تذكر الإحاطة بقوم موصوفين فيدخل معهم غيرهم، وهذا هو نهاية الجهل والإفراط في الحماقة.

أو ليس جائزا عندهم أن تكون لرجل ماشية من بقر وغنم أو غنم وحدها - عفر وسود - فيدخلها حظيرة فيقال: أحاطت حظيرة فلان ببقره ولا يذكر فيها غنمه، أو أحاطت بسود غنمه ولا يذكر عفرها، وقد أدخل كلا فيها، فيكون كلاما غير مستحيل أن تكون الحظيرة أحاطت بالمذكور وغير المذكور، وما عسى يقولون في قوله: (أَوْ كَصَيِّبٍ مِنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ

[71] **Qur'an references (L3738):** Qur'an 8:24 (Al-Anfal).
[72] **Qur'an references (L3741):** Qur'an 9:47 (At-Tawbah).

not mentioned. And what might they say concerning His saying: “Or like a downpour from the sky, in which are darknesses, thunder, and lightning: they put their fingers in their ears because of the thunderbolts, fearing death; and Allah encompasses the unbelievers” (19)? Would they say—I wonder—that He does not encompass the believers, the beasts, and all creation? We seek refuge in Allah from ignorance.[73]

L3751–3756 The Muʿtazilites: And His saying: “If something good befalls you, it distresses them; and if a calamity befalls you, they say, ‘We took precautions for our own affair beforehand,’ and turn away rejoicing (50). Say: ‘Nothing will befall us except what Allah has written for us’” is a refutation of the Muʿtazilites and the Qadarites in two respects: One is that He said, “If it befalls you,” and did not say, “If you attain”; and the person to whom the occurrence is related has no control over what befalls him. The second is: “Nothing will befall us except what Allah has written for us.” They deny the prior writing concerning everything. This is analogous to what appeared earlier in Sūrat al-Nisāʾ: “Whatever good befalls you is from Allah, and whatever evil befalls you is from yourself.”[74][75]

L3757–3759 And it confirms the reading of whoever read there, “It is from yourself, and I have written it against you,” since it is possible that He explained here what He allowed to be abbreviated there. Allah knows best.[76]

L3760 **Discussion of Different Things Designated by a Single Name:**

[73] **Qur’an references (L3748):** Qur’an 2:19 (Al-Baqarah).

[74] **Translator’s note (L3754):** The unvocalized alternative verb permits more than one reading; “if you attain” reflects the apparent contrast between being affected by an event and actively attaining something. “The person to whom the occurrence is related” renders the terse and somewhat obscure expression al-muḍāf.

[75] **Qur’an references (L3751):** Qur’an 9:50 (At-Tawbah); Qur’an 9:51 (At-Tawbah); Qur’an 4:79 (An-Nisa).

[76] **Translator’s note (L3757):** The unvocalized opening permits some uncertainty in its grammatical construction; it is understood here as affirming the cited reading. The additional words are presented by the author as a reading, rather than silently incorporated into the preceding Quranic quotation.

الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ (١٩) أيقولون - ليت شعري - إنه غير محيط بالمؤمنين وبالبهائم وجميع الخلق، نعوذ بالله من الجهل.

المعتزلة: وقوله: (إِنْ تُصِبْكَ حَسَنَةٌ تَسُؤْهُمْ وَإِنْ تُصِبْكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا أَمْرَنَا مِنْ قَبْلُ وَيَتَوَلَّوْا وَهُمْ فَرِحُونَ (٥٠) قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا) رد على المعتزلة والقدرية من جهتين: إحداهما: أنه قال: (إِنْ تُصِبْكَ) ولم يقل " إن تصب " والمضاف غير مالك لما يصيبه والثانية: (لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا) وهم ينكرون الكتاب السابق في كل شيء وهو نظير ما مضى في سورة النساء (مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ) .

وحق قراءة من قرأ هناك: " فمن نفسك وأنا كتبتها عليك) إذ جائز أن يكون بين هاهنا ما أجاز اختصاره هناك، والله أعلم.

ذكر أشياء مختلفة في اسم واحد:

L3761

L3762 His saying: “Say: ‘Do you await for us anything but one of the two finest outcomes?’”[77]

L3763–3765 is an argument for designating different things by a single name, because one of the two good outcomes here—and Allah knows best—is victory or being killed in the path of Allah, and the two are different. The good reward is Paradise. Allah—majestic and mighty—said: “For those who do good is the finest reward, and an increase” and “finest” is an attribute of all the names of Allah—majestic is Allah. Allah—blessed and exalted—said: “To Allah belong the finest names, so call upon Him by them” and this is an argument against the Mu‘tazilites concerning the correspondence of names applied to the things designated by them. The things designated do not become alike merely because their names are alike, as you can see.[78][79]

L3766–3768 And His saying: “We await for you that Allah should afflict you with a punishment from Himself or at our hands” is an argument for attributing both kinds of affliction to Allah—mighty and majestic—both what comes from Him and what occurs at their hands. The latter is an act they themselves performed through their movements and the use of their weapons, yet He—exalted—has attributed it to Himself, as you can see.[80]

L3769 **Discussion of an Apostate Who Pays the Obligatory Alms:**

L3770

L3771–3772 His saying: “Say: ‘Spend willingly or unwillingly; it will never be accepted from you. You have indeed been a defiantly disobedient people’ (53). Nothing prevented their expenditures from being accepted from them except that they disbelieved in Allah and His Messenger, come to prayer only sluggishly,

[77] **Qur’an references (L3762):** Qur’an 9:52 (At-Tawbah).

[78] **Translator’s note (L3763):** The explanatory text uses the ordinary dual “the two good outcomes,” whereas the preceding quotation uses the superlative dual “the two finest outcomes.” It also uses “the good reward” before quoting the superlative “the finest reward”; these differences have been retained.

[79] **Qur’an references (L3763):** Qur’an 10:26 (Yunus); Qur’an 7:180 (Al-A’raf).

[80] **Qur’an references (L3767):** Qur’an 9:52 (At-Tawbah).

قوله: (قُلْ هَلْ تَرَبَّصُونَ بِنَا إِلَّا إِحْدَى الْحُسْنَيَيْنِ)

حجة في تسمية أشياء مختلفة باسم واحد؛ لأن إحدى الحسنين هاهنا - والله أعلم - الفتح أو القتل في سبيل الله، وكلاهما مختلف، والحسنة الجنة قال الله - جل وعز -: (لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةٌ) والحسنى صفة لجميع أسامي الله - جل الله - قال الله - تبارك وتعالى -: (وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَى فَادْعُوهُ بِهَا) وهو حجة على المعتزلة في باب موافقة الأسماء الواقعة على ما سميت به، ولا تكون المسميات متفقات لاتفاق أسمائها كما ترى.

وقوله: (وَنَحْنُ نَتَرَبَّصُ بِكُمْ أَنْ يُصِيبَكُمُ اللَّهُ بِعَذَابٍ مِنْ عِنْدِهِ أَوْ بِأَيْدِينَا) حجة في إضافة الإصابتين إلى الله - عز وجل - ما كان منه وما كان بأيديهم، وهو فعل فعلوه هم بحركاتهم وأعمال أسلحتهم، وقد أضافه تعالى لنفسه كما ترى.

ذكر المرتد يخرج الزكاة:

قوله: (قُلْ أَنْفِقُوا طَوْعًا أَوْ كَرْهًا لَنْ يُتَقَبَّلَ مِنْكُمْ إِنَّكُمْ كُنْتُمْ قَوْمًا فَاسِقِينَ (٥٣) وَمَا مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَاتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَبِرَسُولِهِ وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَى وَلَا يُنْفِقُونَ إِلَّا وَهُمْ كَارِهُونَ (٥٤) دليل على أن الكافر لا يصعد له عمل، ولا يقبل منه خير يثاب عليه في الآخرة، وأن مرتدا لو أخرج زكاة ماله في الردة، ثم راجع الإسلام لوجبت عليه الإعادة واستئناف ما دفع مرة أخرى، لأنه دفعه في حين لم يقبل منه والزكاة أعظم النفقات.

and spend only unwillingly" (54) is evidence that no deed of an unbeliever ascends, and no good is accepted from him for which he will be rewarded in the Hereafter; and that if an apostate paid the obligatory alms on his property during his apostasy and then returned to Islam, he would be obliged to repeat the payment and pay afresh what he had already paid, because he paid it at a time when it was not accepted from him, and the obligatory alms are the greatest of expenditures.[81]

L3773 The Muʿtazilites and the Qadarites:

L3774

L3775–3780 His saying: "Let neither their wealth nor their children impress you. Allah only wills to punish them thereby in the life of this world and that their souls should depart while they are unbelievers" (55) is an argument against the Muʿtazilites and the Qadarites that is sound, since Allah—majestic and exalted—explicitly declared His will concerning their souls' departing in a state of For even if we conceded to them that the decree did not apply to them when they entered into unbelief and hypocrisy, we would not concede to them their departure from those two states in the face of this verse.[82][83]

L3781 How can they move away from a state in which Allah wills to take their souls? Do they not consider—woe to them—that anyone whose entry is up to his own choice also has his departure up to him? If they maintain that those mentioned in this verse were able to depart and move away from what Allah willed, then they have undoubtedly disbelieved, since one whose will is overcome does not have an effective command, and this is no attribute of the Deity.

L3782 And if they say, "They were unable to depart from His will," your position collapses concerning their claim that His will is a will of trial and testing, rather than a will of determination and compulsion. Where, then, is there

[81] **Qur'an references (L3771):** Qur'an 9:53 (At-Tawbah); Qur'an 9:54 (At-Tawbah).

[82] **Translator's note (L3778):** The supplied segment ends with the preposition "in a state of," but the following segment does not supply its complement. The argument indicates unbelief, yet the missing wording has not been supplied.

[83] **Qur'an references (L3775):** Qur'an 9:55 (At-Tawbah).

المعتزلة والقدرية:

قوله: (فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ (٥٥) حجة على المعتزلة والقدرية سديدة، إذ أخبر الله - جل وعلا - نصا عن إرادته في خروج أنفسهم على فإنا لو سامحناهم في زوال القضاء عنهم حيث دخلوا في الكفر والنفاق ما سامحناهم في الخروج منهما مع هذه الآية.

وكيف يقدرون الانتقال عن شيء يريد الله قبضهم عليه، ولا يعتبرون - ويحهم - أن من كان إليه الدخول باختياره فالخروج أيضا إليه. فإن زعموا أن المذكورين في هذه الآية قدروا على الخروج والانتقال عما أراد الله، فقد كفروا - لامحالة - إذ المغلوب عن إرادته غير نافذ الأمر، وليس هذا من صفة الإله.

وإن قالوا: لم يقدروا على الخروج عن إرادته انكسر قولكم فيما يزعمون أن الإرادة منه إرادة بلوى واختبار لا إرادة حكم واضطرار، فأين موضع البلوى والاختبار بعد موت المذكورين في هذه الآية.

any place for trial and testing after the death of those mentioned in this verse?[84]

L3783

L3784–3787 His saying: "To punish them thereby in the life of this world" It has reached me that Qatāda used to say: "It contains a transposition, as though He were saying: 'Let neither their wealth nor their children impress you in the life of this world. Allah only wills to punish them'—that is, in the Hereafter—'and that their souls should depart while they are unbelievers.'" It can bear the interpretation he gave, and it can bear another. It is as though He were saying—and Allah knows best—"To punish them thereby in the life of this world" through the pain they suffer from the loss of their wealth and the loss of their children, without rewarding them for it in the Hereafter as He rewards the believer; in that case there is no transposition. Whichever it is, the argument against these people concerning their souls' departing in unbelief remains valid.[85]

L3788 Discussion of the Categories Entitled to the Obligatory Alms:

L3789

L3790 His saying: "The alms are only for the poor, the needy, those employed to administer them, those whose hearts are to be won over, for freeing those in bondage, for debtors, in the path of Allah, and for the wayfarer."[86]

L3791–3794 This is evidence that these categories are eligible recipients of alms, rather than that they share jointly in it, such that distributing it among them all would be an obligation for which no alternative would suffice. Do you not see that He—majestic and exalted—says, "and for freeing those in bondage," and "and in the path of Allah"? He thus changes the wording of the coordination from the lām meaning "for" in "for the poor." It is not customary, when

[84] **Translator's note (L3782):** The source shifts from third-person reference to the opponents to "your position," then back to "their claim." This shift has been retained.

[85] **Qur'an references (L3784):** Qur'an 9:55 (At-Tawbah); Qur'an 9:85 (At-Tawbah).

[86] **Qur'an references (L3790):** Qur'an 9:60 (At-Tawbah).

قوله: (لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا) بلغني أن قتادة كان يقول: فيه تقديم وتأخير، كأنه يقول: فلا تعجبك أموالهم ولا أولادهم في الحياة الدنيا، إنما يريد الله أن يعذبهم، أي في الآخرة، وتزهق أنفسهم وهم كافرون، وقد يحتمل ما قال، ويحتمل غيره. كأنه يقول - والله أعلم -: ليعذبهم بها في الحياة الدنيا بما يمضهم من ذهاب أموالهم وفقد أولادهم ولا يثيبهم عليه في الآخرة كما يثيب المؤمن فلا يكون فيه تقديم، وأيها كان فالحجة في زهق أنفسهم على الكفر قائمة على القوم.

ذكر الأصناف الذين يستوجبون الزكاة:

قوله: (إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسَاكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ) .

دليل على أن هذه الأصناف مواضع للصدقات، لا أنهم مشتركون فيها حتى يكون توزيعها على جميعهم فرضا لا يجزئ غيره. ألا تراه - جل وتعالى - يقول: (وَفِي الرِّقَابِ) (وَفِي سَبِيلِ اللَّهِ) ، فغير لفظ النسق على لام الفقراء، وليس يعرف في معنى الاشتراك أن يقال: هذا لفلان وفلان، وفي كذا، ومما يزيده تأكيدا قوله: (وَمِنْهُمْ مَنْ يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطَوْا مِنْهَا إِذَا هُمْ يَسْخَطُونَ (٥٨) وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ

إِنَّا إِلَى اللَّهِ رَاغِبُونَ (٥٩) ، فأخبر أن هؤلاء اللامزين ليسوا موضعا للصدقة، ولكن مواضعها كذا وكذا - والله أعلم - فقال: إنما الصدقات هذه مواضعها.

expressing joint entitlement, to say, "This is for so-and-so and so-and-so, and in such-and-such." What further confirms this is His saying: "Among them are those who criticize you concerning the alms: if they are given some of them, they are pleased; but if they are given none of them, behold, they are resentful. (58) If only they had been pleased with what Allah and His Messenger gave them and had said, 'Allah suffices us; Allah will give us out of His bounty, and His Messenger too. To Allah we turn in desire.' (59)" He thus stated that these critics were not proper recipients of alms, but that their proper recipients were such-and-such—and Allah knows best. Thus He said: the alms have only these as their proper recipients.[87]

ومما يؤيد قولنا أيضا أنها لو كانت اشتراكاً لبين - والله أعلم - مبلغ ما يعطى كل صنف منهم ليزول التشاح منهم، وكذا روي عن أصحاب رسول الله صلى الله أعليه وسلم، مثل: حذيفة وغيره، وعن التابعين مثل إبراهيم النخعي وغيره أنه يجعلها في صنف واحد ولا أعلم أحداً شدد فيها كتشديد الشافعي - رضى الله عنه - والشافعي ينهى عن تقليده وتقليد غيره.

L3795–3798 What also supports our position is that, if this were a matter of joint entitlement, He would have specified—and Allah knows best—the amount to be given to each category, so that contention among them would cease. Reports to this effect have also been transmitted from the Companions of the Messenger of Allah ﷺ, such as Hudhayfah and others, and from the Successors, such as Ibrahim al-Nakha'i and others, that one may allocate it to a single category. I know of no one who was as strict about this as al-Shafi'i—may Allah be pleased with him—yet al-Shafi'i forbids unquestioning adherence to himself or to anyone else.

L3799

وقوله: (لَوْ يَجِدُونَ مَلْجَأً أَوْ مَغَارَاتٍ أَوْ مُدَّخَلًا لَوَلَّوْا إِلَيْهِ وَهُمْ يَجْمَحُونَ (٥٧) الهاء في (إليه) راجعة على الملجأ وحده، لابتدائه به ولعمل المغارات، والمدخل - والمغارات عمله - أو على المعقل أو المكان لا على جميع ما ذكر، والله أعلم.

L3800–3802 And His saying: "If they could find a refuge, or caves, or a place to enter, they would turn toward it, rushing headlong. (57)" The pronoun "it" in "toward it" refers to the refuge alone, because He begins with it and because of the operation of "caves" and "the place to enter"—"caves" being its operation—or to the stronghold or the place, rather than to everything mentioned. And Allah knows best.[88][89]

قوله (يَحْلِفُونَ بِاللَّهِ لَكُمْ لِيُرْضُوكُمْ وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضُوهُ) ، الهاء راجعة على الله وحده والرسول تبع له.

L3803 His saying, "They swear by Allah to you in order to please you, whereas

[87] **Qur'an references (L3791):** Qur'an 9:60 (At-Tawbah); Qur'an 9:58 (At-Tawbah); Qur'an 9:59 (At-Tawbah).

[88] **Translator's note (L3802):** The wording concerning the "operation" of "caves" and "the place to enter" is obscure and appears corrupt. The translation preserves its repetitions and does not reconstruct the intended grammatical argument.

[89] **Qur'an references (L3800):** Qur'an 9:57 (At-Tawbah).

Allah and His Messenger have a greater right that they should please Him": the pronoun "Him" refers to Allah alone, and the Messenger follows Him in this.[90]

L3804–3810 The Meaning of a Promise: "Allah has promised the hypocritical men, the hypocritical women, and the unbelievers the fire of Hell." This is evidence that a promise may concern either good or evil, whereas distancing concerns evil alone, with good having no share in it. His separating the hypocrites and the unbelievers with "and" reflects a distinction in the names applied to them, rather than a difference in meaning—and Allah knows best—for the hypocrite is also an unbeliever. This resembles His saying: "Those who disbelieved among the People of the Book and the polytheists were not to desist until the clear proof came to them. (1)" The People of the Book are also polytheists because of what they say concerning 'Uzayr and the Messiah. But He distinguished between the two—and Allah knows best—because "polytheists" is the predominant designation for idol worshippers, and "People of the Book" for Jews and Christians, while the designation "unbelief" predominates for those who proclaim it openly, and "hypocrisy" for those who conceal it. Likewise, He said: "Forbidden to you are carrion, blood, and the flesh of swine," through His saying, "and what a beast of prey has eaten, except what you have duly slaughtered."[91][92]

L3811 All this falls within the category of carrion. What accounts for their being separated by "and" is the names predominantly applied to them, rather than the meanings they share.

L3812

L3813 And His saying: "The believing men and believing women are allies of one another: they command what is right and forbid what is wrong, establish prayer, give the obligatory alms, and obey Allah and His Messenger."[93]

معنى الوعد: (وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ) دليل على أن الوعد يكون في الخير والشر، والإبعاد هو الذي يكون في الشر ولا يشاركه فيه الخير، وفصله بين المنافقين والكفار بالواو على تفريق الاسم بهم، لا على اختلاف المعنى - والله أعلم - لأن المنافق أيضا كافر وهذا كقوله: (لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِّينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ (١) وأهل الكتاب أيضا مشركون لقولهم في عزير والمسيح، ولكن فرق بينهما - والله أعلم - على غلبة اسم المشركين على أهل الأوثان، وأهل الكتاب على اليهود والنصارى،، وغلبة اسم الكفر على من أعلن به، واسم النفاق على من أسره. وكما قال: (حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ) إلى قوله ((وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ) .

وكل هذا داخل في الميتة، والذي فصل بينها بالواو الأسامي الغالبة عليها لا المعاني المتفقة فيها.

وقوله: (وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ) .

[90] **Qur'an references (L3803):** Qur'an 9:62 (At-Tawbah).

[91] **Translator's note (L3806):** The supplied text reads "distancing" (al-ib'ād), where the argument appears to require "threatening" (al-ī'ād). The supplied reading has been retained.

[92] **Qur'an references (L3804):** Qur'an 9:68 (At-Tawbah); Qur'an 98:1 (Al-Bayyinah); Qur'an 5:3 (Al-Ma'idah).

[93] **Qur'an references (L3813):** Qur'an 9:71 (At-Tawbah).

L3814 This is evidence that additional clarification belongs to eloquent Arabic speech and is commendable where it is needed. Everything preceding obedience in this verse is included within it; thus there is no detriment in mentioning it again, together with the other things, under the collective heading of acts of obedience.

دليل على أن زيادة البيان من فصيح كلام العرب ممدوح في أماكن الحاجة إليه، لأن كل ما تقدم الطاعة في هذه الآية داخل فيها فلم يضر رده مع غيرها في جملة الطاعات.

L3815 Discussion of the Messenger's ﷺ Hadith: "There Is Not One of You Whose Deeds Will Save Him":

ذكر حديث الرسول - صلى الله عليه وسلم -: " ما منكم أحد ينجيه عمله ":

L3816–3819 His saying, "Those—Allah will have mercy upon them," supports the hadith of the Messenger of Allah ﷺ: "There is not one of you whose deeds will save him." They said, "Not even you, Messenger of Allah?" He said, "Not even me, unless Allah envelops me in bounty and mercy from Him," because He—blessed and exalted—after describing their many deeds, promised them mercy before Paradise, so that their entry into it would be through His mercy, rather than through their deeds. For if their deeds were weighed against even some of His blessings, those blessings would exhaust them, leaving them nothing but His mercy.[94]

قوله: (أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ) يؤيد حديث رسول الله - صلى الله عليه وسلم - " ما أحد منكم ينجيه عمله " قالوا: ولا أنت يا رسول الله، قال: " ولا أنا إلا أن يتغمدني الله بفضل منه ورحمة "، لأنه - تبارك وتعالى - بعد ما وصفهم به من كثرة الأعمال وعدهم الرحمة قبل الجنة حتى يكون دخولهم إياها برحمته لا بأعمالهم، إذ أعمالهم لو قيست ببعض النعم لاستفرغتها، فلا يحصل لهم إلا رحمته.

L3820–3823 Then, when His mercy had enveloped them and brought them into the abode of His honor, He turned toward them with fresh bounty and a blessing bestowed anew, saying: "Eat and drink with enjoyment for what you sent ahead in days gone by. (24)" And, "As recompense for what they used to do. (24)" And, "Is the recompense of doing good anything but good? (60)" The good they did and their deeds—what they sent ahead in days gone by—are all from His blessing upon them, His granting them success, and His guidance of them—glory be to Him.[95]

فلما تغمدتهم وأدخلتهم دار كرامته عطف عليهم بفضل جديد ونعمة مثناة، فقال: (كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ (٢٤) ، و (جَزَاءً بِمَا كَانُوا يَعْمَلُونَ (٢٤) ، و (هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ (٦٠) . والإحسان والعمل: ما أسلفوه في الأيام الخالية كله من نعمته عليهم وتوفيقه إياهم وهدايته لهم - سبحانه -.

L3824

L3825 His saying: "They swear by Allah that they did not say it, yet they did indeed utter the word of unbelief and disbelieved after their submission, and intended what they did not attain. They resented nothing except that Allah

قوله: (يَحْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهَمُّوا بِمَا لَمْ يَنَالُوا وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَهُمْ)

[94] **Qur'an references (L3817):** Qur'an 9:71 (At-Tawbah).

[95] **Qur'an references (L3820):** Qur'an 69:24 (Al-Haqqah); Qur'an 56:24 (Al-Waqi'ah); Qur'an 55:60 (Ar-Rahman).

and His Messenger had enriched them out of His bounty. If they repent, it will be better for them."[96]

L3826–3835 This provides an argument concerning several matters: Among them is that an apostate's repentance is accepted, and he is not killed merely for changing his religion, as the apparent wording of the transmitted report states: "Whoever changes his religion, kill him." Thus the meaning of "kill him" is: if he does not repent and persists in apostasy. Among them is also an argument supporting al-Nabighah in his saying: They have no fault, except that their swords bear notches from striking against battalions. And an argument supporting the other poet: We have no fault except descent from a people of noble character, and that we draw no lines over creeping sores. because the verse begins by mentioning resentment, while the wording of the exception introduces enrichment, which is of a different kind. Likewise, the two poets began their verses by mentioning a fault, then made an exception consisting of something praiseworthy.[97]

L3836–3837 Among them is the association of the Messenger with Allah in the act of enriching, although Allah alone is the One who enriches. This provides an argument that attributing a creature's enrichment to another creature is permissible and is not a lie. Rather, it is a favor bestowed by the giver upon the recipient, who is obliged to acknowledge his beneficence and thank him for it, even though its origin is with Allah.[98]

L3838–3840 Among them is that the mention of repentance in it provides an argument against the Mu'tazilites in their refusal to allow the possibility of Allah's pardoning someone who has incurred a sin and died persisting in it, and in their claim that he remains in the Fire forever because, in their view, this would constitute a breach of His promise; reward and punishment are alike in their view. They should therefore be told: if the reason for this is that

حجة في أشياء: فمنها: أن المرتد تقبل توبته، ولا يقتل بتبديل دينه كما روي في ظاهر الخبر: " من بدل دينه فاقتلوه "، فكان معنى " فاقتلوه ": إن لم يتب وبقي على الردة. ومنها حجة للنابغة فيما قال: لا عيب فيهم غير أن سيوفهم بهن فلول من قراع الكتائب وحجة للآخر: ولا عيب فينا غير عرق لمعشر كرام وأنا لا نخط على النمل لابتداء الآية بذكر النقمة، ومجيء لفظ الاستثناء بالإغناء، وهو من غيرجنسه وكذا الشاعران ابتدأا البيت بذكر العيب ثم استثنيا منه بما هو مدح.

ومنها: إشراك الرسول في الإغناء مع الله، والله هو المغني وحده وفيه حجة قي أن نسبة إغناء المخلوق إلى المخلوق جائز، ولايكون كذبا، بل هي منة من المعطي على المعطى، واجب عليه معرفة إنعامه وشكره عليه وإن كان أصلها من عند الله.

ومنها: أن ذكر التوبة فيها حجة على المعتزلة في امتناعهم من جواز العفو على الله على المحتقب ذنبا مات عليه، وادعائهم أنه مخلد في النار من أجل أنه خلف لوعده عندهم، والثواب والعقاب عندهم واحد، فيقال لهم: إن كانت العلة في ذلك أن من أوعد قوما عقوبة ثم لم يفعلها كان خلفا وكذبا - ولا يجوز ذلك على الله - فهذه العلة قائمة في الدنيا قبل أن يصار إلى الآخرة، فما باله - جل وعلا - يقول قبل هذه الآية: (يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ (٧٣)

[96] **Qur'an references (L3825):** Qur'an 9:74 (At-Tawbah).

[97] **Translator's note (L3833):** "Draw lines over creeping sores" renders an apparent reference to a folk treatment or incantation for al-naml, a skin affliction. The word also means "ants"; the precise allusion is uncertain.

[98] **Translator's note (L3837):** The supplied "qī" appears to be a typographical corruption of "fī," meaning "in," in the phrase introducing the argument.

someone who threatens a people with punishment and then does not carry it out has broken his word and lied—and this is impossible for Allah—then this reason applies in this world before one passes to the Hereafter. Why, then, does He—majestic and exalted—say before this verse: "O Prophet, strive against the unbelievers and the hypocrites, and be stern with them. Their refuge is Hell—what an evil destination! (73) They swear by Allah that they did not say it, yet they did indeed utter the word of unbelief and disbelieved after their submission, and intended what they did not attain. They resented nothing except that Allah and His Messenger had enriched them out of His bounty. If they repent, it will be better for them."[99]

يَحْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهَمُّوا بِمَا لَمْ يَنَالُوا وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَهُمْ) .

L3841 Thus He declares of a people that their refuge is Hell, then does not make it their refuge, but instead makes Paradise their refuge when they undertake repentance.

فيخبر عن قوم بأن مأواهم جهنم ثم لا يجعلها مأواهم، بل يجعل مأواهم الجنة بإحداث التوبة.

L3842 And why does He say: "It has indeed been revealed to you and to those before you: if you associate partners with Allah, your deeds will surely come to nothing, and you will surely be among the losers. (65)" He thus makes loss and the nullification of deeds incumbent upon him, then restores his deeds to him through repentance and makes him successful after he had been a loser.[100]

وما باله يقول: (وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ (٦٥) ، فيوجب عليه الخسران وحبط العمل، ثم يرده عليه بالتوبة ويجعله مفلحا بعد أن كان خاسرا.

L3843 He is, in that case, a single individual who was promised one thing and then had something else done to him. Even if what was done to him was done on account of repentance, what had been promised was still not done to him.

وهو حينئذ واحد قد وعد شيئا، ثم فعل به غيره، وإن كان بالتوبة فعل به ما فعل فلم يفعل به ما وعد.

L3844–3846 This person's repentance did not bring about the fulfillment of the promise by the promiser in the sense maintained by these people, and if Allah may forgo the punishment He promised the fish, without that being a breach of His word or a lie, then it makes no difference whether He forgoes it because of something newly undertaken by the person threatened or without any cause on that person's part. For that cause is a new good deed on the agent's

وتوبة هذا لم تحقق الوعد من الواعد على معنى ما ذهب إليه القوم، وإن كان لله أن يترك ما وعد السمك من العقاب ولا يكون ذلك خلفا ولا كذبا، فسواء تركه بسبب شيء يحدثه الموعد، أو بغير سبب منه لأن السبب إحسان جديد من الفاعل، والإساءة في فطرة العقول لا تعود غير معقولة وقد فعلت.

[99] **Qur'an references (L3838):** Qur'an 9:73 (At-Tawbah); Qur'an 66:9 (At-Tahrim); Qur'an 9:74 (At-Tawbah).

[100] **Qur'an references (L3842):** Qur'an 39:65 (Az-Zumar).

part, while an evil deed, once committed, does not cease to be intelligible as such to the innate understanding of rational minds.[101]

L3847 Rather, this assertion of theirs displays ignorance of the Arabic language. The Arabs count as a breach of one's word only failure to fulfill a promise of good. As for failure to carry out a threat, they regard that as generosity and graciousness, rather than a breach of one's word or a lie. The Quran was revealed in their language. The Messenger of Allah ﷺ said: "Whoever Allah promises a reward for a deed, He will fulfill it for him; and whoever He promises a punishment for a deed, He has the choice concerning it."[102]

L3848–3852 And the poet said: Indeed, when I threaten him or promise him, I surely forgo my threat and fulfill my promise. Allah is most entitled to show generosity toward His servant, for He has called Himself generous; and the generous one pardons in respect of his standing and waives his right.[103]

L3853 Allah has commanded care in safeguarding oaths, and His Messenger—Allah, ﷺ—said: "Whoever swears an oath, then sees that something else is better than it, should do what is better and make expiation for his oath."[104][105]

L3854 And the wording "and that is its expiation" has also been transmitted.

L3855–3857 And Ibn ʻAbbas said: "Whoever swears an oath concerning his slave to strike him, then its expiation is to refrain from doing so, and alongside the expiation there is a good deed."

L3858 Allah had promised Yunus ﷺ that He would destroy his people. They then

[101] **Translator's note (L3846):** The supplied text reads "the fish" (al-samak), which is incoherent here and appears corrupt; it has not been replaced with a conjectured reading.

[102] **Translator's note (L3847):** The supplied "ilā," meaning "to," appears corrupt where the restrictive construction requires "illā," meaning "except" or "only." The translation follows the apparent restrictive sense.

[103] **Translator's note (L3852):** "Pardons in respect of his standing" renders the awkward supplied phrase "ya'fū 'an qadrihi." Its precise sense is uncertain; a reference to pardoning despite having power may have been intended.

[104] **Translator's note (L3853):** The supplied attribution contains an anomalous additional "Allah" after "His Messenger." It has been retained rather than silently deleted.

[105] **Hadith references (L3853):** Sunan Ibn Majah 2108; Sahih Muslim 1650c; Sunan an-Nasai 3785.

بل قولهم هذا جهل بلسان العرب، فإن العرب لا تعد الخلف إلي ترك إنجاز الوعد في الخير، فأما ترك إنجاز الإيعاد فهو عندها كرم وتفضل لا خلف ولا كذب، والقرآن نازل بلغتها، قال رسول الله صلى الله عليه وسلم،: " من وعده الله على عمل ثوابا فهو منجزه له، ومن وعده على عمل عقابا فهو فيه بالخيار ".

وقال الشاعر: وإني إذا أوعدته أو وعدته لمخلف إيعادي ومنجز موعدي والله أحق من تكرم على عبده، فقد سمى نفسه كريما، والكريم يعفو عن قدره ويتجاوز عن حقه.

وقد أمر الله بالتحفظ بالأيمان وقال رسوله الله، صلى الله عليه وسلم: " من حلف على يمين فرأى غيرها خيرا منها فليأت الذي هو خير وليكفر عن يمينه ".
وروي " وهو كفارته ".

وقال ابن عباس: " من حلف على عبده أن يضربه فكفارته تركه، ومع الكفارة حسنة ".

وقد وعد الله يونس، صلى الله عليه وسلم، أن يهلك قومه، فآمنوا فلم يهلكهم فذهب مغاضبا، فعاقبه الله بحبسه في الظلمات (١) حين رأى من ربه ما أعده خلفا (٢) ، ولم يكن في الحقيقة إلا كرما وجودا.

believed, so He did not destroy them, and Yunus departed in anger. Allah therefore punished him by confining him in the darknesses (1), when he saw from his Lord what he reckoned a breach of promise (2), although in reality it was nothing but generosity and munificence.[106]

L3859–3860 And in His words—blessed and exalted is He—concerning the people of the Heights, "Are these the ones whom you swore Allah would not reach with mercy? Enter the Garden: no fear shall be upon you, nor shall you grieve" (49), there is a removal of every uncertainty for anyone who reflects upon this matter.[107]

L3861

L3862–3865 (1) Allah mentions the story of Yunus—peace be upon him—with his people in several places in His Book, including what He mentions in Surat Yunus, at an unspecified verse, namely His words: "Why, then, was there no town that believed and whose faith benefited it, except the people of Yunus? When they believed, We removed from them the punishment of disgrace in the life of this world and granted them enjoyment for a time" (98), and in Surat al-Saffat, from verse (139), namely His words: "And indeed Yunus was among the messengers" (139), through verse (148), namely His words: "Then they believed, so We granted them enjoyment for a time" (148). For further detail on this, consult al-Tabari's Commentary (11/171) and following pages, and (23/98) and following pages; al-Baghawi's Landmarks of Revelation (2/369), (4/42) and following pages; al-Qurtubi's Compendium of the Rulings of the Quran (87/384), (15/121) and following pages; Ibn Kathir's Commentary (4/123), (33/7) and following pages; Ibn Kathir's Stories of the Prophets (5/191) and following pages; al-Suyuti's The Scattered Pearls (4/391) and following pages, (7/112) and following pages; and 'Afif Tayyarah's With the Prophets in the Noble Quran, p. (306) and following pages.[108][109][110][111][112]

وفي قوله - تبارك وتعالى - في أهل الأعراف: (أَهَؤُلَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ ادْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ (٤٩) قطع لكل لبسة لمن تدبر في هذا المعنى.

(١) قصة يونس - عليه السلام - مع قومه ذكرها الله في مواضع من كتابه، منها ما ذكره في سورة يونس آية ما وهي قوله: (فَلَوْلَا كَانَتْ قَرْيَةٌ آمَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمَ يُونُسَ لَمَّا آمَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَى حِينٍ (٩٨) وفي سورة الصافات من آية (١٣٩) وهي قوله: (وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ (١٣٩) إلى آية (١٤٨) وهي قوله (فَآمَنُوا فَمَتَّعْنَاهُمْ إِلَى حِينٍ (١٤٨) ولمزيد من التفصيل راجع في ذلك تفسير الطبري (١ /١ ١٧١) وما بعدها، و (٢٣/ ٩٨) وما بعدها، ومعالم التنزيل للبغوي (٢/ ٣٦٩) ، (٤/ ٤٢) وما بعدها، والجامع لأحكام القرآن للقرطبي (٨٧/ ٣٨٤) ، (٥ /١ ١ ٢ ١) وما بعدها، وتفسير ابن كثير (٤/ ١ ٢٣) ، (٧/٣٣) وما بعدها، وقصص الأنبياء لابن كثير (٥/١ ٩ ١) وما بعدها، والدر المنثور للسيوطي (٤/ ٣٩١) وما بعدها، (٧/ ١ ١٢) وما بعدها، ومع الأنبياء في القرآن الكريم لعفيف طياره ص (٣٠٦) وما بعدها.

[106] **Translator's note (L3858):** The wording rendered "what he reckoned a breach of promise" contains an apparent textual irregularity: the supplied verb ordinarily means "prepared," whereas the context suggests "reckoned."

[107] **Qur'an references (L3859):** Qur'an 7:49 (Al-A'raf).

L3866 (2) This rests on the view that his anger was directed against Allah, which is the position of al-Hasan al-Basri, and it is questionable. What better befits the station of prophethood is that his anger was directed against his people for Allah's sake. See al-Tabari's Commentary (17/77, 78).[113]

L3867–3872 If it is said: Allah did attach the exception in Surat al-Furqan for those who repent of unbelief and sins, where He says: "And those who do not invoke another god alongside Allah, nor kill the soul that Allah has forbidden except by right, nor commit fornication. Whoever does that shall meet a penalty for sin (68). The punishment shall be multiplied for him on the Day of Resurrection, and he shall remain therein forever, humiliated (69), except for one who repents, believes, and performs righteous work: for those, Allah shall replace their evil deeds with good deeds, and Allah is ever Forgiving, Merciful" (70), and this is a single utterance, so no breach of promise is attributable to Him if He does to those who repent something contrary to what He promised them, the reply is: This occurs only in this verse alone and a few others besides it. It is also possible that the exception was revealed after the verse had been revealed, just as "other than those with a disabling condition" was revealed after His revelation of: "Those believers who remain behind, other than those with a disabling condition, and those who strive in the path of Allah are not equal." It would thus be like the rest of the

(٢) هذا بناء على أن المغاضبة كانت لله، وهو قول الحسن البصري وفيه نظر، فالأنسب بمقام النبوة أن تكون المغاضبة لقومه لأجل الله. وانظر تفسير الطبري (٧ /١، ٧٧، ٧٨) .

فإن قيل: فقد وصل الله الاستثناء في سورة الفرقان للتائبين من الكفر والذنوب حيث يقول: (وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا (٦٨) يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا (٦٩) إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا (٧٠) وهو كلام واحد فالخلف غير لاحق به إذا فعل بالتائبين خلاف ما وعدهم، قيل: ليس هذا إلا في هذه الآية وحدها وقليل معها، وممكن أن يكون الاستثناء نازلا بعد نزول الآية، كما نزل: (غَيْرُ أُولِي الضَّرَرِ) بعد نزوله: (لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ) ، فيكون أسوة سائر القرآن الذي لا استثناء فيه عند الوعيد متصلا بسياق الآي.

[108] **Translator's note (L3862):** This is an editor's explanatory footnote. The introductory verse reference reads literally "some verse," apparently a corrupt reference; the quotation itself ends with the number 98.

[109] **Translator's note (L3863):** Continuation of the editor's footnote.

[110] **Translator's note (L3864):** Continuation of the editor's footnote.

[111] **Translator's note (L3865):** Continuation of the editor's bibliographical footnote. Several numerical references have irregular spacing or apparently displaced digits. The supplied order of the numbers has been retained, including the suspect references 87/384, 33/7, and 5/191.

[112] **Qur'an references (L3862):** Qur'an 10:98 (Yunus); Qur'an 37:139 (As-Saffat); Qur'an 37:148 (As-Saffat).

[113] **Translator's note (L3866):** The editor questions the author's interpretation and proposes an alternative. The first occurrence of "against Allah" can, in isolation, also mean "for Allah's sake"; the contrast with the final clause supports the rendering adopted here.

Quran, in which no exception to the threat is attached to the sequence of the verses.[114][115][116]

L3873–3875 He said—blessed and exalted is He: “Indeed, those who disbelieve in Our signs: We shall make them burn in a Fire. Whenever their skins are cooked through, We shall replace them with other skins” , and He said: “And woe to the unbelievers from a severe punishment” (2), through His words: “Those are far astray” (3).[117]

L3876 The Quran is full of such passages, with repentance not attached to their verses. Then the unbelievers and the believers have been commanded separately to repent. He said—blessed and exalted is He: “Say to those who disbelieve: If they desist, what has already passed shall be forgiven them.” And He said: “And turn to Allah in repentance, all of you, O believers, so that you may prosper” (31).[118]

L3877–3880 And He said: “O you who believe, turn to Allah in sincere repentance; perhaps your Lord will expiate your evil deeds for you.” All of this is expressed in two utterances. Whether expressed in one utterance or in two utterances, it is, in our view, a blessing, bounty, and generosity, neither a breach of promise nor a lie. Indeed, pardon and generosity are more evident before repentance than afterward, especially since people’s reliance upon pardon is greater than their reliance upon repentance.[119]

L3881–3884 For repentance is cut off for many people before the sun rises from its setting-place, while pardon and forgiveness remain extended to the believers. Allah said—blessed and exalted is He: “Say: O My servants who have

قال تبارك وتعالى: (إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا) ، وقال: (وَوَيْلٌ لِلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ (٢) إلى قوله: ((أُولَئِكَ فِي ضَلَالٍ بَعِيدٍ (٣) .

والقرآن مملوء بمثل هذا، والتوبة غير متصلة بآياته، ثم قد أُمر الكافرون والمؤمنون بالتوبة على الانفراد، فقال تبارك وتعالى: (قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ) ، وقال: (وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ (٣١) .

وقال: (يَا أَيُّهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا عَسَى رَبُّكُمْ أَنْ يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ) وكل هذا على كلامين وما كان على كلام وعلى كلامين فهو عندنا نعمة وفضل وكرم ليس بخلف ولا كذب، بل العفو والكرم قبل التوبة أبين منه بعدها، مع أن معول الناس على العفو أكثر منه على التوبة.

فالتوبة منقطعة بكثير من الناس قبل طلوع الشمس من مغربها، والعفو والغفران مبسوطان للمؤمنين، قال الله تبارك وتعالى: (قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ (٥٣) وقال، (وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِلنَّاسِ عَلَى ظُلْمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ (٦) وقال: (ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بِإِذْنِ اللَّهِ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ (٣٢) جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا) وقد منع

[114] **Translator’s note (L3869):** The supplied wording explicitly says “those who repent” and “contrary to what He promised them.” This is retained despite its awkwardness within the objection.

[115] **Translator’s note (L3872):** The quoted wording already includes “other than those with a disabling condition,” although the surrounding argument describes that phrase as having been revealed afterward. This apparent quotation inconsistency is preserved.

[116] **Qur’an references (L3868):** Qur’an 25:68 (Al-Furqan); Qur’an 25:69 (Al-Furqan); Qur’an 25:70 (Al-Furqan); Qur’an 4:95 (An-Nisa).

[117] **Qur’an references (L3873):** Qur’an 4:56 (An-Nisa); Qur’an 14:2 (Ibrahim).

[118] **Qur’an references (L3876):** Qur’an 8:38 (Al-Anfal); Qur’an 24:31 (An-Nur).

[119] **Qur’an references (L3877):** Qur’an 66:8 (At-Tahrim).

transgressed against themselves, do not despair of Allah's mercy. Indeed, Allah forgives all sins. Indeed, He is the Forgiving, the Merciful" (53). And He said: "And indeed your Lord possesses forgiveness for people despite their wrongdoing, and indeed your Lord is severe in punishment" (6). And He said: "Then We caused those whom We chose from among Our servants to inherit the Book. Among them is one who wrongs himself, among them is one who follows a middle course, and among them is one who takes the lead in good deeds by Allah's permission. That is the great bounty (32): Gardens of perpetual abode, which they shall enter." Allah denied Pharaoh repentance, and denied it to a group of hypocrites in His words: "And repentance is not for those who perform evil deeds."[120]

L3885 We have already supplied evidence for this at the end of Surat al-Anʿam.

L3886–3888 And He denied it to Thaʿlabah ibn Hatib (1) in this verse in Surat al-Tawbah. Allah said—blessed and exalted is He: "And among them are those who covenanted with Allah: If He gives us of His bounty, we shall surely give alms and surely be among the righteous (75). But when He gave them of His bounty, they were miserly with it and turned away in aversion (76). So He caused hypocrisy to follow for them in their hearts until the day they meet Him, because they broke what they had promised Allah and because they used to lie" (77). When word reached him that this verse had been revealed, he came to the Prophet ﷺ with his alms, but he refused to accept them. Then he came[121]

L3889

L3890 (1) He is Thaʿlabah ibn Abi Hatib al-Ansari; it is also said, Thaʿlabah ibn Hatib. He is not Thaʿlabah ibn Hatib who participated at Badr, but another man. See Distinguishing the Companions (1/206).[122]

L3891 Al-Dhahabi said in A Condensed Register of the Names of the Companions

[120] **Qur'an references (L3881):** Qur'an 39:53 (Az-Zumar); Qur'an 13:6 (Ar-Ra'd); Qur'an 35:32 (Fatir); Qur'an 4:18 (An-Nisa).

[121] **Qur'an references (L3887):** Qur'an 9:75 (At-Tawbah); Qur'an 9:76 (At-Tawbah); Qur'an 9:77 (At-Tawbah).

[122] **Translator's note (L3890):** This is an editor's biographical footnote.

الله فرعون التوبة، ومنعها قوما من المنافقين في قوله (وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ) .

وقد دللنا عليه في آخر سورة الأنعام.

ومنعها ثعلبة بن حاطب (١) في هذه الآية في سورة التوبة، قال الله - تبارك وتعالى -: (وَمِنْهُمْ مَنْ عَاهَدَ اللَّهَ لَئِنْ آتَانَا مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ (٧٥) فَلَمَّا آتَاهُمْ مِنْ فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوْا وَهُمْ مُعْرِضُونَ (٧٦) فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ (٧٧) فجاء إلى النبي، صلى الله عليه وسلم، لما بلغه نزول هذه الآية بصدقته فأبى أن يقبلها، ثم جاء

(١) هو ثعلبة بن أبي حاطب الأنصاري، وقيل ثعلبة بن حاطب وليس هو ثعلبة بن حاطب البدري بل هو آخر، انظر الإصابة (١/ ٢٠٦) .

وقال الذهبي في تجريد أسماء الصحابة (١/٦٦) : (هو ثعلبة بن حاطب بن عمرو الأنصاري الأوسي بدري، قال: يا رسول الله، صلى الله عليه وسلم، ادع الله أن يرزقني مالا ... فذكر حديثا طويلا منكرا بمرة، وقيل: قتل يوم أحد.

(66/1): "He is Thaʿlabah ibn Hatib ibn ʿAmr al-Ansari al-Awsi, a participant at Badr. He said: 'O Messenger of Allah ﷺ, supplicate Allah to grant me wealth' ... Then he related a lengthy report that is utterly objectionable in transmission. It is also said that he was killed on the day of Uhud.[123]

L3892 As you can see, this story is attributed to two individuals. But the matter becomes less troubling when you know that this story is not established and is not authentically reported about any of the Companions of the Messenger of Allah, let alone Thaʿlabah who participated at Badr. Professor ʿAdab Mahmud al-Hamad has demonstrated its lack of authenticity with conclusive evidence in the treatise he wrote about Thaʿlabah, entitled "Thaʿlabah ibn Hatib: The Companion Who Was Slandered." It is a valuable treatise, so consult it if you wish.[124]

L3893 The conclusion concerning this story from the standpoint of its transmission chains is that it is neither authentic nor established. See Thaʿlabah ibn Hatib: The Companion Who Was Slandered, p. (64) and following pages, p. (83) and following pages, and pp. (91, 21), where he mentions the scholars who judged it weak, saying: "... Then al-Bayhaqi (458 AH) related it in Proofs of Prophethood and drew attention to its weakness, just as its invalidity was pointed out by Ibn Hazm, Ibn ʿAbd al-Barr, Ibn al-Athir in The Lion of the Thicket, al-Haythami in The Collection of Supplementary Reports, the hadith master Ibn Hajar in various places in his books, and al-Suyuti ..." He went on to say: "Many contemporaries have also noticed it, including Egypt's eminent scholar, the hadith scholar Ahmad Muhammed Shakir, in his annotations on al-Tabari's Commentary; and my teacher in this noble discipline, the eminent scholar and hadith scholar Muhammed al-Hafiz al-Tijani. The hadith scholar Shaykh Nasir al-Albani also noticed it ... And when Shaykh Muqbil ibn Hadi

[123]**Translator's note (L3891):** Continuation of the editor's footnote, quoting al-Dhahabi. The supplied reference is 66/1; its numerical order is retained. The opening quotation has no corresponding closing mark in this segment.

[124]**Translator's note (L3892):** The editor rejects the story cited in the main text and recommends a modern study.

وكما ترى، هذه القصة منسوبة لشخصين، ولكن الأمر يهون إذا ما علمت أن هذه القصة لا تثبت وليست بصحيحة عن أي شخص من أصحاب رسول الله فضلا عن ثعلبة البدري، وقد أثبت عدم صحتها بالدليل القاطع الأستاذ عداب محمود الحمد في رسالته التي ألفها عن ثعلبة بعنوان " ثعلبة بن حاطب الصحابي المفترى عليه " وهي رسالة قيمة فراجعها إن شئت.

وخلاصة الكلام على هذه القصة من الناحية الإسنادية أنها لا تصح ولا تثبت، انظر ثعلبة بن حاطب الصحابي المفترى عليه ص (٦٤) وما بعدها، وص (٨٣) ومابعدها، وص (٩١، ٢١) حيث ذكر من ضعفها من العلماء فقال (... ثم رواها البيهقي (٤٥٨ هـ) في دلائل النبوة ونبه على ضعفها، كما نبه على بطلانها ابن حزم، وابن عبد البر، وابن الأثير في أسد الغابة، والهيثمي في مجمع الزوائد، والحافظ ابن حجر في مواضع من كتبه، والسيوطي..) إلى أن قال: وكثير من المعاصرين قد تنبهوا إليها أيضا منهم علامة مصر المحدث أحمد محمد شاكر في تعليقه على تفسير الطبري، وشيخي في هذا العلم الشريف العلامة المحدث محمد الحافظ التجاني، وقد تنبه إليها المحدث الشيخ ناصر الألباني ... ، وحين كتب الشيخ مقبل بن هادي الواقعي الصحيح المسند من أسباب النزول نبه على هذه القصة وبطلانها.

al-Waqiʿi wrote Authentic Reports with Transmission Chains Concerning the Occasions of Revelation, he drew attention to this story and its invalidity."[125]

L3894 On pp. (91, 92), he adds further names of those who judged it weak, mentioning al-Qurtubi, al-Dhahabi, al-ʿIraqi, al-Munawi, and Muhammed Rashid Rida.[126]

L3895–3897 with them to Abu Bakr and, after him, ʿUmar, but neither accepted them. This is an instance of justice whose rationale cannot be comprehended. What is astonishing about the Muʿtazilah is how foolishness toys with them and ignorance goads them, so that, in the matter of the threat of punishment, they overlook the justice in understanding which they lay claim to philosophy, although it is their inner garment and in their outer garment. Would that I knew how, on this matter, they can consistently hold Him to be just in nullifying a hundred years' good deeds, consisting of obligatory duties and supererogatory acts—while the Quran is full of mention of their being recompensed for them, in His words, "And those who believe and perform righteous deeds," "they shall have such-and-such"—because of a single sin, the burden of which he carries when he dies without repentance, so that its perpetrator remains forever in the Fire with the unbelievers who provoked Allah's wrath throughout their lives and did not obey Him for the blink of an eye.[127][128]

L3898 Yet they consider it consistent to deny divine decree and predestination,

وفي ص (٩١، ٩٢) زاد في ذكر من ضعفها فذكر القرطبي، والذهبي، والعراقي، والمناوي، ومحمد رشيد رضا.

بها إلى أبي بكر وعمر بعده، فلم يقبلاها، وهذا من العدل الذي لا يعقل علته، والعجب للمعتزلة كيف تتلاعب بهم الحماقة ويستفزهم الجهل فيغفلون في باب الوعيد العدل الذي يدعون الفلسفة في معرفته، وهو شعارهم وفى دثارهم، فليت شعري كيف يستقيم لهم فيه أن يكون عادل في تضييع حسنات مائة عام من الفرائض والنوافل، والقرآن مملوء بذكر مجازاتهم عليها بقوله: (وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ) فلهم كذا وكذا - من أجل ذنب واحد يموت محتقبه عليه بغير توبة، فيخلد صاحبه مع الكفار - في النار - الذين أسخطوا الله عمرهم ولم يطيعوا طرفة عين.

ويستقيم عندهم نفي القضاء والقدر، وخلق الشر والأفعال السيئة والحسنة خشية منهم أن ينثلم به العدل الذي لا يعرفون حقائقه.

[125] **Translator's note (L3893):** Continuation of the editor's assessment, including quotations from the modern study. The page reference "91, 21" is retained as supplied and appears suspect. The supplied name is al-Waqiʿi; this appears to be a transcription error for al-Wadiʿi, but has not been silently corrected.

[126] **Translator's note (L3894):** Continuation of the editor's footnote.

[127] **Translator's note (L3896):** The phrase rendered "their inner garment and in their outer garment" is syntactically irregular as supplied; it appears to invoke the conventional metaphor of inner and outer garments for something that pervades a person's identity. The supplied wording corresponding to "hold Him to be just" is grammatically irregular; the implicit subject is understood as Allah from the argument.

[128] **Translator's note (L3897):** "They shall have such-and-such" is the author's generic indication of the promised rewards, rather than the wording of a specific Quranic quotation.

and the creation of evil and of bad and good acts, for fear that these would impair the justice whose realities they do not understand.

L3899–3902 If it is said: Do the unbelievers, then, have any hope of pardon if they die in their unbelief, if your view is that refraining from carrying out a threat is generosity, rather than a breach of one's word, The reply is: Everyone has agreed that the unbeliever has no share in it, and consensus cannot be met with rejection. Moreover, the Quran has indicated this in His saying: "Indeed, Allah does not forgive associating partners with Him, but He forgives what is less than that for whomever He wills."[129]

فإن قيل: فهل للكفار مطمع في العفو إذا ماتوا على كفرهم إذا كان ترك الوعيد عندك كرما لا خلفا، قيل: قد اتفق الجميع على أن الكافر لا حظ له فيه، والإجماع لا يقابل بالرد، مع أن القرآن قد دل عليه بقوله: (إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ) .

L3903 Carrying out a threat against those who deserve it entails no fault on the part of the one who issued it, even though generosity is more apparent in refraining from carrying it out. Generosity and bounty are not something anyone can claim as a right against the generous one. If He bestows bounty, He is worthy of doing so; and if He punishes, that is justice on His part. We do not deny that Allah may, in His justice, admit some sinful affirmers of His oneness into the Fire because of their sins, then bring them out of it after they have received their full recompense, or before that, and admit them into Paradise through His mercy, without letting the righteous deeds they have performed go to waste.

وليس في إنجاز الوعيد لأهله نقيضة على الموعد، وإن كان الكرم في تركه أظهر والكرم والفضل ليس بحق لأحد عند الكريم، فإن تفضل كان أهلا له، وإن عاقب كان عدلا منه، ونحن لا ننكر أن يكون الله بعدله يدخل النار بعض المذنبين من الموحدين بذنوبهم ثم يخرجهم منها بعد استيفاء جزائهم أو قبله، ويدخلهم الجنة برحمته، ولا يضيع لهم ما عملوا من الصالحات.

L3904–3905 If it is said: Why, then, does He keep the unbeliever in the Fire eternally, rather than limiting his punishment to the length of his life during which he was an unbeliever in this world, and then saving him—as He saves the believer—after he has received his full recompense, The reply is: Allah—blessed and exalted is He who speaks—has said: "And Allah judges; none can overturn His judgment." This is not the first instance of justice whose manner we have failed to comprehend.[130]

فإن قيل: فلم يخلد الكافر في النار ولا يقتصر منه على مقدار عمره الذي كان في الدنيا كافرا، ثم ينجيه - كما يُنجي المؤمن - بعد استيفاء جزائه، قيل: قال الله - تبارك وتعالى من قائل -: (وَاللَّهُ يَحْكُمُ لَا مُعَقِّبَ لِحُكْمِهِ) وليس هذا أول عدل لم نبلغ كيفيته.

L3906 It may also be that He keeps him there eternally because of his inward

وقد يجوز أن يخلده - بإضماره كان على الكفر - لو خلد في في دنياه فيجازى بالخلود على إضماره.

[129] **Qur'an references (L3899):** Qur'an 4:48 (An-Nisa); Qur'an 4:116 (An-Nisa).
[130] **Qur'an references (L3904):** Qur'an 13:41 (Ar-Ra'd).

resolve to remain in unbelief had he lived eternally in this world; thus he is recompensed with eternal confinement for his inward resolve.[131]

L3907–3908 The believer, likewise, remains eternally in Paradise because his inward disposition was to remain in faith had he lived eternally in this world, together with the share he has in receiving honor and in his Lord's bestowal of bounty upon him.

L3909–3911 We have already demonstrated that bestowing bounty is initiating a gift to which no one has any prior right, such that withholding it from him would constitute injustice toward him Furthermore, if you stated their very meaning, it would speak against them. He said: Likewise, someone whom He promised eternal life in Paradise and deliverance from the Fire in return for righteous action, and who acted accordingly for most of his life in hope of His promise—in which He did not stipulate that a sinful act would nullify it—in the Fire, those who angered Allah throughout their lives and did not obey Him for the blink of an eye, with a word by which, according to His stipulation concerning the apostate through association of partners: if He kept him eternally in the Fire for a single sin he committed after righteous action, that would constitute a breach of His promise. Thus, attributing generosity to Him in waiving the threat concerning that one sin, or in holding him accountable for it alone, followed by eternal life in Paradise on account of his many righteous deeds thereafter, is more fitting and more appropriate to His lordship, further removed from both breach of promise and injustice, and more defensible in terms of both justice and bounty.[132]

L3912

والمؤمن يخلد في الجنة بطويته كانت على الإيمان لو خلد في دنياه مع ما له من الحظ في وصول الكرامة إليه وتفضل ربه عليه.

وقد دللنا على أن التفضل ابتداء عطية لاحق لأحد قبله فيكون بمنعه عنه ظالما له وبعد، فلو قلت معناهم بعينه قالت عليهم، فقال: وكذلك من وعده على عمل صالح الخلود في الجنة والنجاة من النار، فعمل به أكثر عمره طمعا في وعده الذي لم يشترط عليه فيه حبطا بمعصية في النار الذين أسخطوا الله عمرهم، ولم يطيعوه طرفة عين بكلمة بها لشرطه على المرتد بالشرك إذا خلده في النار بذنب واحد أذنبه بعد العمل الصالح لكان خلفا لوعده، فلنسبة الكرم إليه في الصفح عن الوعيد على ذلك الذنب الواحد أو أخذه به وحده ثم الخلود في الجنة بالكثير من العمل الصالح بعده - أجدر وأليق بربوبيته، وأبعد من الخلف والجور جميعا، وأوجه في العدل والفضل معا.

[131] **Translator's note (L3906):** The construction concerning his inward resolve is grammatically awkward, and "in" is repeated in the source. The translation gives the apparent sense without reproducing the duplicated preposition.

[132] **Translator's note (L3911):** This passage is substantially corrupt or disordered. The opening literally shifts from "if you said" to "it/she said against them," followed by "he said." The sequence beginning "in the Fire, those who angered Allah" and ending with the stipulation concerning apostasy through association of partners has no secure grammatical connection to the surrounding argument. Its words have been retained in their transmitted order rather than silently reconstructed. "Thereafter" follows the supplied wording, although its reference is uncertain in this disordered sentence.

L3913–3914 His saying: “Those who disparage the believers who give charity voluntarily, and those who find nothing to give except the utmost of their effort, and then ridicule them—Allah has ridiculed them” is an argument against them and against the Jahmiyyah, in His mention of ridicule, which He has coupled together as proceeding both from Himself and from them. Discussion of Seeking Forgiveness:[133]

قوله: (الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ) حجة عليهم وعلى الجهمية في ذكر السخرية التي جمع بينهما من نفسه ومنهم. ذكر الاستغفار:

L3915

L3916–3918 His saying: “Seek forgiveness for them, or do not seek forgiveness for them. If you seek forgiveness for them seventy times, Allah will never forgive them” is evidence that the utmost number of repetitions of seeking forgiveness that removes grave sins, through which forgiveness is expected, is seventy times. This supports the report of Abu Bakr al-Siddiq—may Allah’s good pleasure be upon him—“He who seeks forgiveness has not persisted, even if he returns to the sin seventy times in a day,” and the report of Anas: “When we prayed at night, we used to be commanded to seek forgiveness seventy times in the time before dawn.”[134]

قوله: (اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ) دليل على أن منتهى الاستغفار الحاط عظام الذنوب المتوقع بها الغفران سبعين مرة، وهو يؤيد حديث أبي بكر الصديق، رضوان الله عليه -: “ ما أصر من استغفر ولو عاد في اليوم سبعين مرة ” وحديث أنس: “ كنا نؤمر - إذا صلينا من الليل - أن نستغفر في السحر سبعين مرة ”.

L3919 And other similar reports.

وأشباههما من الحديث.

L3920–3921 It also contains evidence that seeking forgiveness for people benefits them and reaches them, for what stood between the people referred to in this verse and the Messenger of Allah’s ﷺ seeking forgiveness for them was their unbelief, and nothing else.

وفيه دليل أن الاستغفار للناس نافعهم ولاحق بهم؛ لأن الذي حال بين أهل هذه الآية وبين استغفار رسول الله، صلى الله عليه وسلم، لهم كفرهم لا غيره.

L3922 The Muʿtazilah:

المعتزلة:

L3923

L3924–3925 His saying: “Those who were left behind rejoiced at remaining behind the Messenger of Allah, and were averse to striving with their wealth and their lives in the path of Allah” is an argument against the Muʿtazilah, because He attributes aversion here to them, and around the fiftieth verse from the

قوله: (فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلَافَ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ) حجة على المعتزلة لنسبة الكراهية هاهنا إليهم، وعند الخمسين من أول السورة إلى نفسه - جل وتعالى - حيث يقول: (وَلَكِنْ كَرِهَ اللَّهُ انْبِعَاثَهُمْ فَثَبَّطَهُمْ) .

[133] **Qur’an references (L3913):** Qur’an 9:79 (At-Tawbah).
[134] **Qur’an references (L3916):** Qur’an 9:80 (At-Tawbah).

beginning of the surah to Himself—majestic and exalted is He—where He says: "But Allah was averse to their setting out, so He held them back."[135]

L3926 We do not say that divine decree and predestination nullify the striving of those who strive and the action of those who act. How could they nullify actions that Allah attributes to their agents? Rather, we say, as Allah has said, that they did not become averse until Allah was averse to it for them, and His decree concerning it had already preceded against them. We refrain from establishing the validity of this for ourselves through our reason, knowing His justice and truthfulness, and that injustice and falsehood are not among His attributes.

L3927 Since we have seen that He has coupled an agent's aversion to a good deed he has been commanded to perform with His own aversion to it for him, we must believe in it as He revealed it. We know that predestination is His secret: He has veiled from us knowledge of its manner and of His disposing of matters in His justice, knowledge of which He has not disclosed to us and which He alone—majestic is His majesty—possesses,

Discussion of Funerals:

L3928–3929

L3930

L3931–3932 And His saying: "Never pray over any one of them who dies, nor stand at his grave" is a foundation for the prescribed practice of praying over the dead, since Allah—majestic and exalted is He—would not single out a group by requiring that prayer over them be withheld unless it were a prescribed practice for others.[136]

L3933–3935 It also contains evidence—evidence of the highest distinction—that when the imam attends a funeral, he takes precedence in leading the prayer over the deceased, ahead of the relatives entitled to act on the deceased's behalf, just as he does in other prayers. For if those relatives had a greater right than he—as is claimed by those who say that prayer over the dead is a private matter, so that the relative takes precedence over him—the prohibition would, Allah

[135] **Qur'an references (L3924):** Qur'an 9:81 (At-Tawbah); Qur'an 9:46 (At-Tawbah).

[136] **Qur'an references (L3931):** Qur'an 9:84 (At-Tawbah).

ونحن لا نقول: إن القضاء والقدر يزيلان سعي الساعين وفعل الفاعلين، وكيف يزيلان أفعالا ينسبها الله إلى فاعليها، ولكننا نقول كما قال الله: إنهم لم يكرهوا حتى كره الله لهم، وسبق به قضاؤه عليهم، ونسكت عن تصحيح هذا عندنا بعقولنا علما منا بعدله وصدقه، وأن الجور والكذب ليسا من نعته.

فلما رأيناه جمع بين كراهة فاعل لخير مأمور به وبين كراهته له، وجب علينا الإيمان به كما أنزله، وعلمنا أن القدر سره حجبه عنا معرفة كيفيته وتصرفه في عدله الذي لم يطلعنا على معرفته وانفرد هو - جل جلاله - به،

ذكر الجنائز:

وقوله: (وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ) أصل في سنة الصلاة على الموتى، إذ لا يخص الله - جل وتعالى - قوما بترك الصلاة عليهم إلا وهي سنة غيرهم.

وفيه دليل - هو أشرف دليل - على أن الإمام إذا حضر جنازة فهو المقدم عليها في الصلاة دون الأولياء، كما تكون في سائر الصلاة، إذ لو كان الأولياء أحق منه - كما يزعم من يقول: إن الصلاة على الميت من الأمور الخاصة، فيتقدم الولي عليه - كان النهي - والله أعلم - واقعا على منع، ولي عبد الله ابن أبي ابن سلول النازل فيه هذه الآية من الصلاة عليه، لا على النبي، صلى الله عليه وسلم، الذي هو الإمام.

knows best, have concerned preventing the relative of ʿAbd Allah ibn Ubayy ibn Salul, concerning whom this verse was revealed, from praying over him, rather than the Prophet ﷺ, who was the imam.

L3936 It also contains evidence that standing at graves is permissible and that the person buried benefits from the presence of those who stand beside him offering supplications, since everything the Messenger of Allah ﷺ was forbidden to do in this verse was necessarily a punishment for the person buried.

L3937 It also establishes a merit of ʿUmar ibn al-Khattab, may Allah be pleased with him, because the Quran was revealed affirming the correctness of his advice to the Prophet ﷺ to refrain from praying over the person intended by this verse.

L3938 **Discussion of Jihad:**

L3939

L3940–3942 His saying: "And when a surah is revealed, 'Believe in Allah and strive alongside His Messenger,' those among them who possess ample means ask your permission and say, 'Leave us to be with those who remain seated.' (86) They were content to be with the women who stay behind, and their hearts were sealed, so they do not understand. (87)" is evidence that jihad is obligatory only for those able to equip themselves for it through ample means, meaning wealth. Allah—majestic and exalted is He—has explained this in the other verse, where He says: "Blame rests only upon those who ask your permission while they are wealthy."[137]

L3943–3944 It is also evidence that jihad is not obligatory for women, even if they are capable of it, because He—majestic is His majesty —has mentioned the women who stay behind twice, in the first verse and the second, and did not exclude them; He excluded only those who, in staying behind from it,

[137] **Qur'an references (L3940):** Qur'an 9:86 (At-Tawbah); Qur'an 9:87 (At-Tawbah); Qur'an 9:93 (At-Tawbah).

وفيه دليل على إباحة الوقوف عند القبور وانتفاع المقبور بوقوف من يقف عنده من الداعين، إذ كل ما منع منه رسول الله، صلى الله عليه وسلم، في هذه الآية عقوبة للمقبور لا محالة.

وفيه فضيلة لعمر بن الخطاب، رضي الله عنه، لنزول القرآن بتصويب قوله في المشورة على النبي، صلى الله عليه وسلم، بترك الصلاة على المقصود بهذه الآية.

ذكر الجهاد:

قوله: (وَإِذَا أُنْزِلَتْ سُورَةٌ أَنْ آمِنُوا بِاللَّهِ وَجَاهِدُوا مَعَ رَسُولِهِ اسْتَأْذَنَكَ أُولُو الطَّوْلِ مِنْهُمْ وَقَالُوا ذَرْنَا نَكُنْ مَعَ الْقَاعِدِينَ (٨٦) رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ (٨٧) دليل على أن الجهاد لا يجب إلا على القادرين على التجهز له بالطول وهو الغنى، وقد بينه الله - جل وتعالى - في الأخرى حيث يقول (إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُونَكَ وَهُمْ أَغْنِيَاءُ) .

ودليل على أن النساء لا جهاد عليهن وإن أطقنه، لأنه - جل جلاله - قد ذكر الخوالف مرتين في الآية الأولى، والثانية، ولم يخرجهن إنما أخرج من تشبه في التخلف عنه بمن لا جهاد عليه، ورضي الكينونة معه عما هو مندوب إليه.

resembled someone for whom jihad is not obligatory, and were content to remain with that person, away from what they were called upon to do.[138]

L3945–3948 And in His saying: “Leave us to be with those who remain seated. (86)” there is evidence, from the standpoint of grammatical inflection, that the masculine takes precedence over the feminine in wording, since the women who stayed behind were necessarily together with those who remained seated among the weak, the sick, and those lacking the means to spend, who were exempted from warfare.

L3949 The Mu‘tazilah:

وفي قوله: (ذَرْنَا نَكُنْ مَعَ الْقَاعِدِينَ (٨٦) دليل من جهة الإعراب على أن المذكر يغلب على المؤنث في اللفظ؛ إذ الخوالف كن - لا محالة - مع القاعدين من الضعفاء والمرضي وعادمي النفقة الموضوع عنهم الحرب.

المعتزلة:

L3950

L3951–3952 His saying: “And their hearts were sealed, so they do not understand. (87)” is an argument against the Qadariyyah and the Mu‘tazilah.[139]

قوله: (وَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ (٨٧) حجة على القدرية والمعتزلة.

L3953 —Discussion of the Merits of the Companions of the Messenger of Allah ﷺ:

- ذكر فضائل أصحاب رسول الله، صلى الله عليه وسلم:

L3954

L3955–3959 His saying: “But the Messenger and those who believed with him strove with their wealth and their lives; those shall have good things, and those are the successful. (88)” through His saying: “That is the great triumph. (89)” is testimony that every one of his Companions who accompanied the Messenger of Allah ﷺ on the expedition to Tabuk will enter Paradise. They are thus added to the ten for whom testimony to that effect was given. Every Companion of the Messenger of Allah ﷺ who attended the expedition to Tabuk will therefore be with him in Paradise, whatever his condition may have been, by this verse’s testimony on his behalf, and it is true.[140]

قوله: (لَكِنِ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ جَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَأُولَئِكَ لَهُمُ الْخَيْرَاتُ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ (٨٨) إلى قوله: (ذَلِكَ الْفَوْزُ الْعَظِيمُ (٨٩) شاهد لكل من حضر مع رسول الله، صلى الله عليه وسلم، غزوة تبوك من أصحابه بالجنة فيكونون مضمومين إلى العشرة المشهود لهم بها، وكل من شهد غزوة تبوك من أصحاب رسول الله - صلى الله عليه وسلم - فهو معه في الجنة على ما كان فيه بشهادة هذه الآية له وهي حق.

ذكر تمنى العبد المال:

[138] **Translator’s note (L3944):** The repeated verb is literally “exclude” or “bring out,” but what the women and men are being excluded from is not stated. The context appears to concern blame or censure; the translation retains the transmitted verb rather than substituting a conjectural reading.

[139] **Qur’an references (L3951):** Qur’an 9:87 (At-Tawbah).

[140] **Qur’an references (L3955):** Qur’an 9:88 (At-Tawbah).

Discussion of a Servant's Wishing for Wealth:

His saying: "Nor upon those who, when they came to you for you to provide them with mounts" is evidence that wishing for wealth so that Allah may be obeyed through it, and grieving over its loss, is obedience. It also refutes those among the excessively scrupulous Sufis who claim that having no wealth is more profitable for a person than possessing it, even if he intends to obey Allah through it, because of the risk of falling short of carrying out that obedience and discharging Allah's due in it.[141][142]

Discussion of Offering Excuses:

His saying: "They will offer excuses to you when you return to them. Say: 'Do not offer excuses; we will never believe you. Allah has already informed us of some of your affairs'" is an argument for declining to accept an excuse from someone whose lying is known, however it has become known about him, provided that the knowledge is certain.[143]

As for someone whose lying is not known, accepting his excuse is obligatory, because of the saying of the Messenger of Allah ﷺ: "Whoever receives an apology and does not accept it will have the sin of an unlawful toll collector recorded against him.[144]

Meaning a collector of tenths (1). And whoever has a favor bestowed upon him and does not accept it will not come to me at the Pool." (2)

[141] **Translator's note (L3964):** The closing expression, literally "because of the risk short of carrying it out and discharging Allah's due in it," is compressed and awkward. The translation understands it as the risk of failing to fulfill the intended obedience and the obligations attached to wealth.

[142] **Qur'an references (L3963):** Qur'an 9:92 (At-Tawbah).

[143] **Qur'an references (L3967):** Qur'an 9:94 (At-Tawbah).

[144] **Translator's note (L3969):** The source has a malformed possessive construction in "the Messenger of Allah"; its evident intended sense is translated. The salutation and quotation continue in the following segment.

قوله: (وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ) دليل على أن تمني المال ليطاع الله فيه، والحزن على فواته - طاعة، ورد على من يزعم من متنطعي المتصوفة أن عدم المال أربح للمرء من وجوده وإن كان ناويا طاعة الله فيه للمخاطرة دون القيام بها وأداء حق الله فيها.

ذكر الاعتذار:

قوله: (يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ قُلْ لَا تَعْتَذِرُوا لَنْ نُؤْمِنَ لَكُمْ قَدْ نَبَّأَنَا اللَّهُ مِنْ أَخْبَارِكُمْ) حجة في ترك قبول الاعتذار ممن يعرف كذبه بأي وجه عرف منه بعد أن يكون يقينا.

فأما من جهل منه الكذب فقبوله اعتذاره واجب، لقول رسوله الله. صل الله عليه وسلم: " من اعتذر إليه فلم يقبل كتب عليه خطيئة صاحب مكس.

يعنى العشار (١) ، ومن تفضل عليه فلم يقبل لم يرد عليَّ الحوض ". (٢)

ذكر الطهارة:

Discussion of Purification:

His saying: "They will swear by Allah to you, when you return to them, so that you may turn away from them. So turn away from them: they are filth."[145]

This parallels the preceding discussion of the polytheist's filthiness and impurity: it is the filthiness of actions, not the filthiness of persons themselves.

Further Discussion of Apologies:

His saying: "They swear to you so that you may be pleased with them. But even if you are pleased with them, Allah is not pleased with the defiantly disobedient people." (96) Evidence that someone whose apology is not accepted, from among[146]

(1) This explanation of "unlawful toll collector" is the author's. A collector of tenths is someone who takes a tenth of people's wealth without right. See Muʿjam Maqayis al-Lughah (4:324), entry ʿ-sh-r, and Lisan al-ʿArab (4:570), entry ʿ-sh-r.[147]

(2) I have not found it with this wording. I have found it only with the wording: "Whoever receives an apology and does not accept it will not come to me at the Pool!" As already mentioned in connection with the preceding hadith, it is narrated by ʿA'ishah; Abu al-Shaykh transmitted it from her. End. For this, see Majmaʿ al-Zawa'id (8:81), al-Maqasid al-Hasanah, p. 630,

قوله: (سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رِجْسٌ)

نظير ما مضى في رجاسة ونجاسة المشرك أنها رجاسة الأفعال لا رجاسة الذوات.

أيضا في الاعتذار:

قوله: (يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِنْ تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَى عَنِ الْقَوْمِ الْفَاسِقِينَ (٩٦) دليل على أن من لم يقبل عذره من

(١) هذا التفسير من المؤلف لصاحب المكس، والعشار: هو الذي يأخذ عشر أموال الناس بغير وجه حق. انظر معجم مقاييس اللغة (٤/ ٣٢٤) مادة عشر، ولسان العرب (٤/ ٥٧٠) مادة عشر.

(٢) لم أجده بهذا اللفظ، إنما وجدته بلفظ: " من اعتذر إليه فلم يقبل لم يرد علي الحوض! كما سبق ذكره في الحديث السابق وهو من رواية عائشة أخرجه عنها أبو الشيخ هـ انظر في ذلك مجمع الزوائد (٨/ ٨١) ، المقاصد الحسنة ص (٦٣٠) ، وكشف الخفاء (٢/ ٢٣٢) واللآلىء الصناعة في الأحاديث الموضوعة (٢/ ٩٠ ١) .

[145] **Qur'an references (L3975):** Qur'an 9:95 (At-Tawbah).
[146] **Qur'an references (L3979):** Qur'an 9:96 (At-Tawbah).
[147] **Translator's note (L3982):** This is an editor's explanatory and bibliographical footnote.

Kashf al-Khafa’ (2:232), and al-La’ali’ al-Sinaʿah fi al-Ahadith al-Mawduʿah (2:190).[148][149]

L3985–3987 the liars, without an oath, is to be believed if he swears an oath, because Allah—blessed and exalted—is He—did not command that their oaths be rejected as He commanded that their apologies be rejected, when He said: “Say: Do not offer apologies; we will never believe you.” He—majestic and exalted—is He—merely stated concerning Himself that He is not pleased with them, even if the person to whom the oath is sworn is pleased with them. This meaning is supported by the hadith of the Messenger of Allah ﷺ: “Whoever swears by Allah must speak truthfully; whoever has an oath sworn to him by Allah must be satisfied; and whoever is not satisfied with Allah has no part with Allah.”[150]

الكذابين بغير يمين فحلف قبل منه، لأن الله - تبارك وتعالى - لم يأمر برد اليمين عليهم كما أمر برد الاعتذار، حيث قال: (قُلْ لَا تَعْتَذِرُوا لَنْ نُؤْمِنَ لَكُمْ) إنما أخبر - جل وتعالى - عن نفسه بأنه لا يرضي عنهم، وإن رضى عنهم المحلوف له، ويؤيد هذا المعنى حديث رسول الله، صلى الله عليه وسلم: “ من حلف بالله فليصدق، ومن حلف له بالله فليرضَ، ومن لم يرضَ بالله فليس من الله ”.

L3988 Thus, the person to whom the apology is offered should accept the apologizer’s oath on its outward appearance and entrust his inner disposition to Allah—majestic and exalted—is He.[151]

فالمتعذر إليه ينبغي له أن يقبل يمين المعتذر على الظاهر، ويكل سريرته إلى الله - جل وتعالى -

L3989

L3990–3994 His saying, exalted is He: “And among the Bedouins are those who regard what they spend as a loss and lie in wait for you,” “And among the Bedouins are those who believe in Allah and the Last Day and regard what they spend as means of drawing near to Allah and of obtaining the Messenger’s prayers. Indeed, it is a means of drawing near for them.” An argument for the invalidation of deeds performed for show, the forfeiture of the reward for expenditure when Allah’s reward is not sought through it, and encouragement to

قوله تعالى: (وَمِنَ الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا وَيَتَرَبَّصُ بِكُمُ) (وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا يُنْفِقُ قُرُبَاتٍ عِنْدَ اللَّهِ وَصَلَوَاتِ الرَّسُولِ أَلَا إِنَّهَا قُرْبَةٌ لَهُمْ) حجة في إبطال أعمال الرياء، وإحباط أجر النفقة إذا لم تحتسب، والحث على استشعار الاحتساب فيها، واتخاذها قربة.

[148] **Translator’s note (L3983):** This is an editor’s hadith-verification footnote. The source leaves the quotation unclosed; its apparent endpoint is after “the Pool!” The final isolated hāʾ appears to be an abbreviation marking the end of a quotation or passage.

[149] **Translator’s note (L3984):** This continues the editor’s bibliographical footnote. The last title is transcribed with al-Sinaʿah (“craft”), apparently an error for al-Masnuʿah (“crafted”). The page number appears with separated digits as ١ ٩ ٠, interpreted here as 190.

[150] **Qur’an references (L3986):** Qur’an 9:94 (At-Tawbah).

[151] **Translator’s note (L3988):** The source has al-mutaʿadhdhar ilayhi, an awkward form in this context, apparently intended as al-muʿtadhar ilayhi, “the person to whom the apology is offered.”

keep the intention of seeking His reward present in such expenditure and to make it a means of drawing near to Him.[152][153]

L3995–3997 The Messenger of Allah ﷺ said: "When one of you pays the obligatory alms on his wealth, let him say: O Allah, make it a gain and do not make it a loss." (1) And he said: "When a man spends on his family, seeking Allah's reward, it is recorded for him as charity." (2) Thus, anyone who performs a good deed without seeking Allah's reward through it receives no reward, in view of the evidence contained in this verse.

L3998 ## Discussion of Paying Obligatory Alms to the Rulers:

L3999

[152] **Translator's note (L3990):** The supplied excerpt stops after "for you," before specifying what they await.

[153] **Qur'an references (L3990):** Qur'an 9:98 (At-Tawbah); Qur'an 9:99 (At-Tawbah).

قال رسول الله، صلى الله عليه وسلم: " إذا دفع أحدكم زكاة ماله فليقل: اللهم اجعلها مغنما ولا تجعلها مغرما " (١) وقال: " إذا أنفق الرجل على أهله محتسبا كتبت له صدقة " (٢) فكل من عمل عمل خير لم يحتسبه لم ينل ثوابا، لما في هذه الآية من الدليل.

ذكر دفع الزكاة إلى الأئمة:

قوله: (وَصَلَوَاتِ الرَّسُولِ)

دليل على أن دفع الزكاوات إلى الأئمة أفضل من تفرقتها بالأنفس لاستغنام دعوة الإمام له عند أخذها منه، قال الله - تبارك وتعالى - بعد هذا: (خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ)

(١) رواه ابن ماجه في سننه (١/٥٧٣) ح (١٧٩٧) كتاب الزكاة، باب ما يقال عند إخراج الزكاة،، مع اختلاف يسير حيث إن فيه: وإذا أعطيتم الزكاة فلا تنسوا ثوابها أن تقولوا: اللهم ... الحديث.

وأورده السيوطي في الجامع الصغير، انظر: فيض القدير (١/ ٢٩٠) ، والألباني في إرواء الغليل (٣/ ٣٤٣) وضعيف الجامع (١/ ١٥٢) وقال: موضوع، وعزاه في الإرواء لابن عساكر في تاريخ دمشق (٢) أخرجه البخاري في صحيحه في عدة مواضع، منها ما أخرجه في كتاب الإيمان، باب ما جاء أن الأعمال بالنية والحسبة، انظر الفتح (١/١٦٥) ح (٥٥) ، والنسائي في سننه (٥/ ٩٦) ح (٢٥٤٥) كتاب الزكاة، باب: أي الصدقة أفضل، وابن حبان في صحيحه انظر الإحسان (٦/٢١٩) ح (٤٢٢٥) باب النفقة، ذكر البيان بأن الصدقة إنما تكون للمنفق على أهله إذا احتسب في ذلك، وأورده السيوطي في الجامع، انظر فيض القدير (١/ ٣٠٦) .

وكان رسول الله - صلى الله عليه وسلم - إذا أخذ صدقة قوم صلى عليهم، فأتاه أبو أوفى بصدقته فقال: " اللهم صل على آل أبي أوفى مرتين.

L4000 His saying: “And the Messenger’s prayers.”

L4001 Evidence that paying obligatory alms to the rulers is better than distributing them oneself, in order to gain the ruler’s supplication for the payer when he receives them from him. Allah—blessed and exalted—is He—said after this: “Take charity from their wealth, purifying them and cleansing them thereby, and pray for them; your prayer is a reassurance to them.”[1]

L4002

L4003 (1) Ibn Majah narrated it in his Sunan (1:573), hadith 1797, Book of Obligatory Alms, chapter on what is to be said when paying obligatory alms, with a slight difference, since its wording is: “And when you give obligatory alms, do not forget their reward, by saying: O Allah …” The rest of the hadith.[2]

L4004–4005 Al-Suyuti included it in al-Jamiʿ al-Saghir; see Fayd al-Qadir (1:290). Al-Albani also included it in Irwa’ al-Ghalil (3:343) and Daʿif al-Jamiʿ (1:152), and said: “Fabricated.” In al-Irwa’, he attributed it to Ibn ʿAsakir in Tarikh Dimashq. (2) Al-Bukhari transmitted it in his Sahih in several places, including the Book of Faith, chapter on the reports that deeds depend upon intention and seeking Allah’s reward; see al-Fath (1:165), hadith 55. Al-Nasa’i transmitted it in his Sunan (5:96), hadith 2545, Book of Obligatory Alms, chapter: “Which Charity Is Best?” Ibn Hibban transmitted it in his Sahih; see al-Ihsan (6:219), hadith 4225, chapter on maintenance, “Explanation That Expenditure on One’s Family Counts as Charity Only When One Seeks Allah’s Reward Thereby.” Al-Suyuti included it in al-Jamiʿ; see Fayd al-Qadir (1:306).[3][4]

L4006–4007 When the Messenger of Allah ﷺ received a people’s charity, he would pray

[1] **Qur’an references (L4001):** Qur’an 9:103 (At-Tawbah).

[2] **Translator’s note (L4003):** This is an editor’s source-verification footnote. The phrase “do not forget their reward, by saying” preserves the awkward wording quoted in the source.

[3] **Translator’s note (L4004):** This continues the editor’s hadith-verification footnote.

[4] **Translator’s note (L4005):** This is an editor’s bibliographical footnote.

for them. Abu Awfa came to him with his charity, and he said: "O Allah, bless the family of Abu Awfa twice."[5]

L4008 The Excellence of the Companions of the Messenger of Allah ﷺ and Their Followers:

L4009

L4010–4013 His saying: "And the first forerunners among the Emigrants and the Helpers, and those who followed them in doing good—Allah is pleased with them, and they are pleased with Him. He has prepared for them gardens beneath which rivers flow, remaining in them forever. That is the great triumph." (100) A testimony that Paradise is theirs as well; among them are the Ten and others. And blessed indeed are those who follow them, also by this verse, as you see.[6]

L4014 Is not anyone who reviles one of them, or one of those who participated in the expedition of Tabuk mentioned in the other verse, or disparages him, deprived of his share, lowered in rank within Islam, and setting himself against his Lord's Book by rejecting it? This is in addition to the curse of the Messenger of Allah ﷺ that falls upon him, when he says: "Do not revile my Companions. Whoever reviles them, upon him is Allah's curse." (1)[7]

L4015 Discussion of Obligatory Alms on the Various Categories of Wealth:

L4016

L4017 His saying: "Take charity from their wealth."[8]

L4018 It is said that it was revealed concerning four men of the Helpers: Jadd ibn

[5] **Translator's note (L4007):** The source does not close the quotation or clearly separate "twice" from it. "Twice" may instead be a narrator's statement that the supplication was repeated twice.

[6] **Qur'an references (L4010):** Qur'an 9:100 (At-Tawbah).

[7] **Translator's note (L4014):** The opening afalay sat is grammatically irregular here; the translation follows its apparent intended interrogative sense, "Is not …?"

[8] **Qur'an references (L4017):** Qur'an 9:103 (At-Tawbah).

تفضيل أصحاب رسول الله - صلى الله عليه وسلم - والتابعين:

قوله: (وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتَهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ (١٠٠) . شاهد لهم بالجنة أيضا، وفيهم العشرة وغيرهم، وقد سعد التابعون لهم أيضا بهذه الآية كما ترى.

أفليست من سب واحدا منهم أو ممن شهد غزوة تبوك في الآية الأخرى أو تنقصه - مغبون الحظ، منحط الدرجة في الإسلام، مضاهي كتاب ربه بالرد، هذا مع ما يلحقه من لعنة رسول الله، صلى الله عليه وسلم، حيث يقول: " لا تسبوا أصحابي، من سبهم فعليه لعنة الله (١) .

ذكر زكاة أصناف الأموال:

قوله: (خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً)

يقال: إنها نزلت في أربعة نفر من الأنصار، جد بن قيس.

Qays,[9]

L4019

L4020–4023 (1) Imam Ahmad narrated it in Fada’il al-Sahabah (11:54), hadith 11, and al-Tabarani in al-Awsat (2:503), hadith 9867— Al-Haytami included it in Majmaʿ al-Zawa’id (10:21), and Ibn Hajar in al-Matalib al-ʿAliyah (4:149). and Abu Lubabah, Khidham, and Aws.[10][11][12]

L4024–4025 They are those concerning whom Allah—blessed and exalted—is He—said: “And others have acknowledged their sins; they mixed a righteous deed with another that was evil. Perhaps Allah will turn to them in forgiveness.” They had promised to fight in Allah’s cause and give charity.[13][14]

L4026 If the verse was revealed concerning them, it is known with certainty that they did not possess every category of wealth: ready money, livestock, crops, and goods. No one may therefore impose obligatory alms on all wealth except whatever has been specifically exempted from them. Rather, he must treat the command to take charitable payments as specific to some kinds of wealth rather than others. This is set out with its explanation in the Book of Obligatory Alms.

L4027–4029 Among the evidence for the correctness of what we have said is His saying immediately after this passage: “Do they not know that it is Allah who accepts repentance from His servants and receives charitable gifts?” Meaning—and Allah knows best—the charitable gifts they had promised, because the yāʾ

(١) رواه الإمام أحمد في فضائل الصحابة ١١/ ٥٤) ح (١١) ، والطبراني في الأوسط ٢/ ٥٠٣) ح (٩٨٦٧) - وأورده الهيتمي في مجمع الزوائد (١٠/ ٢١) ، وابن حجر في المطالب العالية (٤/ ١٤٩) وأبي لبابة وخذام، وأوس.

وهم الذين قال الله تبارك وتعالى: وَآخَرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا عَسَى اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ) وكانوا وعدوا أن يجاهدوا ويصدقوا.

وإذا كانت الآية نازلة فيهم أحاط العلم أنهم كانوا غير مالكين لجميع أصناف الأموال من الناض والماشية والنبات والأمتعة. فليس لأحد أن يوجب على جميع الأموال الزكاة إلا ما خصت بالإسقاط عنها، بل عليه أن يجعل الأمر بأخذ الصدقات خاصًّا على بعض الأموال دون بعض، وهو موضوع بشرحه في كتاب الزكاة.

ومن الدليل على صحة ما قلناه قوله على أثر الكلام: (أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ) أي - والله أعلم - التي كانوا وعدوها؛ لأن الياء في “ يعلموا ” إخبار عن الغائبين.

[9] **Translator’s note (L4018):** The source places a full stop after the first name, although the list continues in the next supplied passage.

[10] **Translator’s note (L4020):** This is an editor’s hadith-source footnote. The first reference is transcribed as ١١/ ٥٤), with malformed parentheses and a possibly corrupt volume number; 11:54 is retained without correction.

[11] **Translator’s note (L4021):** This continues the editor’s source footnote. The supplied name is al-Haytami; it may be an error for al-Haythami, the author of Majmaʿ al-Zawa’id.

[12] **Translator’s note (L4023):** The unvocalized personal name rendered “Khidham” permits uncertainty in its vocalization.

[13] **Translator’s note (L4025):** The unvocalized wa-yusaddiqu permits “and speak truthfully,” but the following references to promised charity support “and give charity” here.

[14] **Qur’an references (L4024):** Qur’an 9:102 (At-Tawbah).

in “they know” indicates a statement about persons referred to in the third person.[15]

Discussion of the Qualifications of a Witness:

ذكر صفة الشاهد:

And His saying: “And say: Act, and Allah will see your deeds, as will His Messenger and the believers.” Evidence that believers’ testimony concerning one another is accepted, whether favorable or unfavorable. Only the testimony of someone who combines faith with trustworthiness, excellence, fear of his Lord, and moral probity is accepted, because the believers who saw these people’s deeds alongside Allah and His Messenger possessed these qualities. It does not mean that the testimony of everyone encompassed by the designation of faith is accepted, even if he has qualities opposite to those with which we have described the Companions of the Messenger of Allah ﷺ, who saw those people’s deeds alongside him. This is because they are Allah’s witnesses on His earth, and only those cleared of faults and pure of the defilements of sins may be witnesses upon it: trustworthy in what they say and what they testify to; not driven by hatred of a people to speak ill of them without knowledge; knowledgeable about what constitutes a manifest ground for impugning someone’s integrity; not imposing their own interpretive opinions upon the accused; taking care to impugn no one except on the basis of certain, explicit statements that establish actual grounds for impugning integrity, rather than anything else. For many people consider something forbidden on the basis of an interpretation concerning it and make this part of their religious obedience to Allah, while another considers it lawful and is trustworthy, following the righteous among his predecessors and the Com-

وقوله: (وَقُلِ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ) دليل على أن شهادة المؤمنين مقبولة لبعضهم على بعض بالخير والشر، ولا تقبل إلي شهادة من جمع مع الإيمان أمانة وفضلا واتقاء لربه ومروءة، لأن المؤمنين الذين رأوا أعمال هؤلاء مع الله ورسوله كانوا كذلك، لا أن شهادة كل من شمله اسم الإيمان مقبولة، وإن كان بضد ما وصفنا به أصحاب رسول الله، صلى الله عليه وسلم، الذين رأوا أعمال القوم معه، وذلك أنهم شهداء الله في أرضه، ولا يجوز أن يكون بها شهداء إلا المبرئين من العيوب، الطاهرين من أدناس الذنوب، أمناء فيما يقولون وعليه يشهدون، لا يحملهم شنآن قوم على قول القبيح فيهم بغير علم، علماء بما يكون جرحا ظاهرا، لا يتأولون على المرمى بآرائهم، يتوقون أن يجرحوا إلا بالنصوص المتيقنة المؤدية إلى حقائق الجرح دون غيرها، فإن كثيرا من الناس يرى الشيء محرما بتأويل فيه فيدين الله به وغيره يراه محللاً وهو أمين يقتدي بصالح سلفه وصحابة نبيه، صلى الله عليه وسلم، قد تبين موضع الحجة فيما أداه إلى تحليل ما أدى الشاهد الآخر إلى التحريم.

[15] **Qur’an references (L4027):** Qur’an 9:104 (At-Tawbah).

panions of his Prophet ﷺ, having clearly discerned the evidentiary basis that led him to deem lawful what led the other witness to deem forbidden.[16][17]

وإذا لم يجرح الرجل بالنصوص التي يستوي المجروحون بها في الذم، خاطر بدين السامعين بشهادته، وسيما إن كان مرموقا بعيد التوقي، فلعلهم يهجرون المشهود عليه بشهادته، والهجران محرم، أو تكون شهادته عليه بالخير في نحو ذلك، فيغر من يذكر إليه ويستنيم إلى حسن الثناء عليه من أمن عنده، فيودعه أمواله أو يناكحه، ويبايعه، ويشاركه، فيكون فيه هلاكه.

L4036 If a man impugns someone's integrity without relying on explicit statements under which all those so impugned are equally blameworthy, he endangers the religion of those who hear his testimony, especially if he is held in high regard and is exceedingly scrupulous. They may shun the person testified against on account of his testimony, although such shunning is forbidden. Or his testimony concerning that person may be favorable in a comparable matter, so that he deceives someone to whom the person is mentioned, who rests assured by the favorable praise of him from someone he trusts; he then entrusts his wealth to that person, enters into a marriage alliance with him, trades with him, or enters into partnership with him, and therein lies his ruin.[18]

وما استشهدنا به من دليل هذه الآية في شهادة المؤمنين قد روي عن رسول الله، صلى الله عليه وسلم، مثله في رواية سلمة بن الأكوع قال: كنا مع رسول الله، صلى الله عليه وسلم، في جنازة، فأثنى القوم عليه ثناء حسنا فقال رسول الله - صلى الله عليه وسلم -: " وجبت " فقيل: يا رسول الله، ما وجبت " قال: " الملائكة شهداء الله في السماء، وأنتم شهداء الله في الأرض، فإذا شهدتم وجبت ".

L4037–4039 A report corresponding to the evidence we have adduced from this verse concerning the testimony of believers has been transmitted from the Messenger of Allah ﷺ in the narration of Salamah ibn al-Akwaʿ: He said: We were with the Messenger of Allah ﷺ at a funeral, and the people spoke well of the deceased. The Messenger of Allah ﷺ said, "It has become due." He was asked, "Messenger of Allah, what has become due?" He said, "The angels are Allah's witnesses in heaven, and you are Allah's witnesses on earth. When you testify, it becomes due."[19]

وقرأ رسول الله، صلى الله عليه وسلم: (وَقُلِ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ) .

L4040 And the Messenger of Allah ﷺ recited: "And say: Act, and Allah will see

[16] **Translator's note (L4033):** The source reads ila ("to") where the construction apparently requires illa ("except"); the translation follows the evident restrictive sense. "Certain, explicit statements" renders al-nusus al-mutayaqqanah; in this context these may denote explicit scriptural texts or unequivocal evidentiary statements establishing grounds for impugning integrity.

[17] **Qur'an references (L4032):** Qur'an 9:105 (At-Tawbah).

[18] **Translator's note (L4036):** The phrase baʿid al-tawaqqi is unusual. It is rendered "exceedingly scrupulous," taking it to mean far-reaching in caution; "far removed from caution" is also linguistically possible, though less consistent with the immediate argument.

[19] **Translator's note (L4039):** The object of "has become due" is left unstated in the supplied report.

your deeds, as will His Messenger and the believers."[20]

L4041–4043 The Muʿtazilah: And His saying, "Allah would not lead a people astray after having guided them until He makes clear to them what they must guard against," is a clear argument against the Muʿtazilah, since He has brought together His leading astray and His guidance, and the binding force of the proof upon those led astray or those guided, in a single verse whose meanings are interconnected. They cannot escape it by their false claims. If those led astray are held accountable once what they must guard against has been made clear to them, what clearer thing could anyone seek than this? I do not think His saying, "So that whoever perishes may perish upon clear evidence," bears any meaning other than this. And Allah knows best.[21][22]

L4044–4046 From the standpoint of jurisprudence, it also indicates that Allah—exalted is His majesty—has made prohibited things clear and set them out in detail in such a way that there is no ambiguity concerning them. This can only be through explicit textual stipulation, since not everyone stands on equal ground concerning that which is to be avoided on the basis of opinion and analogy. This presents no difficulty to anyone who examines it.[23]

L4047

L4048–4050 His saying, "Allah has indeed turned in mercy toward the Prophet, the Emigrants, and the Helpers," through to the saying, "Indeed, Allah is the Accepter of repentance, the Merciful" (118), is an argument against them that the repentance to which creation is summoned cannot be attained without assistance from Him—exalted is His majesty. We do not deny, under any circumstances, the capacity accompanying the act, whether good or evil, to those subject to commands and prohibitions. Rather, we maintain that one who does good needs divine enabling, without which his undertaking cannot

المعتزلة: وقوله (وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّى يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ) حجة على المعتزلة واضحة إذ قد جمع بين الإضلال والهدى منه ولزوم الحجة للمضلين أو المهدين في آية واحدة متصلة المعاني بعضها ببعض، لا يقدرون أن ينفصلوا منها بدعاويهم الباطلة، فإذا كان المضلون مأخوذين ببيان ما يتقون لهم فأي شيء يلتمسه أوضح من هذا، ولا أحسب قوله: (لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ) الأعلى هذا المعنى، والله أعلم.

وفيه من جهة الفقه أن الله - جل جلاله - قد بين المحرمات وفصلها من حيث لا التباس فيها، ولا يكون ذلك إلي منصوصا، إذ ما يكون اتقاؤه بالرأي والقياس لا يستوي الجميع فيه وهو غير مشكل لمن تبينه.

قوله: (لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ) إلى قول: (إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ (١١٨) حجة عليهم في عدم الوصول إلى التوبة المدعو إليها الخليقة إلا بمعونة منه - جل جلاله - ونحن لا ننفي الاستطاعة مع الفعل في الخير والشر عن المأمورين المنهيين بكل حال، ولكنا نزعم أن عامل الخير محتاج إلى توفيق لا يتم أمره إلا به، ومجتنب الشر محتاج إلى عصمة تحول بينه وبين ما تنازع إليه نفسه الأمارة بالسوء، فإذا لحقتها رحمة ربها أمدت بالعصمة، فحيل بينها وبين المعصية كما حيل بين يوسف، صلى الله عليه وسلم، وبينها بعدما هم بها، قال الله تعالى: (وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلَا أَنْ رَأَى بُرْهَانَ رَبِّهِ كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ (٢٤).

[20] **Qur'an references (L4040):** Qur'an 9:105 (At-Tawbah).

[21] **Translator's note (L4043):** The supplied "الأعلى" is apparently a faulty joining or transcription of "إلا على," understood here as "other than upon/in accordance with."

[22] **Qur'an references (L4041):** Qur'an 9:115 (At-Tawbah); Qur'an 8:42 (Al-Anfal).

[23] **Translator's note (L4046):** The supplied "إلي" does not yield a coherent construction here; the translation understands the apparently intended "إلا," meaning "except" or "only."

be accomplished, and that one who avoids evil needs divine protection to intervene between him and that toward which his soul, which commands evil, pulls him. When its Lord's mercy reaches it, it is supplied with protection, and a barrier is placed between it and disobedience, just as a barrier was placed between Joseph ﷺ and disobedience after he had intended it. Allah Most High said: "She certainly intended him, and he intended her, had he not seen the demonstration of his Lord. Thus did We act, to turn evil and indecency away from him. Indeed, he was one of Our servants singled out for devotion" (24).[24]

L4051–4053 All of that, whether good or evil, is by a prior decree, and created beings are facilitated toward that for which they were created of good or evil. Knowledge of that is kept hidden from them and belongs exclusively to the One who created them. Whoever contends with Him over it knowingly advances into falsehood. Moses son of ʿImrān ﷺ eagerly sought to learn it, and Jesus son of Mary ﷺ asked his Lord about it, but both were denied it, ﷺ upon them both. ʿUzayr persisted in seeking it, so Allah erased his name from prophethood. And despite that,[25]

L4054–4056 * * * created beings have no need to know it. Had they needed it, they would not have been denied it. And Allah knows best.

L4057–4060 Discussion of Going Forth: His saying, "The believers should not go forth all together. Why, then, should a group from every division of them not go forth, so that they may gain understanding of the religion and warn their people when they return to them, that they may beware?" (122), is an argument that going forth and expenditure are collective obligations, and, according to those with a thorough understanding, an argument for accepting a solitary report. For He would not have required them to beware on account of their warnings unless the report of whoever warned them were binding upon them. Each individual independently warns his people, and the proof

وكل ذلك من الخير والشر بقضاء سابق، والخلق ميسرون لما خلقوا له من خير أو شر، وعلم ذلك مخزون عنهم ومنفرد به من خلقهم، فمن زاحمه فيه تقدم إلى الباطل على بصيرة، وقد حرص موسى بن عمران، صلى الله عليه وسلم، على تعرف ذلك، وسأل عيسى بن مريم، صلى الله عليه وسلم، ربه، فمنعا، صلى الله عليهما وسلم، وألح فيه عزير فمحى الله اسمه من النبوة، ومع ذلك

* * * فالخلق غير محتاجين إلى معرفته ولو احتاجوا إليه لما منعوا، والله أعلم.

ذكر النفير: قوله (وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنْذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ (١٢٢) حجة في أن النفير والنفقة فرضان على الكفاية، وحجة عند المحصلين في قبول خبر الواحد؛ إذ لم يلزمهم الحذر بنذارتهم إلا وقد لزمهم خبر من أنذرهم، وكل واحد منفرد بنذارة قومه، والحجة بخبره لازم للمخبر عنه.

[24] **Qur'an references (L4048):** Qur'an 9:117 (At-Tawbah); Qur'an 9:118 (At-Tawbah); Qur'an 12:24 (Yusuf).

[25] **Translator's note (L4053):** The segment ends with an unfinished connective; no completion has been supplied.

constituted by his report is binding upon the person about whom the report is made.[26][27]

L4061 The Murji'ah:

L4062

L4063–4065 His saying, "Whenever a surah is sent down, some of them say, 'Which of you has this increased in faith?' As for those who believe, it has increased them in faith, and they rejoice" (124), is an argument against the Murji'ah concerning their denial that faith increases and decreases. Here is the explicit text of the Quran declaring its increase, as you see.[28]

L4066 Discussion of Ritual Purity:

L4067

L4068–4069 His saying, "As for those in whose hearts is a disease, it has added defilement to their defilement, and they died as unbelievers" (125), has made unequivocally clear that defilement does not invariably constitute impurity, since a surah does not increase anyone in impurity. Rather, these people's denial of it added unbelief to their unbelief. Defilement here is unbelief, and associating partners with Allah is impure through its commission. Likewise, one who gambles, one who drinks wine, and one who worships sacrificial stones are impure through their actions. This does not mean that gambling, wine, and sacrificial stones are intrinsically impure; rather, these are actions whose perpetrators were forbidden to perform them, and so they became defilements. We have already explained this concisely at the beginning of the

[26] **Translator's note (L4060):** The supplied word means "expenditure." In this context, "gaining understanding" might have been expected, but the wording has been retained. The final expression literally refers to the person "reported about," although the argument appears to concern the person receiving the report.

[27] **Qur'an references (L4057):** Qur'an 9:122 (At-Tawbah).

[28] **Qur'an references (L4063):** Qur'an 9:124 (At-Tawbah).

المرجئة.:

قوله: (وَإِذَا مَا أُنْزِلَتْ سُورَةٌ فَمِنْهُمْ مَنْ يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ إِيمَانًا فَأَمَّا الَّذِينَ آمَنُوا فَزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ (١٢٤) حجة على المرجئة فيما ينكرونه من زيادة الإيمان ونقصه، وهذا نص القرآن ينطق بزيادته كما ترى.

ذكر الطهارة:

قوله: (وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ (١٢٥) قد بين بلا إشكال أن الرجس لا يكون نجسا بكل حال، إذ السورة لا تزيد أحداً نجاسة، وإنما زاد هؤلاء جحودهم بها كفرا إلى كفرهم، والرجس هو: الكفر، والشرك بفعله نجس، وهكذا اللاعب بالميسر وشارب الخمر وعابد الأنصاب أنجاس بأفعالهم، لا أن الميسر والخمر والأنصاب أنجاس الذوات، ولكنها أفعال نهي عنها فاعليها، فصارت أرجاسا، وقد لخصناه في أول السورة عند قوله: (يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ) .

surah, at His saying, “O you who believe, those who associate partners with Allah are indeed impure.”[29][30]

[29]**Translator’s note (L4069):** The clause concerning associating partners with Allah and impurity is syntactically awkward; the translation retains its apparent connection between impurity and committing the act. The quoted Quranic wording includes “O you who believe,” which does not occur at the beginning of the cited verse, Quran 9:28. The supplied wording has been retained.

[30]**Qur’an references (L4068):** Qur’an 9:125 (At-Tawbah); Qur’an 9:28 (At-Tawbah).

سورة يونس

Surah 10: Jonah (Yunus)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah Jonah]

Discussion of Teaching the Lunar Stations:

And His saying, "He is the One who made the sun a radiance and the moon a light, and determined stations for it, so that you might know the number of years and reckoning," is evidence for learning the lunar stations and learning reckoning, and that it is one of the beneficial sciences which people have been encouraged to learn, and does not distract from religion.[1]

And His saying, "When affliction touches a human being, he calls upon Us while on his side, or sitting, or standing. Then, when We remove his affliction from him, he goes on as though he had never called upon Us concerning an affliction that touched him," uses "to" (ilā) in the sense of the preposition "for" (li-). And Allah knows best.[2]

This is one of the contexts in which that usage is appropriate, provided it is not preceded by a word denoting looking—as the Muʿtazilah and the Jahmiyyah claim that His saying, "Faces that day will be radiant (22), looking toward their Lord" (23), means "waiting for their Lord, for when He will reward them." This shows their ignorance of the language of the Arabs, and we have explained it concisely in the Book of Refutation of al-Bāhilī (1).[3]

And His saying, "Thus was what they used to do made fair-seeming to the transgressors" (12), is an argument against them concerning making things fair-seeming.[4]

Discussion of the Binding Authority of the Sunnah: And His saying!!: "When Our clear verses are recited to them, those who do not expect to meet Us say,

[1] **Qur'an references (L4074):** Qur'an 10:5 (Yunus).
[2] **Qur'an references (L4077):** Qur'an 10:12 (Yunus).
[3] **Qur'an references (L4079):** Qur'an 75:22 (Al-Qiyamah); Qur'an 75:23 (Al-Qiyamah).
[4] **Qur'an references (L4084):** Qur'an 10:12 (Yunus).

[سورة يونس]

ذكر تعليم منازل القمر:

وقوله: (هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَّرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ) دليل على تعرف منازل القمر، وتعلم الحساب وأنه من العلوم النافعة التي قد ندب الناس إلى تعلمها، وليس بمشغلة عن الدين.

وقوله: (وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنْبِهِ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَنْ لَمْ يَدْعُنَا إِلَى ضُرٍّ مَسَّهُ) (إلى) فيه بمعنى اللام، والله أعلم.

وهو من المواضع التي يحسن فيها، ما لم يتقدمها لفظ النظر كما يزعم المعتزلة والجهمية أن قوله: وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ (٢٢) إِلَى رَبِّهَا نَاظِرَةٌ (٢٣) معنى لربها منتظرة متى يثيبها، وهذا منهم جهل بلسان العرب، وقد لخصناه في كتاب الرد على الباهلي (١) .

وقوله: (كَذَلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ (١٢) حجة عليهم في التزيين.

ذكر وجوب السنة: وقوله!! : (وَإِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا ائْتِ بِقُرْآنٍ غَيْرِ هَذَا أَوْ بَدِّلْهُ قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تِلْقَاءِ نَفْسِي إِنْ أَتَّبِعُ إِلَّا مَا

‘Bring a Quran other than this, or change it.’ Say: ‘It is not for me to change it of my own accord. I follow only what is revealed to me,’” is evidence that all the established practices of the Messenger of Allah ﷺ were instituted through revelation. When they are authenticated through the transmission of trustworthy narrators, they are binding just as it is binding.[5][6][7]

L4089–4091 It also contains a refutation of analogy. For the Messenger of Allah ﷺ, despite the excellence of his discernment and his superiority in it over his entire community, would neither invent a ruling of his own accord nor venture a ruling in the matter except on the basis of what was revealed to him. Those after him have still greater reason to have only what has been explicitly stipulated for them, without making their inventions and comparisons—in which they cannot be sure of avoiding error and missteps—a religion among Allah’s servants, adjudicating in their favor and against them with the authority of the explicit texts, concerning which there is no doubt that they are the truth.[8]

L4092 ## Refutation of the Muʿtazilah:

L4093

L4094–4095 His saying, “Humanity was but one community; then they differed. Had it not been for a word that had already gone forth from your Lord, judgment would have been passed between them concerning that over which they differ” (19), is an argument against the Muʿtazilah and the Qadariyyah because it mentions the prior word, in which they do not believe at all. That word—Allah knows best—concerning their disagreement is that they would disagree.[9]

يُوحَى إِلَيَّ) دليل على أن سنن رسول الله، صلى الله عليه وسلم، كلها مسنونة بوحي، وهي إذا صحت برواية الثقات، لزمت لزومه.

وفيه رد للقياس، إذ كان رسول الله، صلى الله عليه وسلم، مع جودة خاطره وفضله فيه على جميع أمته، لا يخترع من تلقاء نفسه حكما ولا تحدى فيه على حكم إلا ما يوحى إليه، فمن بعده أحق أن لا يكون لهم إلا ما نص عليه لهم، غير متخذين اختراعهم وتشبيهاتهم - التي لا يأمنون فيها من الخطأ والزلل - دينا بين عباد الله، تحكم لهم وعليهم حكم النصوص التي مما لا ارتياب فيها أنها الحق.

رد على المعتزلة:

قوله: (وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ (١٩) حجة على المعتزلة والقدرية لذكر الكلمة السابقة التي ما يؤمنون بها ألبتة، وهي - والله أعلم - في اختلافهم أنهم يختلفون.

[5] **Translator’s note (L4087):** The unusual double exclamation mark after “His saying” is present in the supplied transcription.

[6] **Translator’s note (L4088):** The final singular pronoun apparently refers to the Quran or revelation; the Arabic does not explicitly identify its antecedent.

[7] **Qur’an references (L4086):** Qur’an 10:15 (Yunus).

[8] **Translator’s note (L4089):** The wording “ولا تحدى فيه على حكم” is grammatically obscure and may be corrupt. “Nor venture a ruling in the matter” is a tentative rendering.

[9] **Qur’an references (L4094):** Qur’an 10:19 (Yunus).

قوله: (قُلِ اللَّهُ أَسْرَعُ مَكْرًا) حجة على المعتزلة والجهمية في ذكر المكر.

قوله: (هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ) حجة عليهم شديدة فيما يزعمون أن كل فاعل منفرد بفعله من غير أن يكون معانا عليه، وقد أخبر الله نصا - كما ترى - أن من يسير في البر والبحر هو يسيره.

وفيه حجة في خلق الأفعال، لأن السير فعل متصرف في الخير والشر لا محالة، والله يسير كل سائر كما ترى.

فإن قيل: فقد قرئ: " هو الذي ينشركم " بالنون والشين (١) ؟

قيل: قرأه أبوجعفر يزيد بن القعقاع وحده دون سائر القراء، وليس بخارج عما أردناه، لوقوع الفعل عليهم بالنشر والتسيير.

قوله (حَتَّى إِذَا كُنْتُمْ فِي الْفُلْكِ وَجَرَيْنَ بِهِمْ بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا بِهَا) فأنث الصفة ثم قال: (جَاءَتْهَا رِيحٌ عَاصِفٌ) ولم يقل: عاصفة، فيشبه - والله أعلم - أن يكون رده على لفظها.

وفيه حجة لمن يفعل ذلك.

L4096–4097 His saying, "Say: Allah is swifter in scheming," is an argument against the Muʿtazilah and the Jahmiyyah in its mention of scheming.[10]

L4098

L4099–4102 His saying, "He is the One who causes you to travel on land and sea," is a powerful argument against them concerning their claim that every agent acts independently in performing his act, without being assisted in it. Allah has explicitly stated—as you see—that whoever travels on land and sea is caused to travel by Him.[11]

L4103–4104 It also contains an argument concerning the creation of acts, because traveling is an act employed for good and evil inevitably, and Allah causes every traveler to travel, as you see.

L4105 If it is said: Has it not been read, "He is the One who disperses you," with the letters nūn and shīn (1)?

L4106 It is answered: Abū Jaʿfar Yazīd ibn al-Qaʿqāʿ alone, to the exclusion of the other readers, read it this way. It does not fall outside what we intended, since the act is performed upon them in both dispersing them and causing them to travel.

L4107–4109 His saying, "Until, when you are aboard the ships and they sail with them in a favorable wind, and they rejoice in it," thus makes the adjective feminine. Then He says, "A stormy wind comes upon them," and does not say "stormy" in the feminine form, ʿāṣifah. It therefore seems—and Allah knows best—that He referred it back to its wording.[12][13][14][15]

[10] **Qur'an references (L4096):** Qur'an 10:21 (Yunus).

[11] **Qur'an references (L4099):** Qur'an 10:22 (Yunus).

[12] **Translator's note (L4107):** The shift from "you" to "them" follows the supplied Quranic wording.

[13] **Translator's note (L4108):** The grammatical contrast is between the feminine adjective ṭayyibah, "favorable," and the unmarked masculine form ʿāṣif, "stormy."

[14] **Translator's note (L4109):** The referents of "it" and "its" in the final clause are unclear. The supplied wording does not clearly explain the grammatical basis for the masculine adjective.

[15] **Qur'an references (L4107):** Qur'an 10:22 (Yunus).

This provides an argument for those who use that construction.

(1) This is one of the seven canonical readings, recited by Ibn ʿĀmir and Abū Jaʿfar.[16]

On this, see al-Ṭabarī's Quran Commentary (11/100), The Comprehensive Exposition of the Ten Readings on the Ten Readings (170), and The Argument for the Readings on the Readings.[17]

Discussion of the Specific and the General:

His saying, "Allah calls to the Abode of Peace and guides whom He wills to a straight path" (25), is a powerful argument against the Muʿtazilah and the Qadariyyah, because the call is general, while guidance is specific.[18]

His saying, "For those who do good is the finest reward, and an increase," An argument against the Jahmiyyah, since they accept reports transmitted by individual narrators and affirm them. It is well known that the Messenger of Allah ﷺ said: "The increase is looking upon the face of Allah, blessed and exalted is Allah."[19]

His saying: "Thus has your Lord's word become binding upon those who have transgressed: that they will not believe. (33)" A clear argument against the Muʿtazilah and the Qadariyyah. How, then, can someone whose con-

[16] **Translator's note (L4112):** This is an editorial footnote correcting the author's attribution of the reading exclusively to Abū Jaʿfar.

[17] **Translator's note (L4113):** This continues the editorial footnote. The bibliographic wording concerning the ten readings is repetitive, and the final citation appears incomplete; both have been retained.

[18] **Qur'an references (L4117):** Qur'an 10:25 (Yunus).

[19] **Qur'an references (L4120):** Qur'an 10:26 (Yunus).

(١) وهي قراءة سبعية قرأ بها ابن عامر وأبوجعفر.

انظر في ذلك تفسير الطبري (١١/ ١٠٠) ، والمبسوط في القراءات العشر في القراءات العشرة (١٧٠) ، حجة القراءات في القراءات.

ذكر الخصوص والعموم:

قوله: (وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ (٢٥) حجة على المعتزلة والقدرية شديدة؛ لأن الدعوة عامة والهداية خاصة.

قوله: (لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةٌ) حجة على الجهمية، إذ هم يقولون بأخبار الآحاد ويثبتونها. ومشهور عن رسول الله، صلى الله عليه وسلم، أنه قال: " الزيادة النظر إلى وجه الله، تبارك الله وتعالى ".

قوله: (كَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا أَنَّهُمْ لَا يُؤْمِنُونَ (٣٣) حجة على المعتزلة والقدرية واضحة. فكيف يقدر على الإيمان من هذه سبيله لو تدبروه،

dition is such have the ability to believe—if only they would reflect upon it?[20]

Discussion of Conjecture:

ذكر الظن:

And His saying: "Most of them follow nothing but conjecture. Indeed, conjecture avails nothing against the truth" is evidence that conjecture may not be employed under any circumstances, since what avails nothing against the truth is not truth, and the opposite of truth is falsehood.[21]

وقوله: (وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا) دليل على أن الظن لا يجوز استعماله في حال من الأحوال، إذ ما لا يغني من الحق شيئا ليس بحق، وضد الحق الباطل.

It is also possible that His saying, "O you who believe, avoid much conjecture; indeed, some conjecture is sin," refers, in its designation of some of it as sin, to bad conjectures, and, in the remainder, to good conjectures, since some conjectures are good and some are bad, and a single term encompasses both. Furthermore, it is one of the words with opposite meanings, since it can mean doubt and can mean knowledge. Allah knows best what He intended by the other portion. The Messenger of Allah ﷺ also said in general terms: "Beware of conjecture, for conjecture is the most untruthful of speech," just as Allah mentioned it in general terms here in Surat Yunus.[22][23]

وقد يجوز أن يكون قوله: (يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ) مصروفا بعضه الذي هو إثم إلى السيء من الظنون، وسائره إلى الحسن منه، إذ كان من الظنون ما هو حسن وما هو سيئ، وقد جمعهما اسم واحد، ومع ذلك، فهو من الأضداد، إذ يكون بمعنى الشك وبمعنى العلم، والله أعلم بما أراد بالبعض الآخر، وقال رسول الله، صلى الله عليه وسلم، جملة: " إياكم والظن، فإن الظن أكذب الحديث " كما ذكره الله جملة ههنا في سورة يونس.

His saying: "And on the day He gathers them, as though they had remained only an hour of the day" is analogous to what preceded this: that the dead person, after the questioning, knows nothing and is unaware of the length of the stay in the grave.[24]

قوله: (وَيَوْمَ يَحْشُرُهُمْ كَأَنْ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِنَ النَّهَارِ) نظير ما قبل هذا أن الميت بعد المساءلة لا يعلم شيئا ولا يشعر بطول المكث في القبر.

His saying: "Say: I possess no power to harm or benefit myself except as

قوله: (قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَاءَ أَجَلُهُمْ فَلَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ (٤٩) حجة على المعتزلة والقدرية في أمره رسوله، صلى الله عليه وسلم، بالتبرؤ من الضر والنفع إلا بمشيئته، وقد شرحته في سورة الأعراف.

[20] **Qur'an references (L4123):** Qur'an 10:33 (Yunus).
[21] **Qur'an references (L4128):** Qur'an 10:36 (Yunus).
[22] **Translator's note (L4131):** The term translated consistently here as "conjecture" is ẓann, which also denotes suspicion or an opinion about someone. The author expressly discusses its different and opposing senses.
[23] **Qur'an references (L4130):** Qur'an 49:12 (Al-Hujurat).
[24] **Qur'an references (L4136):** Qur'an 10:45 (Yunus).

Allah wills. For every community there is an appointed term. When their appointed term comes, they can neither delay it by an hour nor bring it forward. (49)" An argument against the Mu'tazilah and the Qadariyyah lies in His commanding His Messenger ﷺ to disclaim power over harm and benefit except through His will. I have already explained this in Surat al-A'raf.[25]

L4140–4143 His saying: "Then, when they cast, Moses said: What you have brought is the sorcery" He made it definite with the definite article alif-lam—and Allah knows best—because of His saying: "Then, when the truth came to them from Us, they said: This is indeed manifest sorcery. (76)" , as though Moses, when they cast, said to them: This thing that you yourselves have brought is the sorcery that you attributed to the truth, whereas the truth cannot be sorcery.[26][27]

L4144–4145 In the textual form (ḥarf) of 'Abd Allah ibn Mas'ud and Ubayy ibn Ka'b, it is "sorcery," without the definite article, except that one of them read, "What you have given," and the other, "What you have brought."[28]

L4146 I think that Mujahid, Abu 'Amr, and Abu Ja'far read it as a question. They found its definite form cumbersome in connected recitation, and so resorted to an interrogative reading in conformity with the written text.

L4147–4149 What we have stated is a sound interpretation for anyone who reflects upon it. The evidence for it is His saying: "Indeed, Allah will nullify it. Indeed, Allah does not set right the work of those who spread corruption. (81) And Allah establishes the truth through His words, even though the criminals dislike it. (82)" Do you not see that he informed them that the truth he had brought, which they attributed to sorcery, would be established by Allah,

قوله (فَلَمَّا أَلْقَوْا قَالَ مُوسَى مَا جِئْتُمْ بِهِ السِّحْرُ) عرف بالألف واللام - والله أعلم - لقوله: (فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا إِنَّ هَذَا لَسِحْرٌ مُبِينٌ (٧٦) ، وكأن موسى لما ألقوا قال لهم: هذا الذي جئتم به أنتم هو السحر الذي نسبتموه إلى الحق، والحق لا يكون سحرا.

وفي حرف عبد الله بن مسعود وأبي بن كعب " سحر " بغير تعريف إلا أن أحدهما قرأ: " ما آتيتم به " والآخر " ما جئتم به ".

وأحسب مجاهدا وأبا عمرو وأبا جعفر قرأوه على الاستفهام، استثقلوا تعريفه مع الاتصال فاستراحوا إلى الاستفهام اتباعا للخط.

وما قلناه معنى حسن لمن تدبره، والدليل عليه قوله: إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ (٨١) وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ (٨٢) . أفلا تراه أخبرهم أن الحق الذي جاء به فنسبوه إلى السحر يحققه الله، والسحر يحصل في أيديهم، والله أعلم بما أراد من ذلك.

[25] **Qur'an references (L4138):** Qur'an 10:49 (Yunus).

[26] **Translator's note (L4140):** "The sorcery" retains the definite article because the ensuing discussion turns specifically on its presence.

[27] **Qur'an references (L4140):** Qur'an 10:81 (Yunus); Qur'an 10:76 (Yunus).

[28] **Translator's note (L4145):** The supplied first variant is ātaytum, "you have given," rather than ataytum, "you have come." Its combination with the following preposition is awkward; the supplied wording has not been silently replaced with the latter reading.

while sorcery would be found in their hands? Allah knows best what He intended by that.[29]

Discussion of Offspring:

His saying: "But none believed Moses except offspring from among his people" is an argument for applying a single name to different things, since the term "offspring," as ordinary people understand it, applies to children and women, excluding adult men. The Messenger of Allah ﷺ said to a man during one of his military expeditions: "Catch up with Khalid ibn al-Walid and tell him: You must not kill any offspring or any hired laborer."[30][31]

Yet "offspring" encompasses adult men and women as well as children. Allah—blessed and exalted is He—said: "And a sign for them is that We carried their offspring in the laden ship. (41)" And He said: "And when your Lord took from the children of Adam, from their backs, their offspring."[32][33]

And He said: "Those are the ones upon whom Allah bestowed favor among the prophets, from the offspring of Adam, and from those whom We carried with Noah, and from the offspring of Abraham and Israel."[34]

Here it means a small number, as though the meaning were—and Allah knows best—"But none believed Moses except a few of his people." This is also related from Ibn ʻAbbas.

[29] **Qur'an references (L4148):** Qur'an 10:81 (Yunus); Qur'an 10:82 (Yunus).

[30] **Translator's note (L4152):** "Offspring" renders dhurriyyah, whose different applications are the subject of the following discussion.

[31] **Qur'an references (L4152):** Qur'an 10:83 (Yunus).

[32] **Translator's note (L4154):** The supplied text has qālat, the feminine form of "said," before "Allah"; this is an apparent grammatical or transcription error. The adjective meaning "adult" also has irregular agreement in the supplied wording.

[33] **Qur'an references (L4154):** Qur'an 36:41 (Ya-Sin); Qur'an 7:172 (Al-A'raf).

[34] **Qur'an references (L4158):** Qur'an 19:58 (Maryam).

ذكر الذرية:

قوله: (فَمَا آمَنَ لِمُوسَى إِلَّا ذُرِّيَّةٌ مِنْ قَوْمِهِ) حجة في تسمية أشياء المختلفة باسم واحد، إذ اسم الذرية التي تعرفه العامة واقع على الصبيان والنساء دون الرجال البالغين قال رسول الله، صلى الله عليه وسلم، لرجل في بعض غزواته: " الحق خالد بن الوليد فقل له: لا تقتلن ذرية ولا عسيفاً.

والذرية تجمع الرجال والنساء البالغة والصغار، قالت الله - تبارك وتعالى -: (وَآيَةٌ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلْكِ الْمَشْحُونِ (٤١) وقال (وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ) .

وقال (أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَّةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَّةِ إِبْرَاهِيمَ وَإِسْرَائِيلَ) .

وهي في هذا الموضع القليل كأنه - والله أعلم -: " فما آمن لموسى إلا قليل من قومه " كذلك حكي عن ابن عباس.

ذكر الإيمان والإسلام:

Discussion of Faith and Submission:

His saying: "And Moses said: O my people, if you have believed in Allah, then put your trust in Him, if you are submitting to Him. (84)" An argument for those who say: Faith and submission, although distinguished by their names, are one in their collective substance.[35]

It also contains evidence that trust in Allah is part of faith, and it is a refutation of the Murji'ah.

Discussion of Prayer by One Who Is Afraid:

His saying: "And We revealed to Moses and his brother: Establish houses for your people in Egypt, and make your houses a direction of prayer" An argument for someone who is afraid staying away from Friday prayer. For Moses, his brother, and their people were undoubtedly obliged to pray in the mosque of the houses of the Holy Sanctuary, and the whole earth had not been made a place of prayer and a means of purification for them, since this is among the qualities with which Muhammed ﷺ was uniquely endowed and through which he was favored over all the other prophets. Allah therefore commanded the two of them, together with their people, to pray in their houses, since they feared that Pharaoh and his chiefs would subject them to persecution. We know of no prayer that we are obliged to attend except Friday prayer. Thus, when we are afraid of some danger, we are permitted to pray the noon prayer in our houses and to refrain from attending Friday prayer.[36][37]

Al-Shafi'i's argument that the Arabs begin something in their speech whose

[35] **Qur'an references (L4162):** Qur'an 10:84 (Yunus).

[36] **Translator's note (L4169):** The supplied wording is "the mosque of the houses of the Holy Sanctuary" (masjid buyūt al-maqdis), an unusual expression that may be a transcription error for the customary reference to Jerusalem's sanctuary. The plural "houses" has been retained.

[37] **Qur'an references (L4168):** Qur'an 10:87 (Yunus).

قوله: (وَقَالَ مُوسَى يَا قَوْمِ إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِنْ كُنْتُمْ مُسْلِمِينَ (٨٤) حجة لمن يقول: الإيمان والإسلام وإن فرق بهما اسم فجماعهما واحد.

وفيه دليل على أن التوكل من الإيمان، وهو رد على المرجئة.

ذكر صلاة الخائف:

قوله: (وَأَوْحَيْنَا إِلَى مُوسَى وَأَخِيهِ أَنْ تَبَوَّآ لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا وَاجْعَلُوا بُيُوتَكُمْ قِبْلَةً) حجة في تخلف الخائف عن الجمعة؛ لأن موسى وأخاه وقومهما - لا محالة - كان فرضهم أن يصلوا في مسجد بيوت المقدس، ولم يكن جعلت لهم الأرض كلها مسجدا وطهورا؛ إذ هذا من الخصال التي خص بها محمد، صلى الله عليه وسلم، وفضل بها على سائر الأنبياء، فأمرهما الله أن يصليا وقومهما في بيوتهم حيث خافوا فرعون وملأه أن يفتنوهم فلا نعلم صلاة حضورها فرض علينا إلا الجمعة، فإذا خشينا خوف وسعنا أن نصلي الظهر في بيوتنا ولا نحضر الجمعة.

حجة الشافعي في أن العرب تبتدئ بالشيء من كلامها يبين آخر لفظها قوله (وَقَالَ مُوسَى رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلَأَهُ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَنْ سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَى أَمْوَالِهِمْ وَاشْدُدْ عَلَى قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّى يَرَوُا الْعَذَابَ الْأَلِيمَ (٨٨) قَالَ قَدْ أُجِيبَتْ دَعْوَتُكُمَا) حجة للشافعي - رضي الله عنه - فيما قال: إن

final wording clarifies His saying: “And Moses said: Our Lord, You have given Pharaoh and his chiefs adornment and wealth in the life of this world, our Lord, so that they may lead others astray from Your path. Our Lord, obliterate their wealth and harden their hearts, so that they do not believe until they see the painful punishment. (88) He said: The supplication of you both has been answered” An argument for al-Shafi‘i—may Allah be pleased with him—in what he said: The Arabs begin something in their speech whose final wording clarifies its beginning. For the beginning of the account of the supplication reports Moses alone, excluding his brother, whereas its end indicates that the supplication came from both of them together, in His saying: “He said: The supplication of you both has been answered. So both of you remain steadfast, and do not follow the path of those who do not know. (89)” In their supplication there is also an argument against the Mu‘tazilah and the Qadariyyah. Do you not see that the two of them prayed against them for something that would come between them and faith, namely the hardening of their hearts, and that the two were answered? Had what they prayed for been impossible, as these people claim, they would not have prayed for it; and had they prayed for it, they would not have been answered.[38][39]

العرب تبتدئ بالشيء من كلامها يبين آخر لفظها فيه عن أوله، إذ ابتداء القول في الدعاء إخبار عن موسى وحده دون أخيه، وآخره يدل على أن الدعاء كان منهما جميعا فيما يقول: (قَالَ قَدْ أُجِيبَتْ دَعْوَتُكُمَا فَاسْتَقِيمَا وَلَا تَتَّبِعَانِّ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ (٨٩) . وفي دعوتهما حجة على المعتزلة والقدرية، ألا ترى أنهما دعوا عليهم بما يحول بينهم وبين الإيمان من الشد على قلوبهم، فأجيبا، فلو كان ما دعوا به محالا كما يزعمون لم يدعوا، ولو دعوا ما أجيبا.

Discussion of Knowledge:

ذكر العلم:

His saying: “And We certainly settled the children of Israel in a worthy dwelling place and provided them with good things. They did not differ until knowledge came to them.”[40]

قوله: (وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَائِيلَ مُبَوَّأَ صِدْقٍ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ فَمَا اخْتَلَفُوا حَتَّى جَاءَهُمُ الْعِلْمُ) .

An argument for those who say: Some knowledge becomes a source of ruin. Do you not see that Allah—blessed and exalted is He—condemned this disagreement on their part, and said: “Those who were given the Scripture did not become divided until after the clear evidence had come to them. (4)” This is supported by the report of ‘Ali ibn Abi Talib—may Allah be pleased

حجة لمن قال: من العلم ما يكون وبالاً ألا ترى أن الله - تبارك وتعالى - ذم هذا الاختلاف منهم، وقال (وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَةُ (٤) ة) . ويؤيده حديث علي بن أبي طالب - رضي الله عنه - عن رسول الله، صلى الله عليه وسلم: “ إن من العلم لجهلا.

[38] **Translator’s note (L4170):** The heading or fragment ends without stating what the final wording clarifies. The fuller formulation appears in unit 4173:0.

[39] **Qur’an references (L4170):** Qur’an 10:88 (Yunus); Qur’an 10:89 (Yunus).

[40] **Qur’an references (L4178):** Qur’an 10:93 (Yunus).

with him—from the Messenger of Allah ﷺ: “Indeed, some knowledge is ignorance.”[41][42]

L4183–4185 Acceptance of a Report from a Single Narrator: And the saying: “Those who were given the Scripture did not become divided until after the clear evidence had come to them. (4)” is among the greatest and clearest evidence for accepting a report from a single narrator. For He—majestic is His majesty—would not have commanded His Messenger ﷺ to question those whom He commanded him to question unless, when they informed him, their statement constituted binding proof for him. Each individual who informs him is individually responsible for his own report, even if someone else confirms him, and the proof is binding through his statement.[43][44]

قبول خبر الواحد: وقول: (وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَةُ (٤) من أكبر الدليل وأوضحه على قبول خبر الواحد، لأنه - جل جلاله - لم يأمر رسوله، صلى الله عليه وسلم، بمسألة من أمر إلا وإذا أخبروه لزمته الحجة بقولهم، وكل واحد ممن يخبره منفرد لخبره، وإن صدقه غيره والحجة لازمة بقوله.

L4186

L4187–4189 His saying: “Indeed, those against whom your Lord’s word has become binding will not believe, (96) even if every sign comes to them, until they see the painful punishment. (97)” A clear argument against the Mu‘tazilah and the Qadariyyah.[45]

قوله: (إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ (٩٦) وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوُا الْعَذَابَ الْأَلِيمَ (٩٧) حجة على المعتزلة والقدرية واضحة.

L4190 The Mu‘tazilah:

المعتزلة:

L4191

L4192–4193 His saying: “Had your Lord willed, everyone on earth would have believed, all of them together. Will you, then, compel people until they become believers? (99) No soul can believe except by Allah’s permission, and He places

قوله: (وَلَوْ شَاءَ رَبُّكَ لَآمَنَ مَنْ فِي الْأَرْضِ كُلُّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ (٩٩) وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ وَيَجْعَلُ الرِّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ (١٠٠) حجة على المعتزلة.

[41] **Translator’s note (L4181):** The supplied text contains an isolated, extraneous letter after the verse number, with no discernible translatable meaning.

[42] **Qur’an references (L4180):** Qur’an 98:4 (Al-Bayyinah).

[43] **Translator’s note (L4184):** This quotation repeats the preceding verse, but the following argument concerns a command to the Messenger to question others, which this quotation does not contain. An apparent quotation or transmission error has been preserved.

[44] **Qur’an references (L4183):** Qur’an 98:4 (Al-Bayyinah).

[45] **Qur’an references (L4187):** Qur’an 10:96 (Yunus); Qur’an 10:97 (Yunus).

defilement upon those who do not reason. (100)” An argument against the Mu‘tazilah.[46]

L4194–4195 Indeed, it has reached me that one of their fools said: Its meaning is: Had your Lord willed, He would have forced everyone on earth into faith and compelled them, but He left them free to choose. Even if this did not contradict the recited text and abandon its wording, it would still be an unquestionably erroneous interpretation.

L4196–4197 How can it be so, when He says: “No soul can believe except by Allah’s permission,” since permission means granting leave? We have already demonstrated the invalidity of their position in construing permission as knowledge, in Surat al-Baqarah and elsewhere, which makes repeating it unnecessary.[47]

L4198

L4199–4202 His saying: “And I have been commanded to be among the believers, (104) and that: Set your face toward the religion, inclining exclusively to it” contains—and Allah knows best—an ellipsis, as though it were said to me: Set your face, and it is analogous to what occurred earlier in Surat al-An‘am: “Say: I have been commanded to be the first to submit, and do not be among the polytheists (14).”[48][49]

ولقد بلغني عن بعض سفهائهم أنه قال: معناه: ولو شاء ربك لألجأ من في الأرض كلهم إلى الإيمان واضطرهم ولكنه تركهم مختارين. وهذا لو لم يكن خلافا للتلاوة وتركا لألفاظها، لكان في التأويل خطأ من غير إشكال.

وكيف يكون كذلك وهو يقول: (وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ) إذ الإذن هو الإطلاق، وقد دللنا على فساد قولهم في جعلهم الإذن علما في سورة البقرة وغيرها فأغنى ذلك عن إعادته.

قوله: (وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ (١٠٤) وَأَنْ أَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا) فيه - والله أعلم - إضمار، كأنه قيل لي: أقم وجهك، وهو نظير ما مضى في سورة الأنعام: (قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ (١٤) .

[46] **Qur’an references (L4192):** Qur’an 10:99 (Yunus); Qur’an 10:100 (Yunus).

[47] **Qur’an references (L4196):** Qur’an 10:100 (Yunus).

[48] **Translator’s note (L4199):** The shift from “I have been commanded” to the second-person imperative “Set your face” is retained; the following passage discusses its implied wording.

[49] **Qur’an references (L4199):** Qur’an 10:104 (Yunus); Qur’an 10:105 (Yunus); Qur’an 6:14 (Al-An’am).

سورة هود

Surah 11: Hud (Hud)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah Hud]

[سورة هود]

His saying: “And seek your Lord’s forgiveness, then repent to Him; He will grant you good enjoyment until an appointed term, and give everyone possessed of merit his due bounty” is evidence that provision and a good livelihood are brought down through seeking forgiveness and repentance.[1]

قوله: (وَأَنِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُمْ مَتَاعًا حَسَنًا إِلَى أَجَلٍ مُسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ) دليل على استنزال الرزق والعيش الطيب بالاستغفار والتوبة.

Similar is His report of Noah ﷺ: “Then I said: Seek your Lord’s forgiveness; indeed, He is ever forgiving (10). He will send the sky’s rain upon you abundantly (11), and supply you with wealth and sons, and provide gardens for you and provide rivers for you (12).”[2]

ومثله إخبارا عن نوح، صلى الله عليه وسلم: (فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا (١٠) يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا (١١) وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا (١٢) .

Thus, if a man who has no children desired to have a child and sought forgiveness, seeking reward and imploring favor through it for children, a child would be born to him. And if he fathered only daughters (1) and desired male children, he would not lack them, for Allah is truthful in His word and does not break His promise.

فلو أن رجلا ممن لا يولد له اشتهى أن يكون له ولد فاستغفر محتسبا مستعطفا به أولادا لولد له، وإن كان ميناثا (١) فأحب الذكور من الأولاد لم يعدمهم، فإن الله صادق في قوله لا يخلف ميعاده.

Discussion of the Heretics:

ذكر الزنادقة:

His saying: “Or do they say: He fabricated it? Say: Then bring ten surahs like it, fabricated, and call upon whomever you can besides Allah, if you are truthful (13)”[3]

قوله: (أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوَرٍ مِثْلِهِ مُفْتَرَيَاتٍ وَادْعُوا مَنِ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ (١٣)

(1) Al-mīthāʾ: someone who begets only females. Hence their expressions “a woman who bears only females” and “a man who fathers only females,” using

(١) الميثاء: هو الذي يلد الإناث فقط، ومنه قولهم: امرأة مئناث، ورجل مئناث إذا ولدا الإناث فقط وضده مذكار: الذي يلد الذكور.

[1] **Qur’an references (L4206):** Qur’an 11:3 (Hud).

[2] **Qur’an references (L4208):** Qur’an 71:10 (Nuh); Qur’an 71:11 (Nuh); Qur’an 71:12 (Nuh).

[3] **Qur’an references (L4212):** Qur’an 11:13 (Hud).

mi’nāth when they beget only females. Its opposite is midhkār: someone who begets males.[4]

L4215 See Lisan al-‘Arab (2/113), under the root ’-n-th, and al-Qamus al-Muhit (1/167), under the root ’-n-th.[5]

L4216–4219 , and likewise in Surah Yunus: “Or do they say: He fabricated it? Say: Then bring a surah like it”; and His saying in Surah Bani Isra’il: “Say: If humankind and the jinn were to gather together to produce the like of this Quran, they would not produce its like, even if they were helpers to one another (88)” and likewise His saying in Surat al-Baqarah: “And if you are in doubt about what We have sent down upon Our servant, then bring a surah of its like” constitute an argument against the heretics and those who deny the divine attributes. For their collective inability to produce it, despite their ability to compose poetry, orations, subtle discourse on wisdom and philosophy, and intricate rhymed prose, bears witness to its authenticity and demonstrates that the One who sent it down is true, one, and uniquely possessed of that in which none shares.[6]

L4220–4224 The Mu‘tazilah: And His saying, reporting Noah, peace be upon him: “My counsel will not benefit you, even if I wish to counsel you, if Allah wishes to lead you astray. He is your Lord, and to Him you will be returned (34)” is an argument against the Mu‘tazilah and the Qadariyyah, one that throttles them severely: they find no escape from it, nor from others like it. How can they turn away from this verse and its counterparts and take refuge in His saying: “Those who associate partners with Allah will say: Had Allah willed, we would not have associated partners with Him”?[7]

L4225 We have already demonstrated in Surat al-An‘am that they have applied it out of place, sufficiently to make repeating that here unnecessary.

انظر لسان العرب (٢/ ١١٣) مادة أنث، والقاموس المحيط (١/ ١٦٧) مادة أنث.

، وكذلك في سورة يونس: (أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ) ، وقوله في سورة بني إسرائيل: (قُلْ لَئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا (٨٨) وكذلك قوله في سورة البقرة: (وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَى عَبْدِنَا فَأْتُوا بِسُورَةٍ مِنْ مِثْلِهِ) حجة على الزنادقة والمعطلين؛ إذ عجز جميعهم عن إيراده، وقدرتهم على الأشعار والخطب ودقة الكلام في الحكمة والفلسفة والأسجاع العويصة - شاهد بصحته ودليل على منزله أنه حق واحد منفرد بما لا يشارك فيه.

المعتزلة: وقوله: إخبارا عن نوح عليه السلام: (وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ (٣٤) حجة على المعتزلة والقدرية، خانقة لهم جدا لا يجدون عنها محيصاً ولَا عن غيرها، وكيف يضربون عن هذه الآية وأخواتها ويفزعون إلى قوله: (سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا) .

وقد دللنا في سورة الأنعام على أنهم وضعوها غير موضعها بما يغني عن إعادته في هذا الموضع.

[4] **Translator’s note (L4214):** This is an editorial lexical footnote. Its opening head-word, al-mīthā’, appears corrupt; the body instead gives mi’nāth, corresponding to the word explained in the main text.

[5] **Translator’s note (L4215):** Continuation of the editorial lexical footnote.

[6] **Qur’an references (L4217):** Qur’an 10:38 (Yunus); Qur’an 17:88 (Al-Isra); Qur’an 2:23 (Al-Baqarah).

[7] **Qur’an references (L4220):** Qur’an 11:34 (Hud); Qur’an 6:148 (Al-An’am).

L4226

L4227–4228 His saying: “And it was revealed to Noah: None of your people will believe except those who have already believed” is an argument against them. Had the decree not already preceded concerning the blessedness of those among his people who hastened to faith, and the wretchedness of those who held back from it, this would have had no meaning. Rather, when all those to whom faith had been allotted had come to believe, it was revealed to him that no others would believe.[8]

قوله: (وَأُوحِيَ إِلَى نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ آمَنَ) حجة عليهم، فلولا أن القضاء سابق في سعادة المبادرين إلى الإيمان من قومه وبالشقاوة لمن تخلف عنه، ما كان لذلك معنى، ولكنه لما تكامل إيمان من قسم له أوحى إليه أنه لن يؤمن غيرهم.

L4229

L4230–4231 His saying: “We said: Carry aboard it, of every kind, two mates, and your family, except those against whom the pronouncement has already gone forth” is an argument against them.[9]

قوله: (قُلْنَا احْمِلْ فِيهَا مِنْ كُلٍّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ) حجة عليهم.

L4232

L4233–4234 And His saying: “And it settled upon al-Judi” is an argument against them and against the Jahmiyyah that settling (istiwāʾ) means coming to rest (istiqrār).[10]

وقوله: (وَاسْتَوَتْ عَلَى الْجُودِيِّ) حجة عليهم وعلى الجهمية في أن الاستواء الاستقرار.

L4235–4237 The Meaning of “People” (Qawm): His saying, reporting Hud ﷺ: “But if you turn away, I have conveyed to you that with which I was sent to you, and my Lord will replace you with another people, and you will not harm Him at all.”[11]

معنى القوم: قوله إخبارا عن هود، صلى الله عليه وسلم: (فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مَا أُرْسِلْتُ بِهِ إِلَيْكُمْ وَيَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّونَهُ شَيْئًا) .

L4238

L4239–4241 And His saying: “O my people, I ask you for no payment for it” and what He said: “And among the people of Moses” and every mention of “people” in the Quran are evidence that, although “people” may in one instance be confined to men, in most instances it encompasses men and women. For it is known with certainty that the mention of “people” in these passages encompasses

وقوله: (يَا قَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا) وما قال: (ومن قوم موسى) وكل ما في القرآن من ذكر القوم دليل على أن القوم وإن انفرد به الرجال في حال فهو يجمع الرجال والنساء في أكثر الأحوال، لإحاطة العلم بأن ذكر القوم في هذه الأمكنة قد جمع الرجال والنساء، وأن كل أمة سميت بالقوم وبعث إليها نبي، فهو مبعوث إلى الرجال والنساء.

[8] **Qur’an references (L4227):** Qur’an 11:36 (Hud).
[9] **Qur’an references (L4230):** Qur’an 11:40 (Hud).
[10] **Qur’an references (L4233):** Qur’an 11:44 (Hud).
[11] **Qur’an references (L4236):** Qur’an 11:57 (Hud).

men and women, and that, whenever a community is called a “people” and a prophet is sent to it, he is sent to both men and women.[12][13]

L4242 As for the passage in which “people” means men to the exclusion of women, it is His saying: “O you who believe, let no people mock another people; perhaps they are better than they. Nor let women mock other women; perhaps they are better than they.”[14]

L4243–4248 Zuhayr said: “I do not know, nor do I think I shall know, whether the family of Hisn are men or women.” His saying, exalted is He: “So do not be in doubt about what these people worship. They worship only as their fathers worshipped before, and We shall surely give them their share in full, undiminished (109)” is an argument against the Mu‘tazilah concerning His giving them their full share of idol worship. And Allah knows best.[15]

L4249–4250 And likewise His saying: “And indeed, your Lord will surely render to every one of them their deeds in full” This is clear, dispelling every doubt they have, if they would reflect upon it. It has also encompassed deeds as coming from Him for everyone, including the unbeliever and the believer, and whoever does good or evil.[16][17]

L4251 The Five Prayers:

L4252

L4253–4254 And His saying: “And establish prayer at the two ends of the day and in the near portions of the night. Indeed, good deeds remove evil deeds” is

فأما الموضع الذي يكون القوم فيه رجالا دون النساء فقوله: (يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِنْ قَوْمٍ عَسَى أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَى أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ) .

قال زهير: وما أدري ولست إخال أدري أقوم آل حصن أم نساء قوله تعالى: (فَلَا تَكُ فِي مِرْيَةٍ مِمَّا يَعْبُدُ هَؤُلَاءِ مَا يَعْبُدُونَ إِلَّا كَمَا يَعْبُدُ آبَاؤُهُمْ مِنْ قَبْلُ وَإِنَّا لَمُوَفُّوهُمْ نَصِيبَهُمْ غَيْرَ مَنْقُوصٍ (١٠٩) حجة على المعتزلة في إيفائه إياهم نصيبهم من عبادة الأوثان، والله أعلم.

وكذلك قوله: (وَإِنَّ كُلًّا لَمَّا لَيُوَفِّيَنَّهُمْ رَبُّكَ أَعْمَالَهُمْ) وهذه واضحة قاطعة كل ارتياب لهم لو تدبروها، فقد جمعت أيضا الأعمال منه لكل، وقد دخل فيه الكافر والمؤمن والعامل بالخير والشر.

الصلوات الخمس:

وقوله: (وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ) دليل على أن الصلوات الخمس تمحو الخطايا كما قال رسول الله، صلى الله عليه وسلم: “ مثل الصلوات الخمس كمثل نهر جار على باب أحدكم يغتسل منه كل يوم خمس مرات، فماذا عسى يبقى من درنه؟.

[12] **Translator’s note (L4240):** The unvocalized wording can also be read as “And He did not say”; the surrounding series of examples supports the affirmative reading used here.

[13] **Qur’an references (L4239):** Qur’an 11:51 (Hud); Qur’an 7:159 (Al-A’raf).

[14] **Qur’an references (L4242):** Qur’an 49:11 (Al-Hujurat).

[15] **Qur’an references (L4243):** Qur’an 11:109 (Hud).

[16] **Translator’s note (L4250):** The phrase rendered “deeds as coming from Him for everyone” is compressed and syntactically awkward in the supplied text. The translation preserves its apparent attribution of deeds to Allah.

[17] **Qur’an references (L4249):** Qur’an 11:111 (Hud).

evidence that the five prayers erase sins, as the Messenger of Allah ﷺ said: "The five prayers are like a flowing river at the door of one of you, in which he bathes five times every day. What dirt could possibly remain on him?"[18]

L4255–4256 And "the two ends of the day" are the dawn and afternoon prayers; "and in the near portions of the night" are the sunset and night prayers.[19]

L4257–4259 And He said elsewhere: "Establish prayer at the sun's decline" which is the noon prayer, "until the darkness of the night" thus including the afternoon, sunset, and night prayers. Then He said: "And the dawn recitation; indeed, the dawn recitation is witnessed (78)."[20]

L4260 This, then, is the mention of the five prayers in the Quran.

L4261–4262 He also mentioned the dawn prayer and the later evening prayer by name in Surat al-Nur, saying: "O you who believe, let those whom your right hands possess and those among you who have not reached puberty ask your permission at three times: before the dawn prayer, when you put aside your clothes at midday, and after the night prayer."[21]

L4263–4265 And He said in Surat al-Baqarah: "Observe the prayers carefully, and the middle prayer, and stand before Allah in devout obedience (238)" It is reported from the Prophet ﷺ that it is the afternoon prayer, because two prayers precede it and two prayers follow it.[22]

L4266 The Mu'tazilah:

L4267 ---

L4268 His saying: "And they will continue to differ (118), except those to whom your Lord shows mercy; and for that He created them. And your Lord's

و (طرفي النهار) : الفجر والعصر، (وزلفا من الليل) : المغرب والعشاء.

وقال في موضع آخر: (أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ) فهي: الظهر (إِلَى غَسَقِ اللَّيْلِ) فقد دخل فيه العصر والمغرب والعشاء ثم قال ((وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا (٧٨) .

فهذا ذكر الصلوات الخمس في القرآن.

وقد ذكر الفجر وعشاء الآخرة بلفظهما في سورة النور فقال: (يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنْكُمُ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ) .

وقال في سورة البقرة: (حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ (٢٣٨) وروي عن النبي، صلى الله عليه وسلم، أنها: العصر، لأن قبلها صلاتين وبعدها صلاتين.

المعتزلة:

قوله: (وَلَا يَزَالُونَ مُخْتَلِفِينَ (١١٨) إِلَّا مَنْ رَحِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ (١١٩) .

[18] **Qur'an references (L4253):** Qur'an 11:114 (Hud).
[19] **Qur'an references (L4256):** Qur'an 11:114 (Hud).
[20] **Qur'an references (L4257):** Qur'an 17:78 (Al-Isra).
[21] **Qur'an references (L4261):** Qur'an 24:58 (An-Nur).
[22] **Qur'an references (L4263):** Qur'an 2:238 (Al-Baqarah).

word has been fulfilled: I shall surely fill Hell with jinn and humankind all together (119).”[23]

L4269 It is a clear argument against them.

L4270 His saying: “And in this the truth has come to you.”[24]

L4271 They said: In this surah.

L4272–4273 Al-Hasan said: In this world. This is more plausible—and Allah knows best—because the truth came to him in all the surahs.

[23] **Qur’an references (L4268):** Qur’an 11:119 (Hud).
[24] **Qur’an references (L4270):** Qur’an 11:120 (Hud).

حجة عليهم واضحة.

قوله (وَجَاءَكَ فِي هَذِهِ الْحَقُّ) .

قالوا: في هذه السورة.

وقال الحسن: في الدنيا وهو أشبه - والله أعلم - لأن الحق جاءه في السور كلها.

سورة يوسف

Surah 12: Joseph (Yusuf)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah Yusuf]

L4274–4275

L4276–4278 Discussion of Calling a Grandfather a Father: His saying, exalted is He, reporting Jacob: "And He will complete His favor upon you and upon the family of Jacob, as He completed it previously upon your two fathers, Abraham and Isaac" is an argument for calling a grandfather a father, because Isaac is Joseph's grandfather and Abraham is his father's grandfather.[1]

L4279–4284 Discussion of the Shurat: His saying, reporting Joseph's brothers: "When they said: Surely Joseph and his brother are dearer to our father than we are, although we are a strong band. Indeed, our father is plainly astray (8)" together with everything He recounted concerning their treachery toward their brother, their casting him into the well, and their lying after returning to their father, is a refutation of the Shurat's claim that sins constitute unbelief. For they cannot declare them unbelievers when they are prophets, although they committed all those deeds. Then He reported of them at the end of the surah, after their remorse: "They said: O our father, seek forgiveness for our sins" They did not say, "our unbelief," and neither Allah nor their father rejected what they said.[2][3]

L4285

L4286–4293 And His saying: "And afterward you will be righteous people (9)" although they are men; and al-Nabighah's saying: "..... And I exempt no one among the peoples except Solomon....," Discussion of the Report That Affliction Is Entrusted to Speech, in the Account of Jacob: He said: "He said: Indeed, it grieves me that you should take him away, and I fear that the wolf will eat him" This confirms that affliction is entrusted to speech, because they offered their father no excuse except the very thing they had heard him utter, and nothing else.[4][5]

[1] **Qur'an references (L4276):** Qur'an 12:6 (Yusuf).

[2] **Translator's note (L4279):** The Shurat is a designation for the Kharijites.

[3] **Qur'an references (L4279):** Qur'an 12:8 (Yusuf); Qur'an 12:97 (Yusuf).

[4] **Translator's note (L4287):** The wording is a fragment, apparently continuing the earlier discussion of the scope of qawm, "people."

[5] **Qur'an references (L4286):** Qur'an 12:9 (Yusuf); Qur'an 12:13 (Yusuf).

[سورة يوسف]

ذكر تسمية الجد أبا: قوله تعالى إخبارا عن يعقوب: (وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَى آلِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَى أَبَوَيْكَ مِنْ قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ) حجة في تسمية الجد أبا، لأن إسحاق جد يوسف وإبراهيم جد أبيه.

ذكر الشراة: قوله إخبارا عن إخوة يوسف: (إِذْ قَالُوا لَيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَى أَبِينَا مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُبِينٍ (٨) مع كل ما ذكرهم به من الغدر بأخيهم وإلقائه في الجب، وكذبهم بعد رجوعهم إلى أبيهم رد على الشراة، فيما يزعمون أن الذنوب كفر، إذ ليس يقدرون أن يكفروهم وهم أنبياء، وقد فعلوا تلك الأفاعيل كلها، ثم أخبر عنهم في آخر السورة بعد ندامتهم: (قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا) ولم يقولوا كفرنا، ولا رد الله عليهم ولا أبوهم قولهم.

وقوله: (وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ (٩) وهم رجال وقول النابغة. ..... وما أحاشي من الأقوام من أحد إلا سليمان.....، ذكر ما روي أن البلاء موكل بالمنطق إخباراً عن يعقوب: قال: (قَالَ إِنِّي لَيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ) يؤكد أن البلاء موكل بالمنطق، لأنهم لم يعتلوا على أبيهم إلا بالشيء نفسه الذي سمعوه ينطق به لا غيره.

L4294–4296 Discussion of Weeping: And His saying: “And they came to their father at nightfall, weeping (16)” is evidence that weeping can arise from joy and can be false or sincere, since their weeping must have combined both meanings or involved one of them.[6][7]

ذكر البكاء: وقوله: “ (وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ (١٦) دليل على أن البكاء يكون من الفرح، ويكون كذبا وصدقا؛ إذ بكاؤهم لا يخلو من أن يجمع المعنيين، أو أحدهما.

L4297–4298 **Discussion of Sales:**

ذكر البيوع:

L4299

L4300–4301 His saying, exalted is He: “And they sold him for a paltry price, a counted number of dirhams” is evidence that purchasing (shirāʾ) can mean selling, since “they sold him” (sharawhu) unquestionably means that they sold him.[8]

قوله تعالى: (وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ) دليل على أن الشراء قد يكون بمعنى البيع، إذ “ شروه ” لا محالة باعوه.

L4302–4303 It also contains an argument that selling free persons is an injustice, and that whatever is received as their price is unlawful, because a “paltry price” is unlawful property taken unjustly. Allah, blessed and exalted is He, said: “And do not deprive people of their possessions.” Then He said: “And the one from Egypt who purchased him said” that is, acquired him in exchange for the price.[9]

وفيه حجة أن بيع الأحرار ظلم، وما أخذ من أثمانهم حرام؛ لأن الثمن البخس هو الحرام المأخوذ بظلم، قال الله تبارك وتعالى: (وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ) . ثم قال: (وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ) أي أخذه بالثمن.

L4304 Calling a Created Being “Lord”:

تسمية المخلوق بالرب:

L4305

L4306 His saying: “The woman in whose house he was sought to seduce him. She shut the doors firmly and said, ‘Come to me.’ He said, ‘Allah forbid! He is my lord, who has given me good lodging.’”[10]

قوله: (وَرَاوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَّقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ)

L4307–4309 is an argument that calling a created being “lord” is not objectionable and does not diminish the standing of the devout.

حجة في أن تسمية المخلوق بالرب غير منكر ولا حاط درجة الناسكين.

L4310–4311 It also makes clear that Joseph ﷺ placed himself in the position of a slave

وفيه بيان أن يوسف، صلى الله عليه وسلم، كان يضع نفسه مع صاحبه موضع المماليك ويسميه ربا. (١) وفيه بيان أن محافظة الحسن إلى الإنسان من أخلاق الأنبياء وذوي الفضل، وأن حرمة نسائهم أعظم من غيرهن؛ إذ في مواقعة المعصية معهن سوى تحريم الزنا خيانة وإضاعة حرمة.

[6] **Translator’s note (L4296):** “Both meanings” has an uncertain reference: the text mentions joy and then false and sincere weeping without clearly identifying the intended pair.

[7] **Qur’an references (L4294):** Qur’an 12:16 (Yusuf).

[8] **Qur’an references (L4300):** Qur’an 12:20 (Yusuf).

[9] **Qur’an references (L4302):** Qur’an 7:85 (Al-A’raf); Qur’an 11:85 (Hud); Qur’an 26:183 (Ash-Shu’ara); Qur’an 12:21 (Yusuf).

[10] **Qur’an references (L4306):** Qur’an 12:23 (Yusuf).

in relation to his master and called him “lord.” (1) It also makes clear that honoring the kindness shown to a person is among the moral qualities of the prophets and people of virtue, and that the inviolability of their wives is greater than that of other women; for committing the sin with them involves, besides the prohibition of fornication, betrayal and the violation of an inviolable claim.[11]

L4312 Calling Created Beings “Masters”:

L4313

L4314–4315 His saying: “And they both found her master at the door” is an argument that calling created beings “masters” is permissible and does no harm to a devout person or anyone else.[12]

L4316–4317 On the Permissibility of Defending Oneself: His saying, reporting the words of the wife of the ʿAzīz: “She said, ‘What recompense is there for someone who intended evil toward your wife, except imprisonment or a painful punishment?’ (25)[13]

L4318

L4319 (1) This rests on the understanding that “He is my lord” refers to the ʿAzīz of Egypt, which is the view of Mujāhid and al-Ḍaḥḥāk. There is also a view that “lord” here means Allah, glorified is He; this is the view of al-Zajjāj.[14]

L4320 For mention of these two views in the interpretation of the verse, see al-Ṭabarī’s Commentary (12/182), a Commentary by al-Māwardī (2/258), Zād

[11] **Translator’s note (L4311):** The expression محافظة الحسن إلى الإنسان is awkward as transmitted. The translation takes it to mean honoring or remembering kindness shown to a person; the Arabic has not been silently emended to الإحسان.

[12] **Qur’an references (L4314):** Qur’an 12:25 (Yusuf).

[13] **Qur’an references (L4316):** Qur’an 12:25 (Yusuf).

[14] **Translator’s note (L4319):** This is an editorial footnote explaining the interpretation on which the author’s argument rests.

تسمية المخلوقين بالسادة:

قوله: (وَأَلْفَيَا سَيِّدَهَا لَدَى الْبَابِ) حجة في أن تسمية المخلوقين بالسادة جائز لا يضر ناسكا ولا غيره.

ذكر إباحة الانتصار: قوله إخبارا عن امرأة العزيز، ((قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ (٢٥)

(١) هذا بناء على أن المراد بقوله: (إنه ربي) عزيز مصر، وهو قول مجاهد والضحاك. وهناك قول بأن المراد بالرب هنا هو الله سبحانه وهو قول الزجاج.

وانظر في ذكر هذين القولين في تفسير الآية تفسير الطبري (١٢/ ١٨٢) وتفسير للماوردي (٢/ ٢٥٨) ، وزاد المسير (٤/ ٢٥٣) ، تفسير القرطبي (٩/ ١٦٥) ، التفسير الكبير (٥/ ٥٤) ، وروح البيان للألوسي (١٢/ ٢١٢) .

al-masīr (4/253), al-Qurṭubī's Commentary (9/165), The Great Commentary (5/54), and Rūḥ al-bayān by al-Ālūsī (12/212).[15]

حجة في إباحة الانتصار ومقابلة الظالم بمثل فعله.

L4321–4322 is an argument for the permissibility of defending oneself and responding to a wrongdoer with the like of his own action.

قوله إخبارا عنها: (فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكَأً وَآتَتْ كُلَّ وَاحِدَةٍ مِنْهُنَّ سِكِّينًا وَقَالَتِ اخْرُجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ) .

L4323 His saying, reporting her actions: "When she heard of their scheming, she sent for them, prepared a reclining place for them, and gave each one of them a knife. She said, 'Come out before them.' When they saw him, they deemed him magnificent and cut their hands."[16]

دليل على صحة استفزاز المرء بالمواجيد حتى يفعل ما لايشعر به.

L4324 is evidence that a person can indeed be so carried away by emotional transports that he does something of which he is unaware.[17]

غير أنه في الباطل، لأن ما أبهتهن من رؤية يوسف لم يكن بتأمل حق، وهذه حجة الصوفية وهي عليهم، لأنهن رأين رؤية عين، وهم لا يرون رؤية عين.

L4325 Yet this occurs in falsehood, for what astonished them upon seeing Joseph did not arise from contemplating truth. This is the Sufis' argument, but it is an argument against them: those women saw with their own eyes, whereas they do not see with their own eyes.

ذكر المعاقبة: قوله إخبارا عنها: (قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ وَلَقَدْ رَاوَدْتُهُ عَنْ نَفْسِهِ فَاسْتَعْصَمَ وَلَئِنْ لَمْ يَفْعَلْ مَا آمُرُهُ لَيُسْجَنَنَّ وَلَيَكُونًا مِنَ الصَّاغِرِينَ (٣٢) قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُنْ مِنَ الْجَاهِلِينَ (٣٣) فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُنَّ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ (٣٤) . حجة في أشياء: فمنها: ما دل آخر الكلام على أوله من أن النسوة كلهن اشتركن في مراودة يوسف وإن كان الخطاب في أول الكلام من امرأة العزيز بالوعيد له إن عصى أمرها. وهو نظير ما مضى في سورة يونس في قوله إخبارا عن دعوة موسى، صلى الله عليه وسلم: (رَبَّنَا اطْمِسْ عَلَى أَمْوَالِهِمْ وَاشْدُدْ عَلَى قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّى يَرَوُا الْعَذَابَ الْأَلِيمَ (٨٨) قَالَ قَدْ أُجِيبَتْ دَعْوَتُكُمَا) .

L4326–4330 On Punishment: His saying, reporting her words: "She said, 'That, then, is the one concerning whom you blamed me. I did indeed seek to seduce him, but he firmly resisted. If he does not do what I command him, he will certainly be imprisoned and will certainly be among the humbled.' (32) He said, 'My Lord, prison is dearer to me than that to which they invite me. Unless You turn their scheming away from me, I shall incline toward them and become one of the ignorant.' (33) His Lord answered him and turned their scheming away from him. Indeed, He is the All-Hearing, the All-Knowing. (34) is an argument concerning several matters: Among them is what the end of the passage indicates about its beginning: all the women participated in seeking to seduce Joseph, even though the speech at the beginning of the passage comes from the wife of the ʿAzīz, threatening him if he disobeys her command. This is analogous to what has already appeared in Sūrat Yūnus,

[15] **Translator's note (L4320):** Continuation of the editorial footnote. The attribution "Rūḥ al-bayān by al-Ālūsī" appears mistaken: al-Ālūsī's commentary is titled Rūḥ al-maʿānī. The supplied title and attribution have been preserved.

[16] **Qur'an references (L4323):** Qur'an 12:31 (Yusuf).

[17] **Translator's note (L4324):** "Emotional transports" renders المواجيد, a term associated here with the ecstatic experiences discussed in the ensuing polemic against the Sufis.

in His saying reporting the supplication of Moses ﷺ: “Our Lord, obliterate their wealth and harden their hearts, so that they do not believe until they see the painful punishment. (88) He said, ‘The supplication of you both has been answered.’”[18]

L4331 Among them is a refutation of the Muʿtazilites and the Jahmites regarding their claim that a human being is master of himself and has no need of his Lord’s protection against sins.

L4332–4333 Here is Allah’s prophet Joseph ﷺ praying that their scheming be turned away from him, knowing that divine protection is what saves him and comes between him and sin. Allah therefore reported that He answered his supplication and turned their scheming away from him, as you see.[19]

L4334–4336 Among them is that Joseph’s ﷺ saying, “My Lord, prison is dearer to me than that to which they invite me,” and Allah’s—majestic and exalted is He—subjecting him to that trial serve as an admonition to others that they should prefer nothing to asking for well-being. It has been related from Muʿādh ibn Jabal that the Prophet ﷺ passed a man who was saying, “O Allah, I ask You for patience,” and said, “You have asked Allah for affliction, so ask Allah for well-being.” It is also related that he ﷺ visited a sick man who had become like a fledgling and said, “What had you been praying for?” He replied, “I used to say, ‘O Allah, whatever punishment You would inflict upon me in the Hereafter, hasten it for me in this world.’ Thus I have become as you see.” He said, “Why did you not say, ‘Our Lord, give us good in this world and good in the Hereafter, and protect us from the punishment of the Fire’?”[20][21]

L4337 It is related in some reports that, had Joseph ﷺ asked for well-being rather

ومنها رد على المعتزلة والجهمية: فيما يزعمون أن الإنسان مالك نفسه، لا يحتاج إلى عصمة ربه عن المعاصي.

وهذا نبي الله يوسف - صلى الله عليه وسلم - يدعو بصرف كيدهن عنه علما منه أن العصمة هي التي تنجيه وتحول بينه وبينه المعصية، فأخبر الله عن إجابة دعوته وصرف عنه كيدهن كما ترى.

ومنها: أن قول يوسف، صلى الله عليه وسلم: (رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ) وإبلاء الله - جل وعلا - إياه اتعاظ لغيره أن لا يختار على سؤال العافية شيئا، وقد روي عن معاذ بن جبل أن النبي، صلى الله عليه وسلم، مر برجل وهو يقول: اللهم إني أسألك الصبر، فقال: " سألت الله البلاء، فاسأل الله العافية، وأنه، صلى الله عليه وسلم، عاد رجلا قد صار مثل الفرخ، فقال: " ما كنت في داعيا به، فقال: كنت أقول: اللهم ما كنت معذبي به في الآخرة فعجله لي في الدنيا، فقد صرت كما ترى، فقال: " ألا قلت: ربنا آتنا في الدنيا حسنة وفي الآخرة حسنة وقنا عذاب النار ".

وروي في بعض الأخبار: أن يوسف، صلى الله عليه وسلم، لو سأل العافية ولم يسأل السجن لأعطي.

[18] **Qur’an references (L4326):** Qur’an 12:32 (Yusuf); Qur’an 12:33 (Yusuf); Qur’an 12:34 (Yusuf); Qur’an 10:88 (Yunus).

[19] **Translator’s note (L4333):** The phrase وبينه المعصية contains an apparent intrusive or duplicated pronoun. The translation conveys the evident intended relationship, “between him and sin,” while flagging the irregular wording.

[20] **Translator’s note (L4336):** The transmitted question ما كنت في داعيا به is grammatically irregular, particularly في. “What had you been praying for?” represents its apparent intended sense. The source also has inconsistent quotation marks.

than asking for imprisonment, he would have been granted it.

L4338–4340 His saying: “O my two companions in prison, as for one of you, he will serve his lord wine; as for the other, he will be crucified, and birds will eat from his head. The matter about which you both seek a ruling has been decided. (41) It has been established beyond any doubt that affliction is entrusted to what is uttered. For these two had not actually seen what they described; it appears that they pretended to have dreamed and were afflicted.[2223]

L4341 His saying: “He said to the one of the two whom he thought would be saved, ‘Mention me to your lord.’ But Satan made him forget the remembrance of his lord.”[2425]

L4342–4343 is analogous to what has already been discussed concerning the permissibility of calling a created being by the names of the Creator. Do you not see that He reported His prophet ﷺ using it, and then He Himself—majestic and mighty is He—used it? Likewise, His saying: “The king said, ‘Bring him to me.’ Then, when the messenger came to him.”[26]

L4344–4345 Likewise, His saying: “The king said, ‘Bring him to me; I shall reserve him exclusively for myself’”; “The wife of the ʿAzīz said” , and all this is a clear argument for its permissibility. We have already set this out concisely in Sūrat Āl ʿImrān.[27]

L4346–4347 His saying: “He said, ‘What was your affair when you sought to seduce Joseph?’ They said, ‘Allah forbid! We know of no evil on his part.’”[28]

قوله: (يَا صَاحِبَيِ السِّجْنِ أَمَّا أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا وَأَمَّا الْآخَرُ فَيُصْلَبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ قُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ (٤١) قد صح من حيث لا ارتياب فيه أن البلاء موكل بالمُنْطَقِ، وذلك أن هذين لم يكونا رأيا ما قالا، وكأنهما تحالما وبليا.

قوله: (وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنْسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ) .

نظير ما مضى في إباحة تسمية المخلوق بأسامي الخالق، ألا ترى أنه أخبر به عن نبيه، صلى الله عليه وسلم، ثم ذكره هو جل وعز، وكذلك قوله (وَقَالَ الْمَلِكُ ائْتُونِي بِهِ فَلَمَّا جَاءَهُ الرَّسُولُ) .

وكذلك قوله: (وَقَالَ الْمَلِكُ ائْتُونِي بِهِ أَسْتَخْلِصْهُ لِنَفْسِي) (قَالَتِ امْرَأَتُ الْعَزِيزِ) ، وكل هذا حجة واضحة في إباحة ذلك، وقد لخصناه في سورة آل عمران.

قوله: (قَالَ مَا خَطْبُكُنَّ إِذْ رَاوَدْتُنَّ يُوسُفَ عَنْ نَفْسِهِ قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ)

[21] **Qur’an references (L4335):** Qur’an 12:33 (Yusuf); Qur’an 2:201 (Al-Baqarah).

[22] **Translator’s note (L4340):** The vocalization المُنْطَق is unusual in this proverbial expression; it is understood here as referring to speech or what is uttered. وكأنهما is rendered “it appears that they,” preserving its qualification.

[23] **Qur’an references (L4339):** Qur’an 12:41 (Yusuf).

[24] **Translator’s note (L4341):** The pronouns in the final clause permit differing interpretations concerning who forgot and whose lord is meant. The translation preserves that ambiguity.

[25] **Qur’an references (L4341):** Qur’an 12:42 (Yusuf).

[26] **Qur’an references (L4342):** Qur’an 12:50 (Yusuf).

[27] **Qur’an references (L4344):** Qur’an 12:54 (Yusuf); Qur’an 12:51 (Yusuf).

[28] **Qur’an references (L4347):** Qur’an 12:51 (Yusuf).

has confirmed what we said concerning: “She said, ‘That, then, is the one concerning whom you blamed me.’”[29]

On Self-Praise: His saying, reporting the words of Joseph ﷺ: “He said, ‘Appoint me over the storehouses of the land. I am indeed a knowledgeable guardian.’ (55) is an argument for praising oneself truthfully when there is a need for it. This does not constitute the self-vindication prohibited by His saying: “So do not declare yourselves pure.”[30][31][32]

It also contains an argument for calling created beings by the names of the Creator, since “the Guardian” and “the All-Knowing” are both among His names—majestic and mighty is He.

A Specific Meaning in General Wording, and On Obedience and Attaining Worldly Goods:

His saying: “Thus We established Joseph in the land, to settle wherever he wished within it. We bestow Our mercy upon whomever We will, and We do not let the reward of those who do good be lost. (56) is evidence concerning several matters: Among them is a specific meaning in general wording, for Joseph’s establishment certainly was not throughout the entire earth; rather, it was in the land of Egypt and its dependent districts, to the exclusion of the rest of the earth.[33]

Among them is that obedience yields provision in this world, and the believer is given a reward for it in this world without that diminishing his reward

[29] **Qur’an references (L4348):** Qur’an 12:32 (Yusuf).

[30] **Translator’s note (L4349):** The heading reads تطرية النفس, an unusual expression in this sense. The context indicates self-praise, ordinarily expressed with إطراء; the transmitted wording is retained in interpretation rather than silently emended.

[31] **Translator’s note (L4351):** تطرية is understood as “praising,” as in the preceding heading. النهي عنها is grammatically irregular where “prohibited” is apparently intended.

[32] **Qur’an references (L4349):** Qur’an 12:55 (Yusuf); Qur’an 53:32 (An-Najm).

[33] **Qur’an references (L4355):** Qur’an 12:56 (Yusuf).

قد حقق ما قلناه في: (قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ) .

ذكر تطرية النفس: قوله إخبارا عن يوسف، صلى الله عليه وسلم: (قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ (٥٥) حجة في تطرية النفس بالحق عند الحاجة إليها، ولا يكون من التزكية النهي عنها بقوله: (فَلَا تُزَكُّوا أَنْفُسَكُمْ) .

وفيه أيضا حجة في تسمية المخلوقين بأسامي الخالق، إذ الحفيظ والعليم جميعا من أساميه جل وعز.

خصوص في ذكر العموم وذكر الطاعة ونيل الدنيا:

قوله: (وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَبَوَّأُ مِنْهَا حَيْثُ يَشَاءُ نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ (٥٦) . دليل على أشياء: فمنها: الخصوص في ذكر العموم، إذ لا محالة تمكين يوسف لم يكن في جميع الأرض بل كان بأرض مصر ومخاليفها دون سائر الأرض.

ومنها: أن الطاعة تثمر الرزق في الدنيا ويعطى المؤمن الأجر عليها في الدنيا ولا ينقص ذلك من ثوابه عند الله شيئا، كما يعطى الكافر بالشيء يسكن له في الدنيا ولا يكون له في الآخرة نصيب.

with Allah in any way, just as the unbeliever is given something through which he finds repose in this world, while he has no share in the Hereafter.[34]

L4362–4367 Among them is that attaining worldly goods is not blameworthy if it does not distract one from the Hereafter, and that their recipient may be described as such without being an object of wrath. Yet even so, the reward of the Hereafter is better than it, because of His saying—blessed and exalted is He who says it: "And the reward of the Hereafter is surely better for those who believe and are mindful of Allah. (57) Praise: His saying, reporting the words of Joseph ﷺ: "He said, 'Bring me a brother of yours from your father. Do you not see that I give full measure and that I am the best of hosts?' (59) is the clearest argument, and one of the utmost force, for praising oneself when necessary and calling oneself by the names of the Creator. Do you not see that He says in Sūrat al-Mu'minūn: "And say, 'My Lord, lodge me in a blessed lodging, for You are the best of hosts.' (29) Thus Joseph ﷺ called himself "the best of hosts" in the sense he intended, and this was neither censured in him nor considered reprehensible on his part.[35][36][37][38]

L4368 It also contains an argument for someone who, intending to praise a person, says, "So-and-so is the best person to have done such-and-such," or "So-and-so is the most handsome of people," even though among people there are those who are better and more handsome than he is, provided that

ومنها: أن نيل الدنيا إذا لم يشغل عن الآخرة غير مذموم، ويكون المعطى به موصوفا غير مسخوط عليه، وأنه وإن كان كذلك، فأجر الآخرة خير منه، لقوله - تبارك وتعالى - من قائل: (وَلَأَجْرُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ (٥٧) . تطرية: قوله إخبارا عن يوسف، صلى الله عليه وسلم: (قَالَ ائْتُونِي بِأَخٍ لَكُمْ مِنْ أَبِيكُمْ أَلَا تَرَوْنَ أَنِّي أُوفِي الْكَيْلَ وَأَنَا خَيْرُ الْمُنْزِلِينَ (٥٩) أوضح حجة وأبلغها نهاية في تطرية النفس عند الحاجة وتسميتها بأسامي الخالق، ألا تراه يقول في سورة المؤمنين: (وَقُلْ رَبِّ أَنْزِلْنِي مُنْزَلًا مُبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ (٢٩) فقد سمى يوسف، صلى الله عليه وسلم، نفسه بخير المنزلين في المعنى الذي أراده، ولم يكن منكرا عليه ولا مستقبحاً منه.

وفيه حجة لمن يقول إذا أراد مدح إنسان: فلان خير من فعل كذا، وفلان أحسن الناس وجها، وإن كان في الناس من هو خير منه وأحسن، إذا أضمر القائل ناس عصره، وعزل من تقدمهم من الأفضل بنيته، فلا يكون كاذبا ولا آثما بما يدل عليه ظاهر قوله.

[34] **Translator's note (L4361):** The wording يعطى الكافر بالشيء يسكن له is syntactically awkward. The translation follows the apparent sense of a worldly grant affording the unbeliever repose; the precise force of بالشيء remains uncertain.

[35] **Translator's note (L4362):** The phrase ويكون المعطى به موصوفا is unclear: موصوفا ("described") has no explicit complement, and به has an uncertain reference. The translation preserves the resulting incompleteness rather than supplying an unattested description such as "favored."

[36] **Translator's note (L4363):** The heading reads تطرية, interpreted as "praise" in light of the surrounding discussion; see the note on 4349:0.

[37] **Translator's note (L4365):** تطرية is again interpreted as "praising." "Hosts" renders المنزلين in both this quotation and the preceding one, preserving the verbal correspondence on which the author's argument depends.

[38] **Qur'an references (L4362):** Qur'an 12:57 (Yusuf); Qur'an 12:59 (Yusuf); Qur'an 23:29 (Al-Mu'minun).

the speaker means the people of his own age and mentally excludes those superior people who preceded them. He is then neither a liar nor sinful on account of what the apparent sense of his words indicates.

L4369–4370 The Messenger of Allah ﷺ said: “Shall I tell you of the person with the best standing? A man holding his horse’s reins, striving in the path of Allah: whenever he hears a cry, he flies toward it.” This man is not thereby better than the prophets and the companions of the prophets; rather, he is the best of his peers.

L4371–4372 Included under this meaning is the report related concerning ʿAlī—may Allah be pleased with him—: “that he is the best of humankind.” (1)

L4373

L4374 (1) Al-Khaṭīb al-Baghdādī included it in The History of Baghdad (3/192), as did Ibn al-Jawzī in Fabricated Reports (1/347), who said: “It is not authentically established from the Messenger of Allah.”[39]

L4375 And al-Dhahabi in al-Mughni fi al-Duʿafaʾ (155/1), in the biographical entry for al-Hurr ibn Saʿid al-Nakhaʿi, and (167/1), in the biographical entry for al-Hasan ibn Muhammed ibn Yahya al-ʿAlawi; and in al-Mizan (1/472), where he said: “It is invalid.” Al-Shawkani also included it in al-Fawaʾid al-Majmuʿah, pp. 347–348, and said of it: “Fabricated.”[40]

L4376–4377 “And the best of those left after the Prophet ﷺ,” or “the best of those who succeeded him”: in either wording, even if authentic, it would likewise bear this meaning. He would thus not be better than the prophets, who are human beings, but would be the best of those human beings who rank below him. Nor would he be better than Abu Bakr, ʿUmar, and ʿUthman, who succeeded the Prophet ﷺ; rather, he would be the best of those remaining after them. Either they must acknowledge this concerning ʿAli—may Allah be pleased

[39] **Translator’s note (L4374):** This is an editorial footnote supplying sources and a judgment on the report’s authenticity. The source’s page/volume notation (١٩٢/٣) has been presented as volume/page (3/192).

[40] **Translator’s note (L4375):** This continues an editorial bibliographical note assessing a report. Reference numbers are retained in the supplied order.

وقال رسول الله، صلى الله عليه وسلم: “ ألا أخبركم بخير الناس منزلة، رجل آخذ بعنان فرسه يجاهد في سبيل الله كلما سمع صيحة طار إليها ” فلا يكون هذا الرجل خيرا من الأنبياء وصحابة الأنبياء، ولكنه خير أشكاله.

ويدخل في هذا المعنى أن الخبر المروي في علي - رضي الله عنه -: “ أنه خير البشر” (١) .

(١) أخرجه الخطيب البغدادي في تاريخ بغداد (٣/١٩٢) . وابن الجوزي في الموضوعات (١/ ٣٤٧) وقال: لا يصح عن رسول الله.

والذهبي في المغني في الضعفاء (١/١٥٥) في ترجمة الحر بن سعيد النخعي (١/١٦٧) وفي ترجمة الحسن بن محمد بن يحى العلوي، وفي الميزان (١/ ٤٧٢) وقال: إنه باطل. وأورده الشوكاني في الفوائد المجموعة ص (٣٤٧، ٣٤٨) وقال عنه: موضوع.

“ وخير من ترك بعد النبي، صلى الله عليه وسلم، أو خير من خلف بعده ” بكلا اللفظي لو صح أيضا كان يكون على هذا المعنى، فلا يكون خيرا من الأنبياء والذين هم من البشر، ولكنه خير من البشر الذين هم دونه، ولا خير من أبي بكر وعمر وعثمان الذين خلفوا بعد النبي، صلى الله عليه وسلم، ولكنه خير ممن بعدهم من المخلفين، فإما أن يقروا بهذا في علي - رضي الله عنه - وإما أن يكفروا بالله، فيزعمون أن يوسف خير من ربه - جل وتعالى - والآخذ بعنان فرسه خير من نبيه، صلى الله عليه وسلم، وهذا عظيم القول، وما بيناه واضح غير مشكل ولا ملتبس عند من تدبره.

with him—or they must disbelieve in Allah, claiming that Joseph is better than his Lord—exalted and sublime is He—and that the man holding his horse's reins is better than his Prophet ﷺ. This is an enormity to say. What we have explained is clear, neither problematic nor obscure to anyone who reflects upon it.[41]

L4378–4382 On Taking Precautions against the Evil Eye: And His statement, reporting the words of Jacob ﷺ: "And he said, 'My sons, do not enter through one gate, but enter through separate gates. I cannot avail you anything against Allah. Judgment belongs to Allah alone. In Him I have placed my trust, and in Him let those who trust place their trust.' (67) And when they entered from where their father had commanded them, it could not avail them anything against Allah, except that it fulfilled a need within Jacob's soul," is evidence for taking precautions out of fear of the evil eye, for Jacob ﷺ was a prophet and had considered this. His Lord—exalted and sublime is He—although He explained that their precautions availed them nothing, did not disapprove of their father's instruction to that effect. Our Prophet ﷺ said: "The evil eye is real. If anything could outstrip the divine decree, the evil eye would outstrip it."[42]

L4383 This also contains an argument against those who deny the divine decree, for although the evil eye is real, it strikes only by divine decree.

L4384 **On Equivocal Expressions:**

L4385

L4386–4390 His statement: "Then, when he had furnished them with their provisions, he placed the drinking vessel in his brother's baggage. Then a herald proclaimed, 'You of the caravan, you are certainly thieves!' (70)" up to His statement: "He said, 'Allah forbid that we should take anyone except the one in whose pos-

[41] **Translator's note (L4377):** The expression rendered "in either wording" is grammatically defective in the supplied transcription. The unvocalized verbs in the opening quotations permit some ambiguity between being left behind and succeeding someone; the subsequent argument informs the translation.

[42] **Qur'an references (L4378):** Qur'an 12:67 (Yusuf); Qur'an 12:68 (Yusuf).

ذكر الاحتراز من العين: وقوله إخبارا عن يعقوب - صلى الله عليه وسلم -: (وَقَالَ يَا بَنِيَّ لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِنِ الْحُكْمُ إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ (٦٧) وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةً فِي نَفْسِ يَعْقُوبَ قَضَاهَا) حجة في الاحترازات خشية العين، لأن يعقوب، صلى الله عليه وسلم، نبي وقد فكر في هذا وربه - جل وعلا - وإن كان قد بين أن احترازهم لم يغن عنهم شيئا، فلم ينكر وصاة أبيهم بذلك، وقال نبينا، صلى الله عليه وسلم: " العين حق ولو كان شيء يسبق القدر لسبقته العين ".

وفيه حجة على من ينفي القدر، لأن العين وإن كان حقا فليست تصيب إلا بقدر.

ذكر المعاريض:

قوله: (فَلَمَّا جَهَّزَهُمْ بِجَهَازِهِمْ جَعَلَ السِّقَايَةَ فِي رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيَّتُهَا الْعِيرُ إِنَّكُمْ لَسَارِقُونَ (٧٠) إلى قوله: (قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَاعَنَا عِنْدَهُ إِنَّا إِذًا لَظَالِمُونَ (٧٩) . حجة في جواز المعاريض، بل في إباحة الكذب فيما دعا إلى الصلاح والخير، ودفع الحرج فيه. وزوال المأثم في تكريره، وهو يؤيد حديث رسول الله، صلى الله عليه وسلم: " لا يصلح الكذب إلا في ثلاث أحدها: في الإصلاح بين الناس "

session we found our property! We would then certainly be wrongdoers.' (79)" is evidence for the permissibility of equivocal expressions, indeed for permitting lies in matters conducive to rectitude and good, lifting any restriction upon doing so and removing the sin incurred by repeating them. It supports the saying of the Messenger of Allah ﷺ: "Lying is not proper except in three cases, one of which is reconciling people."[43]

L4391 It is also evidence that securing one's rights and restoring good relations through stratagems is permissible.

L4392 And that the prohibited stratagems counted against Abu Hanifah—may Allah be pleased with him—as grounds for censure are those that make something forbidden lawful or something lawful forbidden.[44]

L4393–4395 And that affliction is entrusted to speech concerning things from which souls recoil or which are devoid of benefit, for when Jacob ﷺ said, "And I fear that the wolf will eat him," he said it with a fearful heart and a recoiling soul.[45]

L4396 And the two who imposed upon Joseph ﷺ lied about their two dreams for amusement and frivolity. As for arrangements conducive to rectitude concerning matters that yield benefits, they are far removed from affliction and likely to bring the person undertaking them to the fullest share of good.[46]

L4397 **On Love:**

L4398

L4399–4400 His statement: "They said, 'By Allah, you will keep remembering Joseph until you are wasted away or become one of those who perish.' (85)" is evidence

[43] **Qur'an references (L4386):** Qur'an 12:70 (Yusuf); Qur'an 12:79 (Yusuf).

[44] **Translator's note (L4392):** The construction concerning Abu Hanifah is awkward; it is understood here as referring to stratagems attributed to him and counted against him.

[45] **Qur'an references (L4394):** Qur'an 12:13 (Yusuf).

[46] **Translator's note (L4396):** The opening wording is syntactically irregular: the expression for "the two who imposed upon" is in an oblique case without a clear governing construction. The translation gives its apparent sense.

ودليل في أن الوصول إلى الحقوق وصلاح ذات البين مباح بالحيل.

وأن الحيل المنهي عنها المعدودة من أبي حنيفة - رضى الله عنه - ذماً هي فيما أحل حراما أو حرم حلالا.

وأن البلاء موكل بالقول فيما تشمئز منه النفوس أو يكون صفرا من المنافع، لأن يعقوب، صلى الله عليه وسلم، حيث قال: (وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ) قاله بقلب وجل ونفس مشمئزة.

والمتحاملين ليوسف، صلى الله عليه وسلم، كذبا في رؤياهما تطربا وعبثا. فأما ما دعا إلى الصلاح من المواطئة على الأمور التي تجدي المنافع فبعيد من البلوى وجدير بأن يبلغ صاحبه إلى الحظ الأوفى.

ذكر المحبة:

قوله: (قَالُوا تَاللَّهِ تَفْتَأُ تَذْكُرُ يُوسُفَ حَتَّى تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ الْهَالِكِينَ (٨٥) حجة في أن الحبة والشوق يبليان ويهلكان، والحرض: البالي

that love and longing wear a person away and cause him to perish. “Wasted away” means worn away.[47][48]

L4401–4402 The Maternal Aunt Has the Standing of the Mother:

L4403

L4404–4405 His statement: “Then, when they entered Joseph’s presence, he drew his two parents close to him,” is evidence that the maternal aunt has the standing of the mother, because Joseph’s mother ﷺ had died.[49][50]

L4406–4407 He drew close to him only his father and his maternal aunt. Jacob had been married simultaneously to two sisters, “Leah and Rachel,” both of whom Allah had made lawful for him.

L4408 The Meaning of the Throne:

L4409

L4410–4413 His statement: “And he raised his two parents onto the throne,” is evidence that the throne is the royal couch, without question, and that the Throne of Allah—majestic is His glory—is likewise His royal couch, upon which He established Himself, rather than knowledge, as the ignorant among the Jahmiyyah claim.[51][52]

L4414 The Meaning of “They Fell Down before Him in Prostration”:

L4415

L4416–4417 His statement: “And they fell down before him in prostration,” means his

[47] **Translator’s note (L4400):** The supplied word for “love” has an unusual form, possibly a transcription error for the ordinary term used in the preceding heading.

[48] **Qur’an references (L4399):** Qur’an 12:85 (Yusuf).

[49] **Translator’s note (L4405):** The salutation in the source refers to Joseph.

[50] **Qur’an references (L4404):** Qur’an 12:99 (Yusuf).

[51] **Translator’s note (L4413):** The supplied text reads “knowledge”; this has been retained without emendation.

[52] **Qur’an references (L4410):** Qur’an 12:100 (Yusuf).

الخالة بمنزلة الأم:

قوله: (فَلَمَّا دَخَلُوا عَلَى يُوسُفَ آوَى إِلَيْهِ أَبَوَيْهِ) دليل على أن الخالة بمنزلة الأم، لأن أم يوسف، صلى الله عليه وسلم، كانت ميتة.

وإنما آوى إليه أباه وخالته، وكان يعقوب جمع بين أختين “ ليا، وراحيل ” أحلهما الله له.

معنى العرش:

قوله: (وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ) حجة في أن العرش هو السرير - لا محالة - وأن عرش الله أيضا - جل جلاله - هو سريره الذي استوى عليه لا العلم كما يزعم الجهلة من الجهمية.

: معنى خروا له سجداً:

قوله: (وَخَرُّوا لَهُ سُجَّدًا) يعني أبويه وإخوته وكان تحيتهم إذ ذاك، فأبدل الله هذه الأمة بها السلام.

two parents and his brothers. That was their greeting at that time, and Allah replaced it for this community with the greeting of peace.[53]

L4418

L4419–4421 And His statement: “And he said, ‘My father, this is the interpretation of my earlier dream. My Lord has made it come true,’” refers to his statement at the beginning of the surah: “I saw eleven stars, and the sun and the moon; I saw them prostrating themselves before me. (4)” The stars were thus his brothers, and the sun and the moon his two parents—his father and his maternal aunt. This is the statement of one of the exegetes, or the sense of his statement.[54][55]

L4422–4424 My own understanding of “And they fell down before Him in prostration,” however, is that Joseph and his brothers fell down, together with his father and his maternal aunt, in prostration to Allah, because He had reunited them after their dispersal.[56][57]

L4425–4426 The interpretation of the sun, moon, and stars prostrating themselves before him in the dream is what Allah gave him of kingship, and His establishing him in authority throughout the land, with the power to command and forbid, and His granting him election, prophethood, and instruction in the interpretation of accounts. He has already reported some of this from his father in the interpretation of the dream at the beginning of the surah.[58]

وقوله: (وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا) يعني قوله في أول السورة: (إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ (٤) . فكانت الكواكب إخوته، والشمس والقمر أبويه - أباه وخالته - هذا قوله بعض المفسرين أو معنى قوله.

وأما الذي عندي في: (وَخَرُّوا لَهُ سُجَّدًا) أي: خر يوسف وإخوته وأبوه وخالته سجدا لله حيث جمع شملهم بعد تبديده.

وسجود الشمس والقمر والكواكب له في المنام تأويله: ما أعطاه الله من الملك ومكنه من السلطان في البلاد والأمر والنهي والاجتباء، والنبوة، وتعليم الأحاديث، وقد أخبر ببعض ذلك عن أبيه في تأويل الرؤيا في أول السورة.

[53] **Qur’an references (L4416):** Qur’an 12:100 (Yusuf).

[54] **Translator’s note (L4421):** The wording rendered “the statement of one of the exegetes” contains a grammatical irregularity in the supplied text.

[55] **Qur’an references (L4419):** Qur’an 12:100 (Yusuf); Qur’an 12:4 (Yusuf).

[56] **Translator’s note (L4422):** “Him” is capitalized here to reflect the author’s ensuing interpretation that the prostration was to Allah.

[57] **Qur’an references (L4422):** Qur’an 12:100 (Yusuf).

[58] **Translator’s note (L4426):** “Accounts” renders a term that can also mean narratives or dreams. The supplied expression says “instruction in accounts,” without explicitly including “interpretation”; its contextual sense is reflected in the translation.

سورة الرعد

Surah 13: The Thunder (Ar-Ra’d)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah al-Raʿd — Thunder]

[سورة الرعد]

His statement: “And of every kind of fruit He placed therein two paired kinds,” is evidence that date palms include male and female, because date palms belong among the fruits, according to His statement: “And from the fruits of date palms and grapevines,” and likewise every fruit.[1]

قوله: (وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ) دليل على أن في النخيل ذكرا وأنثى؛ لأن النخيل من الثمرات، لقوله: (وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ) وكذلك كل ثمرة.

On the Jahmiyyah:

ذكر الجهمية:

His statement, exalted is He: “And if you wonder, then their saying is a wonder,” is a refutation of the Jahmiyyah, since He—exalted and sublime is He—has wondered at their disbelief in resurrection. They deny wonder of Him because it is among the attributes of created beings, yet He—exalted and sublime is He—has related it of Himself, as you see. None of His attributes is created, even if a created being shares its name with Him, for in a created being it is created, while in Him—exalted and sublime is He—it is uncreated.[2]

قوله تعالى: (وَإِنْ تَعْجَبْ فَعَجَبٌ قَوْلُهُمْ) رد على الجهمية؛ إذ قد عجب - جل وتعالى - من كفرهم بالبعث، والعجب عندهم منفي عنه من أجل أنه من صفات المخلوقين، وقد حكاه عن نفسه - جل وتعالى - كما ترى، وليس شيء من صفاته مخلوقا، وإن شاركه المخلوق فيه بالاسم؛ إذ هو من المخلوق مخلوق، ومنه - جل وتعالى - غير مخلوق.

It is reported from the Prophet ﷺ that he said: “Our Lord—blessed and exalted is He—wondered at people being led in chains into Paradise while they were unwilling,” “and He wonders at a young man who has no youthful waywardness.”

وروي عن النبي، صلى الله عليه وسلم، أنه قال: “ عجب ربنا - تبارك وتعالى - من قوم يقادون في السلاسل إلى الجنة وهم كارهون ”، “ ويعجب من شاب ليست له صبوة ”.

His statement: “While they dispute concerning Allah, and He is mighty in contrivance. (13)” is an argument against them. “Contrivance” means plotting; they have also said: stratagem; and they have said: might and strength. (4) … ”[3][4][5]

قوله: (وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْمِحَالِ (١٣) حجة عليهم، والمحال: المكر وقالوا: الحيلة، وقالوا: الحول والقوة، (٤) .. “

[1] **Qur’an references (L4430):** Qur’an 13:3 (Ar-Ra’d); Qur’an 16:67 (An-Nahl).

[2] **Qur’an references (L4435):** Qur’an 13:5 (Ar-Ra’d).

[3] **Translator’s note (L4441):** The term rendered “contrivance” is explained through several alternative glosses in the following unit.

[4] **Translator’s note (L4442):** The supplied text ends with a note marker, dots, and an unmatched closing quotation mark; these are retained.

[5] **Qur’an references (L4441):** Qur’an 13:13 (Ar-Ra’d).

On Calling the Unbelievers to Account:

ذكر محاسبة الكفار:

His statement: “Thus does Allah set forth likenesses. (17) For those who respond to their Lord there is the finest reward. But those who do not respond to Him—if they possessed everything on earth, and its like along with it, they would ransom themselves with it. Those shall have an evil reckoning, and their refuge is Hell. What an evil resting place! (18)” is evidence that the unbelievers will be called to account. Similar to it is His statement in Surah al-Nur: “As for those who disbelieve, their deeds are like a mirage on a level plain, which the thirsty man supposes to be water, until, when he comes to it, he finds it to be nothing, but finds Allah there, who then pays him his reckoning in full. And Allah is swift in reckoning. (39)” And in His statement in[6]

قوله: (كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ (١٧) لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمُ الْحُسْنَى وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ أُولَئِكَ لَهُمْ سُوءُ الْحِسَابِ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ (١٨) . حجة في أن الكفار يحاسبون، ومثله قوله في سورة النور (وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ الظَّمْآنُ مَاءً حَتَّى إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوَفَّاهُ حِسَابَهُ وَاللَّهُ سَرِيعُ الْحِسَابِ (٣٩) . وفي قوله في

Surah “The Inevitable Reality—What Is the Inevitable Reality?”: “As for the one given his book in his left hand, he will say, ‘Would that I had not been given my book, (25) and had not known what my reckoning was! (26)’” Then He said in the continuation of the passage: “Indeed, he did not believe in Allah, the Magnificent. (33)” This indicates that it concerns the unbeliever.[7][8]

سورة الحاقة ما الحاقة: (وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتَ كِتَابِيَهْ (٢٥) وَلَمْ أَدْرِ مَا حِسَابِيَهْ (٢٦) ثم قال في تمام الآية: (إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ (٣٣) فدل أنه في الكافر.

His statement, exalted is He: “And those who disbelieve say, ‘Why has no sign been sent down to him from his Lord?’ Say, ‘Allah indeed leads astray whomever He wills and guides to Himself whoever turns back to Him.’ (27)” And likewise His statement: “Have those who believe not realized that, had Allah willed, He would have guided all people?” is an argument against the Mu‘tazilah and the Qadariyyah.[9][10]

قوله تعالى: (وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا أُنْزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ أَنَابَ (٢٧) . وكذلك قوله: (أَفَلَمْ يَيْأَسِ الَّذِينَ آمَنُوا أَنْ لَوْ يَشَاءُ اللَّهُ لَهَدَى النَّاسَ جَمِيعًا) حجة على المعتزلة والقدرية.

[6] **Qur’an references (L4445):** Qur’an 13:18 (Ar-Ra’d); Qur’an 24:39 (An-Nur).

[7] **Translator’s note (L4449):** The surah is identified by its opening phrase, which includes the question “What is the Inevitable Reality?”

[8] **Qur’an references (L4449):** Qur’an 69:25 (Al-Haqqah); Qur’an 69:26 (Al-Haqqah); Qur’an 69:33 (Al-Haqqah).

[9] **Translator’s note (L4454):** The verb rendered “realized” ordinarily means “despaired,” but can bear the exegetical sense “known” in this verse. The translation follows the latter sense.

قوله: (بَلْ زُيِّنَ لِلَّذِينَ كَفَرُوا مَكْرُهُمْ وَصُدُّوا عَنِ السَّبِيلِ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ (٣٣) حجة عليهم واضحة.

قول: (وَاللَّهُ يَحْكُمُ لَا مُعَقِّبَ لِحُكْمِهِ) حجة عليهم.

L4456

L4457–4458 His statement: “Rather, their plotting has been made attractive to those who disbelieve, and they have been barred from the path. Whomever Allah leads astray has no guide. (33)” is a clear argument against them.[11]

L4459–4460 The statement: “And Allah judges; none can overturn His judgment,” is an argument against them.[12]

[10]**Qur’an references (L4453):** Qur’an 13:27 (Ar-Ra’d); Qur’an 13:31 (Ar-Ra’d).
[11]**Qur’an references (L4457):** Qur’an 13:33 (Ar-Ra’d).
[12]**Qur’an references (L4459):** Qur’an 13:41 (Ar-Ra’d).



CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة ابراهيم

Surah 14: Abraham (Ibrahim)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah Ibrahim — Abraham]

[سورة إبراهيم]

His statement, exalted is He: “Alif Lam Ra. A Book We have sent down to you, so that you may bring people out of darkness into light by their Lord’s permission,” is a plain argument against the Mu‘tazilah and the Qadariyyah, because He assigns the bringing out to him and makes it conditional upon His permission. Permission means granting leave.[1]

قوله تعالى: (الر كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ) حجة على المعتزلة والقدرية بينة، لحكمه بالإخراج عليه، واشتراطه إذنه. والإذن: الإطلاق.

His statement: “We have sent no messenger except in the language of his people, so that he might make things clear to them. Then Allah leads astray whomever He wills and guides whomever He wills, and He is the Almighty, the Wise. (4)” is an argument against them.[2]

قوله: (وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ فَيُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الْحَكِيمُ (٤) حجة عليهم.

Analogy.

قياس.

His saying: “Their messengers said, ‘Is there doubt concerning Allah, the Originator of the heavens and the earth? He calls you to forgive you some of your sins and to defer you until an appointed term.’ They said, ‘You are only human beings like us, wishing to turn us away from what our fathers worshipped. So bring us a clear proof.’ (10) Their messengers said to them, ‘We are only human beings like you, but Allah bestows His favor upon whomever He wills among His servants. It is not for us to bring you a proof except by Allah’s permission.’”[3]

قوله: (قَالَتْ رُسُلُهُمْ أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُؤَخِّرَكُمْ إِلَى أَجَلٍ مُسَمًّى قَالُوا إِنْ أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا تُرِيدُونَ أَنْ تَصُدُّونَا عَمَّا كَانَ يَعْبُدُ آبَاؤُنَا فَأْتُونَا بِسُلْطَانٍ مُبِينٍ (١٠) قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ مِثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ وَمَا كَانَ لَنَا أَنْ نَأْتِيَكُمْ بِسُلْطَانٍ إِلَّا بِإِذْنِ اللَّهِ)

is an argument invalidating analogy for anyone who discerns it and probes its

حجة في إبطال القياس لمن تميزه، وغاص (عليه. ألا ترى أن الكفار كيف أردوا رسالة الرسل، لأن رأوهم يشبهونهم في البشرية.

[1] **Qur’an references (L4464):** Qur’an 14:1 (Ibrahim).
[2] **Qur’an references (L4468):** Qur’an 14:4 (Ibrahim).
[3] **Qur’an references (L4473):** Qur’an 14:10 (Ibrahim); Qur’an 14:11 (Ibrahim).

depths. Do you not see how the unbelievers brought the messengers' mission to ruin because they saw that they resembled them in being human?[45]

L4477 They held that when two things were equal in resemblance, they must be equal in ruling.

L4478–4481 They considered it impossible that there should be one human being and another human being, with one of them sent as a messenger and favored with the mission over his counterpart of the same kind. The messengers therefore acknowledged the equality of kind that they had asserted concerning them, but disagreed with them that equality of kind necessitates equality of ruling, saying to them: "We are only human beings like you, but Allah bestows His favor upon whomever He wills among His servants."[6]

L4482–4483 They then reinforced this by informing them that no one may impose a ruling upon another without Allah's authorization, saying: "It is not for us to bring you a proof except by Allah's permission."[7]

L4484–4499 Thus, those who uphold analogy should be told: We have not disputed your contention that the things expressly named as subject to the prohibition of an excess in their exchange, among the six kinds, have counterparts among things left unmentioned. But the messengers' unanimous agreement that the resemblance of things does not necessitate bringing their rulings together forbids us to bring together what is left unmentioned and what is expressly stated under the prohibition, until there is, from Allah—exalted be His majesty—or His Messenger ﷺ, obedience to whom is obligatory, or the community of Muslims, protected from error, permission concerning all their rulings, just as He initially singled out what is expressly stated and explicitly designated for the ruling of prohibition, and just as He initially bestowed favor upon the messengers and distinguished them from their counterparts who were their equals in being human, singling them out for the

فكان عندهم أن الشيئين إذا استويا في الشبه وجب أن يستويا في الحكم.

وكان محالاً عندهم أن يكون بَشَرٌ وَبَشَرٌ يرسل أحدهما، ويفضل بالرسالة على شبهه في الجنسية، فصدقتهم الرسل فيما ادعوا عليهم من مساواة الجنسية، وخالفوهم في إيجاب مساواة الجنسية مساواة الحكم فقالوا لهم: (إِنْ نَحْنُ إِلَّا بَشَرٌ مِثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ) .

ثم أكدوا ذلك بما أعلموهم أن ليس لأحد أن يحكم على غيره بحكم دون إطلاق الله إياه فقالوا: (وَمَا كَانَ لَنَا أَنْ نَأْتِيَكُمْ بِسُلْطَانٍ إِلَّا بِإِذْنِ اللَّهِ) .

فيقال لمثبتي القياس: ما أنكرنا منكم أن المسميات بتحريم التزايد فيها من الأنواع الستة مشابه من المسكوت عنه، ولكن إطباق الرسل على أن متشابه الأشياء لا يوجب الجمع بين أحكامها، حاظر علينا أن نجمع بين المسكوت عنه والملفوظ به في التحريم حتى يكون من الله جل جلاله، أو رسوله - صلى الله عليه وسلم - المفروض طاعته، أو جماعة المسلمين المعصومين من الخطأ - إِذْنٌ في جميع أحكامها كما ابتدأ الملفوظ به المنصوص عليه بحكم التحريم، وكما ابتدأ الرسل بالمن عليهم، وباين بينهم وبين أشباههم المساوين في البشرية فخصهم بالرسالة، ثم لم يجعل حكم سائر المساوين لهم في الجنس أحكامهم في الرسالة، لأن أشبهوهم في الجنسية، فهلا يعتبر المعتبر أن الله - جل جلاله - لما ابتدأ على لسان رسول الله - صلى الله عليه وسلم - بعض المتساويات في الأشباه، والمتفقات في الأغذية والأقوات بتحريم التزايد فيها كيف شاء لا معقب لحكمه لم

[4] **Translator's note (L4474):** The wording rendered 'discerns it and probes its depths' is irregularly transcribed, including an unmatched parenthesis before 'upon it.'

[5] **Translator's note (L4476):** The supplied verb means 'brought to ruin'; 'rejected' would fit the argument more naturally but would require a different reading.

[6] **Qur'an references (L4478):** Qur'an 14:11 (Ibrahim).

[7] **Qur'an references (L4482):** Qur'an 14:11 (Ibrahim).

mission, without then assigning to all the others who were their equals in kind their rulings concerning the mission merely because they resembled them in kind. Why, then, does the person considering the matter not take heed that when Allah—exalted be His majesty—initially singled out, through the tongue of the Messenger of Allah ﷺ, some things equal in resemblance and alike as foods and provisions for the prohibition of an excess in their exchange, however He willed—there is none to overturn His ruling—the person examining the rest of their counterparts had no right to equate their rulings, just as those to whom the messengers were sent had no right to equate themselves with their messengers so as to invalidate their mission because they resembled them in being human.[8][9][10][11]

يكن للناظر في سائر أشباهها أن يُسَوِّيَ بين أحكامها، كما لم يكن للمبعوثين إليهم أن يسووا بينهم وبين رسلهم في إبطال رسالتهم لأن أشبهوهم في البشرية.

[8] **Translator's note (L4484):** 'An excess' refers to an unequal exchange involving the commodities discussed in the following segment.

[9] **Translator's note (L4485):** The wording concerning 'counterparts among things left unmentioned' is grammatically awkward; the translation follows its apparent contextual sense.

[10] **Translator's note (L4490):** The supplied wording reads 'all their rulings.' The argument might suggest 'bringing their rulings together,' but that would require a different reading.

[11] **Translator's note (L4495):** The salutation begins in this segment and is completed in the next; it is rendered here in full.

فهذا واضح لا إشكال فيه عند من شرح الله صدره، وَدَاله على أن للأشباه وإن اعتدلت في المثل، واتفقت في العنى لم يوجب بأنفسها اتفاق أحكامها في تناولها وحظرها، لأن اعتدال أنفسها اعتدال خِلْقة.

وتناولها حكم عبادة وائتمار وانتهاء، فأحكام التناول منوطة بالمتعبد الآمر الناهي، غير مقتصر بها على اعتدال نفس تلك الأشباه، فمن وُفقَ لفهم هذا أغناه عن كثير من تطويل المطولين في نفي القياس.

وَزَهَّده في سلك طريق القياسيين، وقرر عنده أن الأشياء متساوية المنافع معتدلة معاني ما يلتمس من أنفسها، متقاربة الخلق قبل نظر القائس فيه، ولكنها غير منبئة عن أنفسها بتحريم ولا بتحليل، فإذا حظر التعبد بعضها وسماها منفصلة بأساميها لم تجذب أشباه ذاتها إلى أنفسها حكم التعبد في غيرها، ولا عند القائس لو أنصف أوجب ذلك لاختلاف التعبد وأشباه تلك الأشياء في أنفسها إذا التعبد شيء والمتمول غيره.

L4500–4502 This is clear and presents no difficulty to anyone whose breast Allah has opened and whom He has guided to understand that similar things, even when equal in likeness and alike in meaning, do not in themselves necessitate agreement between their rulings concerning their use and prohibition, because their equality in themselves is an equality of created constitution.[1][2]

L4503–4505 Their use, however, is governed by a ruling of worship, compliance with commands, and observance of prohibitions. The rulings governing use thus depend upon the One who imposes the obligation of worship, who commands and prohibits; they are not confined to the intrinsic equality of those similar things. Whoever is granted success in understanding this will thereby be spared much of the prolixity of those who write at length in rejecting analogy.

L4506–4512 It will also disincline him to follow the path of the proponents of analogy and establish for him that things are equal in benefit, equivalent in the respects sought from their intrinsic properties, and close in created constitution before the practitioner of analogy examines them. Yet they do not themselves disclose either prohibition or permissibility. Thus, when the obligation of worship prohibits some of them and names them separately by their names, their intrinsic counterparts do not draw to themselves the ruling of the obligation of worship concerning other things. Nor, if the practitioner of analogy were fair, would that necessitate it in his judgment, because of the difference between the obligation of worship and the intrinsic resemblances

[1] **Translator's note (L4500):** The verb rendered 'has guided' appears corrupt in the supplied transcription.

[2] **Translator's note (L4501):** The supplied text contains irregular syntax and an apparent corruption in the word rendered 'meaning.' The translation follows the apparent sense without treating the wording as sound.

of those things, since the obligation of worship is one thing and what is held as property is another.[3][4][5]

Discussion of the use of similitudes.

His saying, exalted is He: “The likeness of those who disbelieve in their Lord: their deeds are like ashes upon which the wind blows fiercely on a stormy day. They have no power over anything they have earned.”[6]

Together with passages of this kind in the surahs, this is an argument for the use of similitudes.

Chapter on Permission.

“Those who believed and performed righteous deeds were admitted into gardens beneath which rivers flow, abiding therein by their Lord’s permission.” This refutes the Muʿtazilites and the Qadarites in their claim that permission from Allah means knowledge, rather than authorization, in an attempt to evade what follows against them from His saying: “It is not for any soul to believe except by Allah’s permission.”[7]

For if it were as they say, the one admitting them into the Garden in this verse would be someone other than Him. This is unbelief.

Discussion of the declaration of exclusive devotion to Allah.

His saying: “Have you not seen how Allah has set forth a similitude: a good

[3] **Translator’s note (L4510):** The clause concerning what draws the ruling to itself is syntactically awkward; the translation retains its apparent direction rather than recasting it as a fully regular Arabic sentence.

[4] **Translator’s note (L4511):** The construction ‘nor … would that necessitate it’ is irregular in the supplied text; the contextual sense is that resemblance does not necessitate extending the ruling.

[5] **Translator’s note (L4512):** The supplied final term means ‘what is held as property.’ Its relation to the preceding argument is awkward, but it has not been replaced with a more contextually convenient term.

[6] **Qur’an references (L4515):** Qur’an 14:18 (Ibrahim).

[7] **Qur’an references (L4518):** Qur’an 14:23 (Ibrahim); Qur’an 10:100 (Yunus).

ذكر ضرب الأمثال.

قوله تعالى: (مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَى شَيْءٍ) .

مع هذا النوع في السور حجة في ضرب الأمثال.

باب الإذن.

(وَأُدْخِلَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ) رد على المعتزلة والقدرية فيما يزعمون أن الإذن من الله بمعنى العلم، لا أنه إطلاق فرارا مما يلزمهم في قوله: (وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ) .

فلو كان كما يقولون لكان المدخل إياهم الجنة فى هذه الآية غيره، هذا كفر.

ذكر كلمة الإخلاص.

قوله: (أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ) إلى قوله في الكلمة الخبيثة: (مَا لَهَا مِنْ قَرَارٍ (٢٦) دليل على أن كلمة الإخلاص جامعة للخير، نامية للحسنات، جالبة على قائلها كلما لفظ بها ثوابًا مجردًا، مثمرة له كل ما يقر الله به عينه في معاده إذا ورد عليه، وأن كلمة الكفر غير مثمرة لقائلها خيرًا. بل حاطة عنه خيرًا إن كان له، تاركة قائلها مفلسًا لا تمني له شيئًا يقر الفه عينه إذا ورد عليه.

word is like a good tree," through to His saying concerning the evil word: "It has no firm footing." (26) is evidence that the declaration of exclusive devotion to Allah encompasses goodness, increases good deeds, and brings its speaker, whenever he utters it, unalloyed reward, bearing for him the fruit of everything with which Allah will gladden his eyes at his final return, when he arrives before Him; whereas the declaration of unbelief bears no good fruit for its speaker. Rather, it strips him of any good he may have, leaving its speaker bankrupt, increasing for him nothing with which Allah will gladden his eyes when he arrives before Him.[8][9][10]

L4532 Affirmation of the questioning, and a refutation of the Mu'tazilites.

L4533

L4534–4539 And His saying: "Allah makes those who believe stand firm through the firm word in the life of this world and in the Hereafter. Allah leads the wrongdoers astray, and Allah does whatever He wills." (27) is an argument against the Mu'tazilites and the Qadarites, glad tidings for the adherents of the Sunnah and whoever believes in the questioning in the grave, and evidence that the grave is one of the stations of the Hereafter. Do you suppose, then, that the dead person retains the capacity to act, answering his questioner by his own might and power? Allah—exalted be His majesty—has joined His making him stand firm with His making the living person stand firm in a single utterance.[11][12]

L4540–4545 Does this not establish for them that the person who says something and performs an act—even though his speech and action are attributed to him, because he is their speaker and performer—is in reality incapable of doing

[8] **Translator's note (L4526):** The quotation has no closing parenthesis in the supplied text.

[9] **Translator's note (L4530):** The supplied word at the end appears to be a corrupt transcription of 'Allah'; this identification is supported by the parallel wording in segment 4528:0.

[10] **Qur'an references (L4525):** Qur'an 14:24 (Ibrahim).

[11] **Translator's note (L4534):** The quotation has no closing parenthesis in the supplied text.

[12] **Qur'an references (L4534):** Qur'an 14:27 (Ibrahim).

تثبيت المساءلة، ورد على المعتزلة.

وقوله: (يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ (٢٧) حجة على المعتزلة والقدرية، وبشارة لأهل السنة ومن يؤمن بالمساءلة في القبر، ودليل على أن القبر من منازل الآخرة. أفترى الميت باقي الاستطاعة يجيب سائله بحوله وقوته. وقد جمع الله - جل جلاله - بين تثبيته وتثبيت الحي في كلمة واحدة.

أفلا يحقق لهم هذا أن قائل الشيء وفاعله - وإن كان قوله وفعله منسوبين إليه، لأنه قائلهما وفاعلهما - فغير قادر على الحقيقة أن يفعل خيرًا أو ينطق به إلا بالتوفيق، ولا الشر إلا بالخذلان، وهذا هو الوضع الذي لَبّس عليهم أمرهم ولم يعلموا أن الله - جل جلاله - لما كان له أن لا يشهد عباده خلق السماوات والأرض، ولا خلق أنفسهم أن يخزن علم هذا فينفرد هو به.

good or uttering it except through divine enabling, or of evil except through divine abandonment? This is the point that has confused their understanding of the matter. They did not know that Allah—exalted be His majesty—since He was entitled not to have His servants witness the creation of the heavens and the earth, nor the creation of their own selves, to keep the knowledge of this concealed, possessing it alone.[13][14][15]

L4546–4548 And it may be, in His judgment, coherent justice, even though in the minds of the ignorant it is contradictory injustice.

L4549–4552 I have seen them, despite their ignorance, believe reports transmitted by individual narrators—indeed, cite them as evidence in their writings. But they are brazen-faced, with little scrupulousness, meeting whatever does not accord with their desires and resists their objectionable interpretations with rejection.

L4553–4556 It has been authentically reported from the Prophet ﷺ, concerning being made to stand firm in the Hereafter, that this occurs in the grave when one is asked, 'Who is your Lord, and what is your religion?' I suppose that they believe neither in punishment in the grave nor in the questioning, for fear of what follows against them in this verse from Allah—majestic and exalted is He—joining together the two instances of making people stand firm. The glad tidings of being made to stand firm for those who believe in it are momentous. And Allah does not fail His promise.[16]

L4557–4558 **Discussion of seeing the Lord at the Resurrection.**

L4559

ويكون عنده عدلاً منتظما، وإن كان في عقول الجهلة جورًا متناقضًا.

ورأيتهم مع جهلهم يؤمنون بأخبار الآحاد بل يحتجون بها في مصنفاتهم، ولكنهم صفاق الوجه، قليل الرعة يتلقون ما لا يوافق هواهم، ويمتنع من تأويلاتهم المستنكرة بالرد.

وقد صح في تثبيت الآخرة عن النبي - صلى الله عليه وسلم - أنه في القبر إذا سئل مَن ربك، وما دينك، وأحسبهم لا يؤمنون بعذاب القبر ولا المسائلة خوفا مما يلزمهم في هذه الآية من جمع الله - جل وتعالى - بين التثبيتين، وبشارة من يؤمن بها جليلة في التثبيت. والله لا يخلف الميعاد.

ذكر رؤية الرب فى القيامة.

[13] **Translator's note (L4541):** The source calls him both the 'speaker' and 'performer' of the two things together; this awkward paired expression is retained.

[14] **Translator's note (L4543):** The supplied word means 'point' or 'position'; 'passage' would require a different reading.

[15] **Translator's note (L4545):** The construction carried over from the preceding segments is incomplete: an expression such as 'was also entitled' appears to be missing before this infinitive. No such expression has been supplied in the translation.

[16] **Translator's note (L4553):** The pronoun in 'that this occurs' is not explicitly resolved in the Arabic; the context points to being made to stand firm.

L4560 His saying: “Have you not seen those who exchanged Allah’s favor for unbelief and settled their people in the abode of ruin?” (28) And: “Have you not seen how Allah has set forth a similitude: a good word?”[17][18]

L4561–4562 good,” “Have you not seen your Lord, how He extended the shadow?”[19][20]

L4563 and similar passages in the Quran.

L4564–4568 The ignorant among the Mu‘tazilites and the Jahmites cite these as evidence to deny seeing Allah with the eye—exalted be His majesty—at the Resurrection. They claim that the saying of the Messenger of Allah ﷺ, “You will see your Lord on the Day of Resurrection as you see the moon on the night of the full moon; you will suffer no disadvantage in seeing Him,” bears this meaning, rather than seeing with the eye.[21]

L4569–4574 We do not disagree with them that, in these passages, it is not seeing with the eye. However, equating these passages with the report of the Messenger of Allah ﷺ is ignorance of an overwhelming kind, and a gross error, for several reasons: One is that all these things are mentioned in connection with this world, whereas the seeing in the report of the Messenger of Allah ﷺ takes place in the Hereafter.

L4575–4580 Another is that, in all these instances, ‘you see’ does not admit of variation in form, because they bear the senses of figurative usage and metaphor in Arab speech, as when they speak of a wall’s willing. Allah said, blessed and exalted is He: “They found therein a wall that wanted to collapse.” It has no will like the human will, which admits of variation in form. One does

قوله: (أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ (٢٨) و (أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً)
طَيِّبَة) (أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ) .
وأشباهه في القرآن.

يحتج به الجهلة من المعتزلة والجهمية في نفي رؤية العين عن الله - جل جلاله - في القيامة، ويزعمون أن قول رسول الله - صلى الله عليه وسلم - " ترون ربكم يوم القيامة كما تَرونَ القمر ليلة البدر لا تُضَامُونَ في رؤيته " على هذا المعنى لا رؤية العين.

ونحن لا نخالفهم في هذا الموضع أنها ليست برؤية العين، غير أن الجمع بين هذه وبين حديث رسول الله - صلى الله عليه وسلم - جهل غالب، وغلط فاحش من وجوه: فمنها: أن هذه الأشياء كلها مذكورة في الدنيا، والرؤية في حديث رسول الله - صلى الله عليه وسلم - في الآخرة.

ومنها: أن هذه الأشياء لا تتصرف (ترى) فيها، لأنها على معاني المجاز والاستعارة في كلام العرب، كما يقولون في إرادة الحائط قال الله تبارك وتعالى: (فَوَجَدَا فِيهَا جِدَارًا يُرِيد أَن يَنقَضَّ) ، ولا إرادة له كإرادة الإنسان التي تتصرف، لا يقال: ألم تر إلى صنيع زيد بعمرو رؤية، كما يقال في رؤية العين: رأيت الملك على سريره رؤية.

[17] **Translator’s note (L4560):** The second quotation stops at ‘a good word,’ and the next segment repeats ‘good.’ The intervening wording ‘like a good tree’ found in the earlier quotation is absent here and has not been supplied.

[18] **Qur’an references (L4560):** Qur’an 14:28 (Ibrahim); Qur’an 14:24 (Ibrahim).

[19] **Translator’s note (L4561):** This is an isolated repetition of ‘good,’ followed by a closing parenthesis in the source. It has been retained.

[20] **Qur’an references (L4561):** Qur’an 25:45 (Al-Furqan).

[21] **Translator’s note (L4567):** The supplied vocalization supports ‘suffer no disadvantage’; other vocalizations of this expression can convey crowding or dispute.

not say, ‘Have you not seen what Zayd did to ʿAmr—a seeing,’ as one says of seeing with the eye, ‘I saw the king upon his throne—a seeing.’[22][23][24][25]

L4581–4582 And, ‘I saw the moon; I see it—a seeing.’ One does not say, ‘I saw Allah being good to me—a seeing,’ or, ‘I saw Him decree such-and-such in His Book,’ or, ‘I saw Him command the cutting off of the thief’s hand and the flogging of the fornicator—a seeing.’[26]

L4583–4586 Zuhayr said: Have you not seen that Allah destroyed Tubbaʿ and destroyed Luqman ibn ʿAd and ʿAd? No one, then, was permitted to divert this statement of Zuhayr from its meaning, whereas he was permitted to divert

L4587–4588 his statement: “I looked at him once and saw him in every condition; at one time he was carrying him.” That is: I looked at the horse and saw it carrying the boy on level ground, and at another time on the mountain.[27]

L4589 For this is seeing with the eye.

L4590–4593 Another consideration is that his saying ﷺ, “As you see the moon,” has removed every ambiguity concerning the fact that the seeing is seeing with the eye, rather than knowledge in the heart, since it is impossible for a sighted person to say, “I saw the moon,” while he does not see it with his eye.[28]

ورأيت القمر أراه رؤية، ولا يقال: رأيت الله محسنًا إليَّ رؤية، ورأيته حكم في كتابه بكذا، ورأيته يأمر بقطع السارق، وجلد الزاني رؤية.

قال زهير: ألم تر أن الله أهلك تبعًا وأهلك لقمان بن عاد وعاديًا فلم يجز لأحد أن يصرف هذا من قول زهير، وكان له أن يصرف

قوله: نظرت إليه نظرة فرأيته على كل حال مرة هو حامله. أي نظرت إلى الفرس فرأيته يحمل الغلام على السهل، ومرة على الجبل.

لأنه من رؤية العين.

ومنها: أن قوله - صلى الله عليه وسم -: “ كما تَرون القمر ” قد قطع كل لُبسة أن الرؤية هي رؤية العين لا علم القلب، إذ محال أن يقول بصير: رأيت القمر وهو لايراه بعينه.

[22] **Translator’s note (L4575):** The grammatical expression ‘admit of variation in form’ concerns the author’s argument about inflection and related verbal forms, illustrated by the verbal noun ‘seeing’ below.

[23] **Translator’s note (L4579):** ‘Which admits of variation in form’ appears to refer to expressions derived from human willing; its attachment to ‘will’ is awkward in the supplied wording.

[24] **Translator’s note (L4580):** The deliberately awkward ‘a seeing’ represents the Arabic cognate verbal noun, whose acceptability in literal and figurative constructions is the point of the examples.

[25] **Qur’an references (L4575):** Qur’an 18:77 (Al-Kahf).

[26] **Translator’s note (L4582):** ‘Hand’ is implicit in the Arabic legal expression for cutting off the thief.

[27] **Translator’s note (L4587):** The quoted verse appears textually disturbed, particularly the sequence rendered “in every condition; at one time.” The following explanation identifies the horse as the bearer and the boy as the person carried.

[28] **Translator’s note (L4590):** The Arabic salutation contains an apparent transcription error, وسم for وسلم; it is represented by ﷺ.

L4594–4597 Indeed, a report has reached me concerning a fool among their fools, that he said: The meaning of his saying— ﷺ—"You will see your Lord as you see the moon, suffering no harm in seeing Him," is: You will know your Lord on the Day of Resurrection through necessary knowledge admitting of no doubt, just as your knowledge of the moon in this world is necessary knowledge admitting of no doubt.[29][30]

ولقد بلغني عن سفيه من سفهائهم أنه قال: معنى قوله - صلى الله عليه وسلم -: " ترون ربكم كما ترون القمر لا تُضَامُون في رؤيته) . أي تعرفون ربكم يوم القيامة اضطرارًا لا شك فيها كما أن معرفتكم للقمر في الدنيا اضطرار لا شك فيه.

L4598–4602 As for his interpretation: Do you suppose that the prophets, their companions, and all the believers did not know Allah in this world with certain knowledge admitting of no doubt, until they arrive on the Day of Resurrection, when their doubts concerning their knowledge of Him will then disappear? Or do you suppose that the Messenger of Allah ﷺ, when He said, "Know, then, that there is no deity but Allah," was commanded to attain something to which he had no access, or that the Messenger of Allah ﷺ doubted his knowledge?[31][32]

فتأويله: أترى الأنبياء وأصحابهم والمؤمنون كلهم لم يعرفوا الله في الدنيا معرفة يقين لا شك فيها حتى يوافوا يوم القيامة فتزول شكوكهم في معرفته حينئذ، أو ترى رسول الله - صلى الله عليه وسلم - حيث قال: (فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ) أمر بها لا وصول له إليه، أو رسول الله - صلى الله عليه وسلم - كان شاكّا في علمه.

L4603–4606 Does He not say—blessed and exalted is He—"And thus We show Ibrahim the dominion of the heavens and the earth, and so that he may be among those possessed of certainty (75)"? And he continued to deny lordship to every setting body, whether the star, the moon, or the sun, until he said: "Indeed, I have turned my face toward Him who originated the heavens and the earth, inclining exclusively to Him, and I am not among those who associate partners with Him (79)." His Lord thus brought him to the certainty of which He said to him: "And so that he may be among those possessed of certainty (75)."[33]

أوليس يقول تبارك وتعالى: (وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ (٧٥) ، ولم يزل ينفي الربوبية عن كل آفل من الكوكب والقمر والشمس حتى قال: (إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ (٧٩) ، فأداه ربه إلى اليقين الذي قال له: (وَلِيَكُونَ مِنَ الْمُوقِنِينَ (٧٥) .

L4607–4617 Or do you suppose that He—majestic is His majesty—when He praised the

أو ترى أنه - جل جلاله - حيث مدح المؤمنين بأنهم يؤمنون بالغيب مدحهم وهم شاكون في إيمانهم بأن الله ربهم، أو حيث قال: (ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ) لم يصدقوه فيما قال قبل ورودهم القيامة، فماذا يقال لقوم يحملهم الحرص على تصحيح مقالتهم، والاحتجاج لباطلهم على مثل هذه الأمور الغلاظ الهائلة، بلِ المؤمنون والأنبياء والصالحون قبلهم كانوا كلهم موقنون بحقيقة ربوبية الله، وبكل ما دعاهم إليه من الحشر والنشر والقيامة قال الله تبارك وتعالى: (وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ (١٧)

[29] **Translator's note (L4594):** The salutation begins here and continues in the next segment; ﷺ is placed there.

[30] **Translator's note (L4595):** The vocalized تُضَامُون is rendered "suffering no harm"; related vocalizations can convey crowding or dispute.

[31] **Translator's note (L4601):** The wording أمر بها لا وصول له إليه has an awkward shift in pronominal gender. The translation follows the apparent argument without treating the wording as grammatically regular.

[32] **Qur'an references (L4598):** Qur'an 47:19 (Muhammad).

[33] **Qur'an references (L4603):** Qur'an 6:75 (Al-An'am); Qur'an 6:79 (Al-An'am).

believers for believing in the unseen, praised them while they doubted their faith that Allah was their Lord? Or that, when He said, “That is because Allah is the Truth,” they did not believe Him in what He said before their arrival at the Resurrection? What, then, can be said to people whose eagerness to vindicate their doctrine and argue for their falsehood drives them to such grave and appalling things? Rather, the believers, and the prophets and righteous people before them, were all certain of the reality of Allah’s lordship and of everything to which He called them concerning the gathering, the raising of the dead, and the Resurrection. Allah—blessed and exalted is He—said: “And what will make you know? Perhaps the Hour is near (17). Those who do not believe in it seek to hasten it, while those who believe are fearful of it and know that it is the truth.” Indeed, most unbelievers also know that Allah is the Creator of all things, let alone the believers. Allah—blessed and exalted is He—said: “And if you ask them who created the heavens and the earth, they will surely say, ‘Allah,’” and, “And if you ask them who created them, they will surely say, ‘Allah.’” Since everything we have described is thus plain and clear, seeing our Lord on the Day of Resurrection is necessarily seeing with the eye, just as our looking at the moon in this world is seeing with the eye. Arguing for its negation and denial by citing “Have you not seen those who exchanged Allah’s favor for unbelief?” and similar passages has no basis.[34]

يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ) بل أكثر الكافرين أيضا يعلمون أن الله خالق الأشياء فضلا عن المؤمنين، قال الله تبارك وتعالى: (وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ) ، (وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ) . وإذا كان كلما وصفناه كذلك بينا واضحًا فرؤية ربنا يوم القيامة هو لا محالة رؤية عين كما أن نظرنا إلى القمر في الدنيا رؤية عين، والاحتجاج على نفيه وإنكاره ب (أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا) ، وأشباهه لا وجه له.

L4618–4619 On the Breadth of the Arabic Language.

ذكر سعة لسان العرب.

L4620–4627 His statement, reporting Ibrahim’s words: “Our Lord, You indeed know what we conceal and what we disclose, and nothing whatsoever is hidden from Allah on earth or in heaven (38). Praise belongs to Allah, who has granted me, in old age, Ismaʿil and Ishaq. Indeed, my Lord surely hears supplication (39),” is an argument supporting whoever reads, in Surat al-Anʿam, “By Allah, our Lord,” with “our Lord” in the accusative, because all this is part of Ibrahim’s supplication ﷺ. In his supplication he was addressing Him directly, then shifted to the form of third-person statement, saying, “And nothing whatsoever is hidden from Allah,” rather than saying, “And

قوله إخبارًا عن إبراهيم: (رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ وَمَا يَخْفَى عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ (٣٨) الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ (٣٩) حجة لمن يقرأ في سورة الأنعام: (وَاللَّهِ رَبِّنَا) بالنصب، لأن كل هذا من دعاء إبراهيم - صلى الله عليه - وكان في دعائه مخاطبًا ثم رجع إلى لفظ الخبر فقال: (وَمَا يَخْفَى عَلَى اللَّهِ مِنْ شَيْءٍ) ، ولم يقل: وما يخفى عليك من شيء، فسواء رجع من لفظ المخاطبة إلى لفظ الخبر، ومن لفظ الخبر إلى

[34] **Qur’an references (L4607):** Qur’an 22:6 (Al-Hajj); Qur’an 22:62 (Al-Hajj); Qur’an 31:30 (Luqman); Qur’an 42:17 (Ash-Shuraa); Qur’an 42:18 (Ash-Shuraa); Qur’an 31:25 (Luqman); Qur’an 39:38 (Az-Zumar); Qur’an 43:87 (Az-Zukhruf); Qur’an 14:28 (Ibrahim).

لفظ المخاطبة إذ كل ذلك تحتمله سعة اللسان. فليس لاختيار الخفض في (رَبِّنَا) من أجل أن (وَاللَّهِ) خبر وجه مع سعة اللسان تجيز كلاً ويسهل فيه.

nothing whatsoever is hidden from You." It makes no difference whether he shifts from the form of direct address to the form of third-person statement, or from the form of third-person statement to the form of direct address, since the breadth of the language accommodates all of that. There is therefore no basis for preferring the genitive in "our Lord" on the grounds that "By Allah" is a statement, given that the breadth of the language permits both and readily accommodates them.[35][36][37]

[35] **Translator's note (L4621):** The supplied quotation vocalizes "our Lord" in the genitive, although the discussion explicitly specifies the accusative reading. In the accusative reading, "our Lord" functions as a direct address: "By Allah, O our Lord."

[36] **Translator's note (L4627):** The wording ويسهل فيه is syntactically awkward; the translation conveys its apparent sense of linguistic ease or permissibility.

[37] **Qur'an references (L4620):** Qur'an 14:38 (Ibrahim); Qur'an 14:39 (Ibrahim).

سورة الحجر

Surah 15: The Rocky Tract (Al-Hijr)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surat al-Hijr]

On the Muʿtazilah.

His statement, exalted is He: “At times those who disbelieved will wish that they had been Muslims (2),” is an argument against the Muʿtazilah concerning the threat of punishment. For if Muslims’ sins caused them to remain eternally with the unbelievers in the Fire, the unbelievers would not wish that they had embraced Islam, nor would they grieve over the change in the Muslims’ condition that they witnessed.[1][2]

And if only the righteous among the Muslims and those free of sins were to attain the bliss of Paradise, the wording would have been— and Allah knows best—“At times those who disbelieved will wish that they had been righteous.”[3]

Would applying their thought to this verse, if they were to apply it, not show them that those intended are necessarily the Muslims who mixed good deeds with bad, and those among them who died without repentance and were consequently admitted to the Fire because of their sins, until, when they had undergone their punishments in full, or as much of them as Allah willed, He brought them out of the Fire and admitted them to Paradise, whereupon the unbelievers who were to remain eternally grieved over that by virtue of which the others had emerged, and wished then that they had been among its adherents?[4][5]

[1] **Translator’s note (L4634):** The Arabic تحسروا ما رأوا is awkward and appears to lack a linking preposition; the translation follows its apparent sense.

[2] **Qur’an references (L4632):** Qur’an 15:2 (Al-Hijr).

[3] **Translator’s note (L4636):** This is the author’s hypothetical alternative wording, not a quotation of the Quran.

[4] **Translator’s note (L4638):** The antecedent of “those intended” is implicit and the Arabic construction is loose. The passage appears to identify the Muslims whose eventual deliverance occasions the unbelievers’ regret.

[5] **Translator’s note (L4641):** The pronoun refers apparently to Islam, the means of deliverance implied in the preceding segment.

[سورة الحجر]

ذكر المعتزلة.

قوله تعالى: (رُبَمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ (٢) حجة على المعتزلة في الوعيد، إذ لو كانت ذنوب المسلمين تخلدهم مع الكفار فِي النار ما ودوا إسلامهم، ولا تحسروا ما رأوا من انتقال حالهم.

ولو كان لا يسعد بالجنة إلا صالحوا المسلمين والأنقياء من الذنوب لكان - والله أعلم -: ربما يود الذين كفروا لو كانوا صالحين.

أفلا يدلهم إعمال فكرهم في هذه الآية لو أعملوه على أنهم لا محالة مخلطوا المسلمين، ومن مات منهم بغير توبة، فأدخلوا النار بذنوبهم حتى إذا استوفوا عقوباتهم، أو ما أحب الله منها أخرجهم مِنَ النار وأدخلهم الجنة فتحسر أهل الخلود من الكافرين على ما به خرجوا وودوا حينئذ لو كانوا من أهله.

L4642–4643 Chapter.

L4644

L4645–4646 His statement: “And We destroyed no town without its having a known written decree (4),” is an argument against them in its mention of the written decree, in which they do not believe at all.[6]

L4647–4654 If they say, “The written decree means the count, rather than what the Pen has recorded,” and argue by citing His statement— blessed and exalted is He— concerning a woman observing her waiting period, “And do not resolve upon the marriage contract until the written prescription reaches its appointed term,” claiming that this means the count, they are to be told: In our view, this too is among what the Pen has recorded for it, but we grant you this point in this instance and say: You regard the written decree as nothing but a count. Is it not the count of an appointed term fixed for those who are to be destroyed before their deeds, which, when they have performed them in full to their own detriment, the duration of the term fixed for them within it expires, so that they then deserve destruction, whereas they did not deserve it earlier, upon the first deed they performed?[7][8][9][10]

L4655–4662 If they say, “It is not a term fixed for them before action; rather, it is a count of deeds which, when they perform them, make them deserve destruction,” they have distorted the meaning of the verse and contradicted their own position concerning the threat of punishment. For their position is that eternal abiding in the Fire is obligatory for anyone who dies without repenting of a single sin, just as he deserves it for a number of sins. Yet Allah has expressly declared, as you see, that He has never destroyed a town except at a known appointed term. According to their claim, then, the appointed term is un-

[6] **Qur’an references (L4645):** Qur’an 15:4 (Al-Hijr).

[7] **Translator’s note (L4649):** The referent of له, rendered “for it,” is unclear in the supplied wording.

[8] **Translator’s note (L4651):** The construction مستوفاة على أنفسهم is awkward; “in full to their own detriment” preserves its apparent sense.

[9] **Translator’s note (L4653):** The pronoun in فيها has an unclear antecedent, and the sentence is syntactically irregular in the supplied text.

[10] **Qur’an references (L4647):** Qur’an 2:235 (Al-Baqarah).

باب.

قوله: (وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَعْلُومٌ (٤) حجة عليهم في ذكر الكتاب الذي لا يؤمنون به بتة.

فإن قالوا: الكتاب هو العدد لا ما جرى به القلم. واحتجوا بقوله تبارك وتعالى في المعتدة: (وَلَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ) ، وزعموا أن هذا هو العدد. قيل لهم: وهذا أيضا عندنا له مما جرى به القلم، لكنا نسامحكم في هذا الموضع فنقول: لا تعدون الكتاب إلا عددًا. أو ليس هو عدد أجلٍ مضروب للمهلكين قبل أعمالهم التي إذا عملوها مستوفاة على أنفسهم انصرم مدة الأجل المضروب لهم فيها، فاستوجبوا الهلاك حينئذ، ولم يستوجبوا قبله بأول عمل عملوه.

فإن قالوا: ليس بأجل مضروب لهم قبل العمل، ولكنها عدد أعمال إذا عملوها استوجبوا الإهلاك، أحالوا معنى الآية ونقضوا قولهم في باب الوعيد إذ من قولهم: إن الخلود واجب في النار على من مات بغير توبة من ذنب واحد، كما يستوجب بِعداد ذنوب، وقد أخبر الله نصا كما ترى أنه لم يهلك قرية قط إلا بأجل معلوم، فالأَجل إذًا على زعمهم مجهول غير معلوم وفي تسميته الأجل بالمعلوم أكبر الدليل على أنه قبل العمل لو تميزوه. إذ من قولهم: إن أعمال العباد غير مخلوقة، وهي مبتدعة باختيار عامليها إن شاءوا عملوهها، وإن شاءوا تركوها.

known, not known. His describing the appointed term as known provides the strongest evidence that it precedes action, if only they would discern it. For their position is that the deeds of human beings are uncreated and are originated through the choice of those who perform them: if they wish, they perform them, and if they wish, they leave them undone.[11]

L4663–4664 Can someone whose situation is thus have a known appointed term for destruction, when destruction is the punishment for a sin whose perpetrator is capable of leaving it undone?

L4665–4666 This will not escape the understanding of people of understanding when they consider it with sound deliberation and penetrating insight.

L4667–4668 **On Emphasis in Arab Speech.**

L4669

L4670–4672 His statement, exalted is He: "So the angels prostrated, all of them, every one (30)," is evidence that Arab speech contains emphasis; indeed, He combined two expressions of emphasis, because because "all of them" is one expression of emphasis, and "every one" is another expression of emphasis.[12][13]

L4673–4677 If it is asked: What, then, is the meaning of His statement, "Except Iblis," when Iblis belongs to the jinn, rather than the angels, according to His statement in Surat al-Kahf: "So they prostrated, except Iblis; he was one of the jinn"? The answer is: He—and Allah knows best—is excepted from those prostrating, because although they were angels and Iblis was a jinni, he was included among those commanded to prostrate because of his being—he was with them at that time. The Quran is concise and eloquent, revealed in the language of the Arabs, who indicate meanings implicitly at times and employ emphasis at others; their language possesses the breadth that it does.[14][15]

فهل يجوز أن يكون لمن هذه سبيله أجل معلوم في الهلاك، والهلاك عقوبة ذنب عامله مستطيع لتركه.

هذا ما لا يذهب على أفهام الفهماء إذا نظروا فيه بحسن روية، ونفاذ بصيرة.

ذكر التأكيد فى كلام العرب.

قوله تعالى: (فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ (٣٠) دليل على أن في كلام العرب تأكيدًا، بل جمع بين تأكيدين، لأن لأن (كُلُّهُمْ) تأكيد، و (أَجْمَعُونَ) تأكيد آخر) .

فإن قيل: فما معنى قوله: (إِلَا إبليس) وإبليس من الجن لا من الملائكة بقوله في سورة الكهف: (فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ) قيل: هو - والله أعلم - مستثنى من الساجدين، لأنهم وإن كانوا ملائكة وإبليس جنيّا فكان في جملة المأمورين بالسجود لكينونته كان معهم حينئذ، والقرآن مختصر بليغ نازل بلغة العرب الذين يشيرون إلى المعاني تارة، ويؤكدون تارة، في لسانها من السعة ما فيه.

[11] **Translator's note (L4662):** عملوهها contains an apparent typographical duplication; its intended verbal sense is clear.

[12] **Translator's note (L4672):** "Because" is repeated in the supplied Arabic across the segment boundary and has been retained.

[13] **Qur'an references (L4670):** Qur'an 15:30 (Al-Hijr); Qur'an 38:73 (Sad).

[14] **Translator's note (L4675):** The Arabic لكينونته كان معهم redundantly combines "because of his being" with "he was with them." The irregular construction is retained.

L4678–4685 And in His statement, “O Iblis, what is the matter with you that you are not among those prostrating (32)?” there is an argument supporting what we mentioned in Surat al-Anʿam when we reached His statement, “Those who associated partners with Allah will say, ‘Had Allah willed, we would not have associated partners with Him,’” namely, that the Quran contains things whose apparent meaning may not be applied at all when there is opposing evidence that refutes it, and the passage opposed cannot be interpreted except by discarding what opposes it, whereas through it the opposing evidence can be applied by interpreting them both together. Do you not see that Allah—majestic is His majesty—asks Iblis for information about something He knows better than Iblis does?[16][17][18]

وفي قوله: (يَا إِبْلِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ السَّاجِدِينَ (٣٢) ، حجة فيما ذكرنا في سورة الأنعام عند انتهائنا إلى قوله: (سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا) من أن في القرآن أشياء لا يجوز استعمال ظاهرها بتة إذا كان له معارض يدفعه، ولا يمكن توجيه ما عورض إلا باطراح ما عارضه، وبه يمكن استعمال المعارض بتوجيهها معًا، ألا ترى أن الله - جل جلاله - يستخبر إبليس عما هو أعلم به منه.

L4686–4687 May someone who affirms Allah’s oneness say that Allah—blessed and exalted is He—did not know the reason that prevented Iblis from prostrating to Adam until Iblis informed Him?

أفيجوز لموحد أن يقول: إن الله تبارك وتعالى لم يعلم السبب الذي منع إبليس من السجود لآدم حتى أخبره.

L4688 No, by Allah’s life, that is not permissible! Rather, the Possessor of Majesty is exalted above such things.

لا لعمر الله، لا يجوز ذلك بل تعالى ذو الجلال عن هذه الأشياء.

L4689–4693 How could He not know it, when He is his Creator and the Creator of his innermost disposition and what he conceals? Rather, it accords with what the Arabs recognize from their own speech and employ in their conversations: they ask about something they know, or in order to establish the argument more firmly against the person questioned. There are many instances of this in the Quran. Said Allah, blessed and exalted, to Moses ﷺ: “And what is that in your right hand, O Moses? (17)” although He knows it and sees it.[19]

وكيف لا يعلمه وهو خالقه، وخالق طويته وإضماره، ولكنه على ما تعرفه العرب من كلامها، وتستعمله في محاوراتها فتسأل عن الشيء تعرفه أو لتؤكد الحجة على المسؤول، ومثل هذا كثير في القرآن، قال الله تبارك وتعالى لموسى - صلى الله عليه وسلم -: (وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَى (١٧) وهو يعلمها ويراها.

L4694–4695 Discussion of the Muʿtazilites.

ذكر المعتزلة.

[15] **Qur’an references (L4673):** Qur’an 18:50 (Al-Kahf).

[16] **Translator’s note (L4682):** The referents of the closely related expressions for the opposed passage and opposing evidence are difficult to disentangle. The sentence appears to contrast an interpretation requiring one text’s rejection with an interpretation accommodating both.

[17] **Translator’s note (L4685):** The comparative phrase is distributed across the preceding segments to preserve their order when rejoined.

[18] **Qur’an references (L4678):** Qur’an 15:32 (Al-Hijr); Qur’an 6:148 (Al-An’am).

[19] **Qur’an references (L4689):** Qur’an 20:17 (Taha).

L4696–4699 His statement, exalted is He, reporting the words of Iblis: “He said, ‘My Lord, because You have led me astray, I shall surely make things seem fair to them on earth, and I shall surely lead them all astray, (39) except Your chosen servants among them.’ (40) He said, ‘This is a straight path incumbent upon Me. (41) Indeed, over My servants you have no authority, except those of the erring who follow you.’ (42)” is an argument against the Mu‘tazilites and the Qadarites, in His removing Iblis’s authority over His servants except those who go astray among them. Their going astray is decreed for them, according to the verses we have previously mentioned in the surahs before this one.[20]

[20]**Qur’an references (L4696):** Qur’an 15:39 (Al-Hijr); Qur’an 15:40 (Al-Hijr); Qur’an 38:83 (Sad); Qur’an 15:41 (Al-Hijr); Qur’an 15:42 (Al-Hijr).

وقوله تعالى إخبارًا عن إبليس: (قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ (٣٩) إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ (٤٠) قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ (٤١) إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغَاوِينَ (٤٢) حجة على المعتزلة والقدرية في إزالة سلطان إبليس عن عباده إلا من غوى منهم، والغي مكتوب عليه بما قدمنا ذكره من الآيات في السور قبل هذا.

سورة النحل

Surah 16: The Bee (An-Nahl)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah al-Naḥl: The Bees]

And the prohibition of arrogance contained therein:

His statement: “He created the human being from a drop of seminal fluid, and behold, he is an articulate disputant. (4)” necessarily has a specific scope, since Adam did not originate from it, nor did Jesus—peace be upon them both.[1]

It also urges one to cultivate submissiveness and humility within oneself, for someone whose creation was from a drop of seminal fluid so feeble shows ignorance of himself by counting himself among disputants, and neglects to consider what he was created from.

It also provides evidence that arrogance arises in a human being from his scant knowledge of himself and his scant reflection on what he was created from.[2]

There has already been sufficient discussion of “the Manifest” (al-mubīn), which is among Allah’s names, although He has also applied this designation to a created being, to make repeating it here unnecessary.

His statement: “And the livestock—He created them for you; in them is warmth” is an argument for the permissibility of wearing fine goat down and everything made from the soft hair of camels and the hair of other animals.[3][4]

I have already set this out concisely in Surah al-Anʿām.

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[1] **Qur’an references (L4704):** Qur’an 16:4 (An-Nahl).

[2] **Translator’s note (L4709):** The source places a full stop here, although the next segment continues the construction.

[3] **Translator’s note (L4715):** Al-mirʿizzā denotes fine goat down or material made from it. The distinction between awbār here and ashʿār in the next segment is retained.

[4] **Qur’an references (L4714):** Qur’an 16:5 (An-Nahl).

[سورة النحل]

وما دخل فيه من النهي عن التكبر:

قوله: (خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ (٤) خصوص لا محالة لخلو آدم منها، وعيسى - عليهما السلام - منها.

وفيه حث على استشعار التذلل والتواضع، إذ مَن كان خلقه من نطفة ضعيفة فإعداده نفسه في عداد الخصماء جهل به، وإغفال لمراعاة ما خلق منه.

وفيه دليل على أن التكبر متولد في الإنسان من قلة معرفته بنفسه. وفكره فيما خلق منه.

وقد مضى في (المبين) الذي هو من أسامي الله، وقد سَمَّى به المخلوق ما يغني عن إعادته في هذا الموضع.

قوله: (وَالْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ) حجة في إباحة لبس المرعزي، وكل ما يتخذ من الأوبار والأشعار.

وقد لخصته في سورة الأنعام.

His statement: “And horses, mules, and donkeys, for you to ride and as an adornment” provides evidence that seeking beauty and adornment, when the person seeking them is free of boastfulness and conceit, and intends through them to display Allah’s blessing upon him, does not impair a devout person’s devotion and does not belong to the blameworthy things of this world.[56]

قوله: (وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً) دليل عالى أن طلب الجمال والزينة إذا عري صاحبها من الفخر والخيلاء. وأراد بهما إظهار نعمة الله عليه ليس بمؤثر في نُسك الناسك، وليس من الدنيا المذمومة.

Do you not see that He—majestic is His glory—counted that among His blessings upon His creation?

ألا ترى أنه - جل جلاله - جعل ذلك في عداد النعمة على خلقه.

His statement: “He is the One who sent down water from the sky: from it you have drink, and from it comes vegetation in which you pasture your animals. (10)” provides evidence that pasture is freely available for use, like rainwater, because the vegetation—and Allah knows best— is pasture. He associated it with water in the verse and stated that we pasture our animals in it—that is, we graze them.[7]

قوله: (هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ (١٠) دليل على أن الكلأ مباح كماء السماء، لأن الشجر - والله أعلم - هو الكلأ قرنه في الآية بالماء، وأخبر أنا نسيم فيه - أي نَرعى -.

This is a subject we explain in the Book of Commercial Transactions in Sharḥ al-Nuṣūṣ [Commentary on the Texts].

وهو موضوع نشرحه في كتاب التجارات من شرح النصوص.

Fish.

السَّمَك.

And His statement: “And He is the One who subjected the sea, so that you may eat fresh flesh from it and extract from it ornaments that you wear. And you see the ships ploughing through it, and so that you may seek of His bounty, and so that you may give thanks. (14)” provides evidence for several things: Among them is the permissibility of eating fish, both those that float and those from which the water has receded, since it is possible that a fish floats immediately upon its life departing, and likewise that the water recedes from it at that moment, so it does not lose the designation “fresh.”[8]

وقوله: (وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ مَوَاخِرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ (١٤) دليل على أشياء: فمنها: إباحة أكل السمك ما طفا منه، وما انحسر عنه، إذ ممكن أن يكون طفوه من فور خروج نفسه، والانحسار عنه كذلك، فلا يزول اسم الطري عنه.

[5] **Translator’s note (L4721):** The source reads ʿālī where the construction requires ʿalā, “for” or “that”; the translation follows the apparent intended construction.

[6] **Qur’an references (L4720):** Qur’an 16:8 (An-Nahl).

[7] **Qur’an references (L4725):** Qur’an 16:10 (An-Nahl).

[8] **Qur’an references (L4732):** Qur’an 16:14 (An-Nahl).

L4737–4740 Another is that whatever change occurs in it after its freshness does not affect its permissibility, since freshness precedes the change; and once it has become lawful by virtue of that freshness, it is not adversely affected by a change occurring in it.[9]

وأخرى: أن ما يحدث عليه من التغيير بعد الطراة فغير مؤثر في تحليله إذا الطراءة متقدمة على التغيير، وإذا صار بها حلا لم يضره حدوث التغيير عليه.

L4741 Discussion of ornaments and travelling by sea.

ذكر الحلى وركوب البحر.

L4742 Among them is that wearing ornaments from the sea is permissible for men and women.

ومنها: أن لبس حلية البحر مباح للرجال والنساء.

L4743–4744 Among them is that diving to extract such ornaments is permissible and does not constitute exposing oneself to destruction and risking one's life; this applies to someone who can swim well.[10]

ومنها: أن الغوص في استخراجه مباح، ولا يكون تعرضًا للهلكة. ومخاطرة بالروح، وذلك لمن يحسن العوم.

L4745–4747 Among them is that travelling by sea for trade is permissible. The other verse supports this: "Your Lord is the One who drives the ships for you upon the sea, so that you may seek of His bounty. Indeed, He has ever been merciful to you. (66)" For it is inconceivable that He should count it among His blessings, include its mention among permissible things, and speak generally of seeking His bounty through it, and then prohibit travelling upon it in one circumstance rather than another.[11]

ومنها: أن ركوب البحر للتجارة مباح، وتؤيده الآية الأخرى: (رَبُّكُمُ الَّذِي يُزْجِي لَكُمُ الْفُلْكَ فِي الْبَحْرِ لِتَبْتَغُوا مِنْ فَضْلِهِ إِنَّهُ كَانَ بِكُمْ رَحِيمًا (٦٦) ، إذ محال أن يجعله في جملة النعم، ويضم ذكره في المباحات، ويذكر ابتغاء فضله جملة فيه ثم يحظر ركوبه في حال دون حال.

L4748–4752 And the report transmitted by Layth ibn Abī Sulaym, from Nāfiʿ, from Ibn ʿUmar: "None should travel by sea except someone performing the major pilgrimage, a military campaigner, or someone performing the lesser pilgrimage," does not possess sufficient strength to counter the Quran or to restrict its general scope, because of Layth's own weakness as a transmitter and his poor retention.

وليس في حديث ليث بن أبي سُلَيم عن نافع عن ابن عمر: " لا يركب البحر إلا حاج أو غازي أو معتمر " من القوة ما يعارض به القرآن، أو يخص به، لضعف ليث في نفسه، وسوء حفظه.

L4753 Issuing legal opinions:

الفتوى:

L4754

L4755–4756 And His statement: "So that they may bear their burdens in full on the Day

وقوله: (لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ أَلَا سَاءَ مَا يَزِرُونَ (٢٥) دليل على أن من أفتى بغير علمٍ فَعُمل بفتواه كان إثم العامل عليه.

[9] **Translator's note (L4738):** The source's al-ṭarāh is an unusual spelling of the word for freshness, written al-ṭarāʾah in the following segment.

[10] **Translator's note (L4743):** The source places a full stop here, although the following segment continues the statement.

[11] **Qur'an references (L4746):** Qur'an 17:66 (Al-Isra).

of Resurrection, and some of the burdens of those whom they lead astray without knowledge. Truly, evil is what they bear! (25)" provides evidence that whoever issues a legal opinion without knowledge, and whose opinion is then acted upon, bears the sin of the person acting upon it.[12]

L4757 Emphasis.

L4758

L4759–4761 His statement: "Those before them plotted, but Allah assailed their building at its foundations, and the roof fell upon them from above them" provides evidence for the permissibility of emphasis in speech, since a roof can fall only from above a person, yet Allah emphasized it, as you see.[13][14]

L4762–4763 The believer's distinction and the glad tidings that come to him at his death.

L4764–4765 "Those whom the angels take in death while they are good and pure, saying, 'Peace be upon you. Enter the Garden because of what you used to do.' (32)" provides evidence that the angels greet the believer with peace when his soul is taken and give him glad tidings of the reward awaiting him with his Lord.[15]

L4766 The angels are the Angel of Death and his helpers—may Allah bless them.[16]

L4767–4770 Similar to this are His statement, "Their greeting on the day they meet Him will be 'Peace,'" and His statement, "Indeed, those who say, 'Our Lord is Allah,' and then remain upright—the angels descend upon them: 'Do not fear or grieve, but receive glad tidings of the Garden that you were promised.' (30)" And His statement, exalted is He: "Those who associated partners with Allah said, 'Had Allah willed, we would not have worshipped anything apart from Him, neither we nor our fathers, nor would we have prohibited anything

[12] **Qur'an references (L4755):** Qur'an 16:25 (An-Nahl).

[13] **Translator's note (L4760):** The source has idhā, "if/when," where the explanatory sense appears to require idh, "since"; the translation reflects that apparent sense.

[14] **Qur'an references (L4759):** Qur'an 16:26 (An-Nahl).

[15] **Qur'an references (L4764):** Qur'an 16:32 (An-Nahl).

[16] **Translator's note (L4766):** The source invokes blessings upon the angels without the accompanying invocation of peace.

تأكيد.

قوله: (قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَتَى اللَّهُ بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ) دليل على إجازة التأكيد في الكلام، إذا السقف لا يخر إلا من فوق الإنسان، وقد أكده الله كما ترى.

فضيلة المؤمن وما يأتيه من البشارة عند موته.

(الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمُ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ (٣٢) دليل على أن الملائكة تسلم على المؤمن عند قبض روحه، وتبشره بما له عند ربه من الثواب.

والملائكة: مَلَك الموت وأعوانه - صلى الله عليهم -.

ومثل هذا قوله: (تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ) ، وقوله: (إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ (٣٠) وقوله تعالى: وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا آبَاؤُنَا وَلَا حَرَّمْنَا مِنْ دُونِهِ مِنْ شَيْءٍ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ فَهَلْ عَلَى الرُّسُلِ إِلَّا الْبَلَاغُ الْمُبِينُ (٣٥) نظير ما مضى في سورة الأنعام من قوله: سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا) .

apart from Him.' Thus did those before them act. Are the messengers charged with anything but clear conveyance? (35)" is comparable to what preceded in Surah al-Anʿām, in His statement: "Those who associated partners with Allah will say, 'Had Allah willed, we would not have associated partners with Him.'"[17]

L4771–4775 The answer in both cases is the same. The Muʿtazilites and the Qadarites have no grounds to seize upon in either, because of the arguments we mentioned there and what He—exalted is His praise—placed after both that verse and this one. Do you not see Him saying immediately after it: "We certainly sent a messenger among every community: 'Worship Allah and shun false objects of worship.' Among them were those whom Allah guided, and among them were those upon whom going astray became incumbent"? Then He said: "Though you eagerly desire their guidance, Allah does not guide those whom He leads astray."[18]

L4776–4778 How, then, could He reproach them for saying something that He has reported of Himself concerning His guiding them and leading them astray, except on the basis we have mentioned: that He did not grant them the right to argue from something whose knowledge He withheld from them and reserved exclusively to Himself—majestic is His glory—and made one of His secrets?

L4779–4780 Their attempts to mislead us with arguments whose subtleties do not escape us will therefore neither benefit them nor deliver them from the many arguments with which we bind them, through Allah's praise and blessing.

L4781

L4782–4788 And His statement, exalted is He: "They swore by Allah their most solemn oaths: 'Allah will not raise those who die.' Yes indeed—a promise binding upon Him in truth, but most people do not know—(38) so that He may make clear to them that concerning which they differ, and so that those who disbelieved may know that they were liars. (39)" provides evidence that what

والجواب فيهما واحد لا متعلق للمعتزلة والقدرية فيهما، للحجج التي ذكرناها هناك، وما أعقب جل ثناؤه تلك وهذه، ألا تراه يقول على إثرها: (وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ) ثم قال: (إِنْ تَحْرِصْ عَلَى هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ يُضِلُّ) .

فكيف ينكر عليهم قول شيء قد أخبر عن نفسه من هداهم وإضلالهم إلا على ما ذكرنا من أنه لم يجعل لهم الاحتجاج بما خزن علمه عنهم. وتفرد به - جل جلاله - وجعله سِرا من سره.

فمغالطتهم لنا بما لا يذهب دقيقته علينا غير نافعة لهم، ولا منجيتهم من إلزاماتنا الكثيرة إياهم بحمد الله ونعمته.

وقوله تعالى: (وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ بَلَى وَعْدًا عَلَيْهِ حَقًّا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (٣٨) لِيُبَيِّنَ لَهُمُ الَّذِي يَخْتَلِفُونَ فِيهِ وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَاذِبِينَ (٣٩) دليل على أن ما قال سفيه المعتزلة في تأويل: " ترون ربكم يوم القيامة كما ترون القمر " غلط لا ارتياب فيه إذ حضور القيامة ومعاينة أحوالهما

[17] **Qur'an references (L4767):** Qur'an 33:44 (Al-Ahzab); Qur'an 41:30 (Fussilat); Qur'an 16:35 (An-Nahl); Qur'an 6:148 (Al-An'am).

[18] **Qur'an references (L4771):** Qur'an 16:36 (An-Nahl); Qur'an 16:37 (An-Nahl).

the fool of the Muʿtazilites said in interpreting “You will see your Lord on the Day of Resurrection as you see the moon” is an error beyond any doubt. For being present at the Resurrection and witnessing the circumstances of the two will remove the doubts of the unbelievers and of anyone who did not believe in it, told lies about his Lord in this world, and doubted His lordship. The believers, however, entertain no doubts in this world or the Hereafter.[19][20]

مُذهب شكوك الكفرة، ومن كان لايؤمن بها، ويكذب على ربه في الدنيا، ويشك في ربوبيته، وإن المؤمنين غير شاكين في الدنيا والآخرة.

L4789–4791 And His statement, “So that He may make clear to them that concerning which they differ,” provides evidence that Allah—majestic is His glory—will make clear, to someone confronted by His combining misguidance and punishment, command and prohibition, in relation to a single soul, wherein His justice toward that person lies, and will dispel the attribution of injustice to Him, so that it may be known that He is necessarily as He said: “He does not wrong people at all, but people wrong themselves. (44)” On prostration to Allah being freedom from arrogance.[21][22]

وفي قوله: (لِيُبَيِّنَ لَهُمُ الَّذِي يَخْتَلِفُونَ فِيهِ) دليل على أن الله - جل جلاله - مبين لمن خبره جمع الإضلال والعذاب، والأمر والمنع على نفس واحدة موضع عدله عليه، وإزالة جوره عنه ليعلم أنه كما قال لا محالة: (لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنْفُسَهُمْ يَظْلِمُونَ (٤٤) . في أن السجود لله براءة من الكبر.

L4792–4803 “To Allah prostrates whatever is in the heavens and whatever is on earth of moving creatures, and the angels, and they do not act arrogantly. (49)” provides evidence that whoever prostrates to Allah has become free of arrogance, has accustomed himself to lowliness, and has not contended with his Lord over His supreme majesty and greatness. This is supported by what He said before this verse: “Its shadows turn from the right and the left, prostrating to Allah while they are abased. (48)” How, then, can arrogance find an opening in someone whom prostration has made small and humbled before his Lord, majestic and exalted? And I consider the Prophet’s ﷺ statement, reporting from his Lord, “Supreme majesty is My cloak, and greatness is My

(وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ (٤٩) دليل على أن من سجد لله فقد بَرِئ من الكبر، ووطن نفسه على الذل، ولم ينازع ربه في كبريائه وعظمته، ويؤيده ما قال قبل هذه الآية: (يَتَفَيَّأُ ظِلَالُهُ عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ (٤٨) . فكيف يجد التكبر مساغا فيمن صغره السجود، وذله لربه جل وتعالى. ولا أحسب قول النبي - صلى الله عليه وسلم - إخبارا عن ربه: “ الكبرياء ردائي والعظمة إزاري ” إلا مصروفا إلى من يتكبر عن السجود لربه، ويمتنع من الإقرار بوحدانيته، قال الله تبارك وتعالى: (لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا (١٧٢) فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُمْ مِنْ فَضْلِهِ وَأَمَّا الَّذِينَ اسْتَنْكَفُوا وَاسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا) فدل على أن المستكبرين ليسوا من الذين آمنوا، وذللوا أنفسهم بالسجود لله تبارك وتعالى.

[19] **Translator’s note (L4784):** The source reads “the circumstances of the two” (aḥwālihimā), a dual whose referents are unclear; “its circumstances” may have been intended, but the dual is retained.

[20] **Qur’an references (L4782):** Qur’an 16:38 (An-Nahl); Qur’an 16:39 (An-Nahl).

[21] **Translator’s note (L4790):** The wording liman khabarahu jamʿ is syntactically obscure. The translation takes the passage to concern someone confronted by the combination of divine misguidance, punishment, command, and prohibition; the precise sense of khabarahu remains uncertain.

[22] **Qur’an references (L4789):** Qur’an 16:39 (An-Nahl); Qur’an 10:44 (Yunus).

waist-wrapper," to refer only to someone who is too arrogant to prostrate to his Lord and refuses to acknowledge His oneness. Allah, blessed and exalted, said: "The Messiah will never disdain to be a servant of Allah, nor will the angels brought near. Whoever disdains His worship and acts arrogantly—He will gather them all to Himself. (172) As for those who believe and do righteous deeds, He will pay them their rewards in full and increase them out of His bounty. As for those who disdain and act arrogantly, He will punish them with a painful punishment." This indicates that the arrogant are not among those who believe and humble themselves by prostrating to Allah, blessed and exalted.[23]

L4804–4806 And the Messenger of Allah ﷺ said: "No one in whose heart there is a mustard seed's weight of arrogance will enter Paradise." This indicates that he is the unbeliever who has not mingled his arrogance with faith that would lead him to prostrate and thereby free him of it.

L4807–4819 And I hope that a believer who exalts himself above others and struts in his walk is not— although this is counted among his grave sins—an arrogant person who contends with his Lord over His grandeur, because conceit, although a kind of arrogance, is counted among sins, whereas the arrogance that constitutes unbelief is refusing to prostrate and disdaining it, like hypocrisy, which in matters of faith constitutes unbelief, and in deeds a sin. Allah, blessed and exalted, said: "Indeed, the hypocrites are in the lowest depth of the Fire, and you will never find a helper for them. (145)" And He said: "When the hypocrites come to you, they say, 'We bear witness that you are indeed the Messenger of Allah.' And Allah knows that you are indeed His Messenger, and Allah bears witness that the hypocrites are indeed liars. (1) They have taken their oaths as a shield and have turned people away from the path of Allah," through to: "But the hypocrites do not know. (8)" And the Messenger of Allah ﷺ said: "There are three traits: whoever possesses them is an unmitigated hypocrite, even if he fasts, prays, and claims to be a Muslim: one who lies when he speaks, breaks his promise when he promises, and betrays a trust when entrusted." These are the character traits of hypocrites,

[23] **Qur'an references (L4792):** Qur'an 16:49 (An-Nahl); Qur'an 16:48 (An-Nahl); Qur'an 4:172 (An-Nisa); Qur'an 4:173 (An-Nisa).

وقال رسول الله - صلى الله عليه وسلم -: " لا يدخل الجنة من كان في قلبه مثقال حبة من خردل من كبر ". فدل على أنه الكافر الذي لم يخلط بكبره إيمانًا يحمله على السجود فيبرئه منه.

وأرجو أن لا يكون المترفع من المؤمنين على غيره المختال في مشيته. وإن كان ذلك معدودًا منه في الذنوب العظام متكبرًا منازعًا ربه في كبريائه، لأن الخيلاء وإن كان ضربًا من الكبرياء فهو معدود في عداد الذنوب، والكبرياء الذي يكون كفرا هو الامتناع من السجود والاستنكاف منه كالنفاق الذي يكون في الإيمان كفرا، وفي الأعمال ذنبًا. قال الله تبارك وتعالى: (إِنَّ الْمُنَافِقِينَ فِي الدَّرْكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا (١٤٥) وقال: (إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ (١) اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ) إلى: (وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ (٨) وقال رسول الله - صلى الله عليه وسلم -: " ثلاث من كن فيه فهو منافق خالص وإن صام وصلى وزعم أنه مسلم: مَن إذا حدث كذب، وإذا وعد أخلف، وإذا اؤتمن خان "، فهذه أخلاق المنافقين ولكنها ليست نفاق كفر، وهي ذنوب عظام كبار لا يستوجب صاحبها بها الخلود في النار مع الكفار.

but they are not hypocrisy constituting unbelief; they are grave, major sins whose perpetrator does not, on their account, deserve to remain eternally in the Fire with the unbelievers.[24][25]

L4820–4828 The same applies to arrogance: if someone is too arrogant to prostrate, he is an unbeliever; but if he exalts himself above others, struts in his walk, and trails his garment out of insolence, that is a grave sin, and it does not constitute unbelief, on account of the arguments we presented at the beginning of the verse and other arguments. Allah said, blessed and exalted: "And among His signs are the night and the day, and the sun and the moon. Do not prostrate to the sun or to the moon, but prostrate to Allah, who created them, if it is Him you worship. (37) But if they are arrogant, those who are with your Lord glorify Him by night and day, and they do not grow weary. (38)" And it is related that one of the tyrants said to the Prophet ﷺ: "I will not prostrate, so that my backside rises above me"—out of arrogance toward prostration, because it is the utmost in self-abasement and submission. When a servant prostrates to Allah, he is freed of the arrogance of unbelief in its entirety.[26][27][28]

L4829–4835 Likewise, when Iblis refused to prostrate to Adam at Allah's command, that was arrogance on his part. Said Allah, blessed and exalted: "He said, 'O Iblis, what prevented you from prostrating to what I created with My two hands? Have you become arrogant, or were you among the exalted?' (75)" And He said: "So the angels prostrated, all of them together, (73) except Iblis: he was arrogant and was among the unbelievers. (74)" If it is asked: What, then, is

وكذا الاستكبار إذا استكبر عن السجود كان كافرًا، وإذا ترفع على غيره، واختال في مشيته، وجرَّ ثوبه بطرًا كان ذنبًا عظيمًا ولم يكن كفرًا للحجج التي قدمناها في ابتداء الآية، ولغيرها قال الله تبارك وتعالى: (وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ (٣٧) فَإِنِ اسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْأَمُونَ (٣٨) وروي أن بعض فراعنة قال للنبي - صلى الله عليه وسلم - " لا أسجد فتعلوني استي. استكبارًا عن السجود. لأنه غاية التذلل والاستكانة. وإذا سجد العبدُ لله بَرِئ من كِبر الكفر كله.

وكذا إبليس حين امتنع أن يسجد لآدم بأمر الله كان ذلك منه تكبرًا قال الله تبارك وتعالى: (قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ أَسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ (٧٥) وقال: (فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ (٧٣) إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ (٧٤) فإن قيل: فما معنى قول النبي - صلى الله عليه وسلم -: " الكِبر مَن سَفِه الحق، وغمص الناس ".

[24] **Translator's note (L4817):** The quotation appears to combine wording from reports listing three signs of hypocrisy with wording from a report listing four traits. The supplied count and wording are retained.

[25] **Qur'an references (L4807):** Qur'an 4:145 (An-Nisa); Qur'an 63:1 (Al-Munafiqun); Qur'an 58:16 (Al-Mujadila); Qur'an 63:2 (Al-Munafiqun).

[26] **Translator's note (L4824):** The Arabic has the grammatically awkward expression baʿḍ farāʿina, literally "one of [the] pharaohs"; "tyrants" conveys its likely figurative sense.

[27] **Translator's note (L4826):** The source opens the quotation but supplies no closing quotation mark. The quoted speech is understood to end after "my backside rises above me"; the ensuing words explain the speaker's attitude.

[28] **Qur'an references (L4820):** Qur'an 41:37 (Fussilat); Qur'an 41:38 (Fussilat).

the meaning of the Prophet's ﷺ saying, "Arrogance is one who scorns the truth and despises people"?[29][30]

L4836–4838 The reply is: Its meaning—and Allah knows best—is one who scorns the truth that the messengers brought from Allah and recoils from it. Allah, blessed and exalted, said: "And they swore by Allah their most solemn oaths that, if a warner came to them, they would surely be better guided than any one of the communities. But when a warner came to them, it increased them only in aversion, (42) behaving arrogantly in the land."[31]

L4839–4843 And the meaning of "despises people" is that he regards them with contempt—and Allah knows best—and feels disgust at sitting with them because of their poverty and his wealth, just as the chieftains of the polytheists regarded with contempt those concerning whom Allah reproached His Messenger ﷺ over his dealings with those chieftains, and disdained sitting with them when the Messenger of Allah ﷺ left them and turned his attention to the chieftains, hoping that they would embrace Islam. Then He, blessed and exalted, said: "And keep yourself patiently with those who call upon their Lord in the morning and the evening, seeking His face. And do not let your eyes pass beyond them, seeking the adornment of the life of this world. And do not obey one whose heart We have made heedless of Our remembrance, who follows his desire, and whose conduct is excessive. (28)" All of this, then, refers—and Allah knows best—to the condition of the unbelievers.[32][33]

L4844–4845 As for someone who has entered Islam, adopted its prescribed laws, prayed and fasted, and become one of the people of the prayer direction, he must adopt the character traits of the people of Islam, lower his wing to the believers, be merciful to the weak and loving toward the poor, bringing them

قيل: معناه - والله أعلم - من سَفِه الحق الذي جاءت به الرسل من عند الله ونفر عنه، قال الله تبارك وتعالى: (وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَهُمْ نَذِيرٌ لَيَكُونُنَّ أَهْدَى مِنْ إِحْدَى الْأُمَمِ فَلَمَّا جَاءَهُمْ نَذِيرٌ مَا زَادَهُمْ إِلَّا نُفُورًا (٤٢) اسْتِكْبَارًا فِي الْأَرْضِ)

ومعنى " غمص الناس ": استحقرهم - والله أعلم -وتقزز من مجالستهم لفقرهم وغناه كما استحقر صناديد المشركين من عاتب الله رسوله - صلى الله عليه وسلم - عليهم فيهم، وأنفوا من مجالستهم حين تركهم رسول الله - صلى الله عليه وسلم -، وأقبل على الصناديد طمعا في إسلامهم فقال تبارك وتعالى: (وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا (٢٨) . فهذا كله راجع - والله أعلم - إلى ما كان عليه الكفار.

فأما من دخل في الإسلام، وأخذ بشرائعه، وصلى وصام وصار من أهل القبلة، فعليه أن يأخذ بأخلاق أهل الإسلام، ويخفض جناحه للمؤمنين، ويكون رحيما بالضعفاء، محبا للمساكين يقربهم ويدنيهم، ولا يبطر نعمة الله، ويمشي على الأرض هَونًا بخشوع واستكانة.

[29] **Translator's note (L4835):** The supplied quotation equates "arrogance" with "one who" acts in this way, an awkward construction retained in the translation.

[30] **Qur'an references (L4829):** Qur'an 38:75 (Sad); Qur'an 15:30 (Al-Hijr); Qur'an 38:73 (Sad); Qur'an 38:74 (Sad).

[31] **Qur'an references (L4836):** Qur'an 35:42 (Fatir).

[32] **Translator's note (L4839):** The pronouns in "those concerning whom Allah reproached His Messenger …" are densely and awkwardly arranged in the Arabic. The translation follows the apparent distinction between the poor believers and the polytheist chieftains.

[33] **Qur'an references (L4839):** Qur'an 18:28 (Al-Kahf).

close and drawing them near, not respond insolently to Allah's favor, and walk gently upon the earth with humility and submission.[34]

L4846–4851 But if he holds fast to Islam while acting contrary to the character traits of its people, exalting himself above others because of his authority to command and forbid, the haughtiness of his power, and similar things, and walks with a swagger, all of that on his part constitutes grave, major sins. Do you not see that Allah, blessed and exalted, when He began the ten-verse passage in the surah The Children of Israel, said: "And do not kill your children," and "Do not approach unlawful sexual intercourse," and "Do not walk upon the earth exultantly: you will never split the earth, nor will you reach the mountains in height. (37) All of that—its evil is hateful in the sight of your Lord. (38)" Thus He counted it among sins and acts of disobedience, not among instances of unbelief. And it is related of the Prophet ﷺ that he said: "Freedom from arrogance consists in wearing wool, holding a sheep between one's legs, sitting with poor believers, and each of you eating with his household."[35][36][37][38]

L4852–4853 A Refutation of the Muʿtazilites.

L4854

L4855–4856 His saying, "They fear their Lord above them and do what they are commanded, (50)" is evidence that Allah—majestic is His majesty—is Himself, in His essence, in heaven upon the Throne.[39]

L4857 And nothing of Him is on earth except His knowledge, which encompasses

فإن تمسك بالإسلام، وخالف أخلاق أهله فترفع على الناس لأمره ونهيه، ونخوة سلطانه وما أشبه هذا، ومشى المطيطاء، فكل ذلك منه ذنوب عظام كبار. ألا ترى أن الله تبارك وتعالى حيث بدأ العشر من سورة بني إسرائيل قال: ولا تقتلوا أولادكم، ولاتقربوا الزنا، (وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا (٣٧) كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا (٣٨) . فجعله في عداد الذنوب والمعاصي لا في عداد الكفر، وروي عن النبي - صلى الله عليه وسلم - أنه قال: " براءة من الكبر لباس الصوف، واعتقال الشاة، ومجالسة الفقراء المؤمنين، وأكل أحدكم مع عياله ".

رد على المعتزلة.

قوله: (يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ (٥٠) دليل على أن الله - جل جلاله - بذاته في السماء على العرش.

وليس في الأرض إلا علمه المحيط بكل شيء.

[34] **Translator's note (L4845):** "The people of the prayer direction" renders ahl al-qibla, a designation for Muslims who face the prescribed direction in prayer.

[35] **Translator's note (L4849):** Al-ʿashr apparently designates a ten-verse passage or division; its precise extent is not specified here.

[36] **Translator's note (L4850):** "The Children of Israel" is the surah title Banī Isrāʾīl, also known as al-Isrāʾ. The source cites selected clauses rather than a continuous passage.

[37] **Translator's note (L4851):** Iʿtiqāl al-shāh can describe holding a sheep between one's legs, particularly for milking, or securing its leg. The Arabic does not explicitly mention milking.

[38] **Qur'an references (L4846):** Qur'an 17:37 (Al-Isra); Qur'an 17:38 (Al-Isra).

[39] **Qur'an references (L4855):** Qur'an 16:50 (An-Nahl).

everything.

L4858–4862 This, by Allah, is among the great calamities: that the ignorance of the Mu'tazilites and the Jahmites and the feebleness of their minds should compel us to establish this against them, when it is something that is not hidden even from a Nubian black woman. Al-Sharid ibn Suwayd related, saying: I said, "O Messenger of Allah, my mother directed in her will that we free a slave on her behalf, and we have a Nubian slave girl."

L4863 He said: "Call her here." So I called her.

L4864 Then he said to her: "Where is Allah?" She said: "In heaven."

L4865 He said: "Who am I?" She said: "You are the Messenger of Allah."

L4866–4867 He said: "Free her, for she is a believer."

L4868–4871 Yet these ignorant enemies of Allah claim that He Himself is on earth just as He is in heaven, and in every place on land, at sea, and in the air, and they deny that He is upon the Throne. Glory be to Him, and exalted is He far above what they say.

L4872–4876 And how could it be as they say—may Allah curse them—when He says: "They fear their Lord above them," and says: "Do you feel secure that He who is in heaven will not cause the earth to swallow you, whereupon it would quake? (16) Or do you feel secure that He who is in heaven will not send against you a storm of stones? Then you will know how My warning is. (17)" And He says: "A questioner asked for a punishment bound to occur, (1) for the unbelievers, which none can repel, (2) from Allah, Possessor of the ways of ascent. (3) The angels and the Spirit ascend to Him." And He says: "He directs the affair from heaven to earth; then it ascends to Him." And He said: "And We sent down to you the Reminder so that you might explain to people what was sent down to them." And He said: "He sent down to you the Book in truth." And there are comparable verses which disclose concerning

وهذا والله من المصائب العظيمة أن يضطرنا جهل المعتزلة والجهمية. وسخافة عقولهم إلى تثبيت هذا عليهم، وهو شيء لا يخفى على نوبية سوداء. روى الشريد بن سويد قال: قلت: يا رسول الله، إن أمي أوصت أن نعتق عنها رقبة، وعندنا جارية نوبية.

قال: " ادع بها ". فدعوت بها.

فقال لها: " أين الله، " قالت: في السماء.

قال: " من أنا، " قالت: أنت رسول الله.

قال: " اعتقها فإنها مؤمنة ".

وهؤلاء الجهلة الأعداء لله يزعمون أنه في الأرض بنفسه كما هو في السماء، وفي كل موضع من البر والبحر والهواء، وينكرون أنه على العرش سبحانه وتعالى عما يقولون علوا كبيرا.

وكيف يكون كما يقولون - لعنهم الله - وهو يقول: (يَخَافُونَ رَبَّهُم من فَوقِهِم) ، ويقول: (أَأَمِنتُم مَن فِي السَّمَاءِ أَن يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هِيَ تَمُورُ (١٦) أَمْ أَمِنتُم مَن فِي السَّمَاءِ أَن يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ (١٧) ، ويقول: (سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ (١) لِلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ (٢) مِنَ اللَّهِ ذِي الْمَعَارِجِ (٣) تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ) ، ويقول: (يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ) ، وقال: (وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ) ، وقال: (نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ) ، وما يضاهي هذا من الآيات المنبئة عن الله - جل وعلا - أنه في السماء، وعلمه بكل مكان لا يخلو من علمه مكان.

Allah—majestic and exalted— that He is in heaven, while His knowledge is in every place: no place is devoid of His knowledge.[40]

L4877–4879 Then there is the agreement of the people of prayer, and what circulates on the tongues of the learned and the common people, that the Messenger of Allah ﷺ was taken by night to heaven, and the Qur'anic evidence for it. Allah, blessed and exalted, said: "Glory be to Him who took His servant by night from the Sacred Mosque to the Farthest Mosque, whose surroundings We have blessed, so that We might show him some of Our signs."[41]

L4880 That is, in heaven—and Allah knows best.

L4881–4882 And His saying confirms this: "By the star when it descends, (1) your companion has neither strayed nor erred, (2) nor does he speak from desire. (3) It is nothing but revelation revealed. (4) One mighty in strength taught him, (5) possessing vigor; then he stood poised, (6) while he was on the highest horizon. (7) Then he drew near and descended, (8) and was two bow-lengths away or nearer. (9) Then He revealed to His servant what He revealed. (10)" Why, then, was he taken up to heaven—woe to them—if He was on earth with them?[42][43]

L4883–4885 As for their adducing His saying, "There is no private conversation among three but He is their fourth, nor among five but He is their sixth," it refers only to His knowledge, from which nothing is absent.[44]

ثم اجتماع أهل الصلاة، والسائر على ألسنة الخاصة والعامة من أن رسول الله صلى الله عليه وسلم، أُسري به إلى السماء، ودليل القرآن عليه قال الله تبارك وتعالى: (سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا) .

أي في السماء - والله أعلم.

وتحقق قوله: (وَالنَّجْمِ إِذَا هَوَى (١) مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَى (٢) وَمَا يَنْطِقُ عَنِ الْهَوَى (٣) إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى (٤) عَلَّمَهُ شَدِيدُ الْقُوَى (٥) ذُو مِرَّةٍ فَاسْتَوَى (٦) وَهُوَ بِالْأُفُقِ الْأَعْلَى (٧) ثُمَّ دَنَا فَتَدَلَّى (٨) فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى (٩) فَأَوْحَى إِلَى عَبْدِهِ مَا أَوْحَى (١٠) فلم عُرج به إلى السماء إذًا - ويحهم - وهو في الأرض معهم،.

واحتجاجهم بقوله: (مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ) فإنما هو علمه الذي لا يغيب عنه شيء.

[40] **Qur'an references (L4872):** Qur'an 16:50 (An-Nahl); Qur'an 67:16 (Al-Mulk); Qur'an 67:17 (Al-Mulk); Qur'an 70:1 (Al-Ma'arij); Qur'an 70:2 (Al-Ma'arij); Qur'an 70:3 (Al-Ma'arij); Qur'an 32:5 (As-Sajdah); Qur'an 16:44 (An-Nahl); Qur'an 3:3 (Ali 'Imran).

[41] **Qur'an references (L4877):** Qur'an 17:1 (Al-Isra).

[42] **Translator's note (L4881):** The unvocalized opening wa-taḥaqqaqa/wa-tuḥaqqiqu is syntactically uncertain. It is understood here as introducing further confirmation from the following quotation.

[43] **Qur'an references (L4881):** Qur'an 53:1 (An-Najm); Qur'an 53:2 (An-Najm); Qur'an 53:3 (An-Najm); Qur'an 53:4 (An-Najm); Qur'an 53:5 (An-Najm); Qur'an 53:6 (An-Najm); Qur'an 53:7 (An-Najm).

[44] **Qur'an references (L4883):** Qur'an 58:7 (Al-Mujadila).

ومعناه: أنه لا يخفى عليه نجواهم كما قال (وَإِنْ تَجْهَرْ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى (٧) ، وَقَوله: (وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي الْأَرْضِ) ، و (وَهُوَ اللَّهُ فِي السَّمَاوَاتِ وَفِي الْأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ) لا متعلق لهم فيه لأنه إله من في السماء من الملائكة، ومن في الأرض من الخلق يعلم سر الجميع وجهرهم سبحانه وبحمده.

L4886–4888 Its meaning is that their private conversation is not hidden from Him, as He said: “And if you speak aloud, He indeed knows the secret and what is still more hidden. (7)” And His saying, “And He it is who is a deity in heaven and on earth,” and “And He is Allah in the heavens and on earth; He knows what you conceal and what you declare,” provide them with no grounds for their argument, because He is the deity of those in heaven, namely the angels, and of those on earth among creation, knowing what all of them conceal and what they declare. Glory be to Him, and praise be to Him.[45][46]

ذكر الرد على الجهمية في خلق القرآن

L4889 **An Account of the Refutation of the Jahmiyyah Concerning the Creation of the Quran**

L4890

قوله: (وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَانَهُ وَلَهُمْ مَا يَشْتَهُونَ (٥٧) حجة على الجهمية والمعتزلة في خلق القرآن، وإعدادهم الجعل بمعنى الخلق في كل موضع.

L4891–4894 His statement: “And they assign daughters to Allah—glory be to Him—while for themselves they have what they desire. (57)” is an argument against the Jahmiyyah and the Mu‘tazilah concerning the creation of the Quran and their counting ‘making’ as meaning ‘creating’ in every instance.[47][48]

فيقال لهم: أخلقوا البنات ولهم البنين في هذه الآية.

L4895 They are therefore to be asked: ‘In this verse, did they create the daughters, while the sons belong to them?’

فإن قالوا: نعم، كفروا بربهم حيث جعلوا معه خالقًا سواه.

L4896 If they say yes, they have disbelieved in their Lord, since they have posited alongside Him a creator other than Him.

وإن قالوا: ليس الجعل بمعنى الخلق، رجعوا عن قولهم في الجعل، وبطلت في الاحتجاج به على خلق القرآن.

L4897–4898 If, however, they say, ‘Making does not mean creating,’ they have withdrawn their assertion concerning ‘making,’ and [their argument] invoking it as evidence for the creation of the Quran is invalidated.[49]

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[45] **Translator’s note (L4886):** The first quotation about being a deity in heaven and on earth stops before the second occurrence of “a deity” in Qur’an 43:84. The supplied wording is retained without restoring the omitted word.

[46] **Qur’an references (L4886):** Qur’an 20:7 (Taha); Qur’an 43:84 (Az-Zukhruf); Qur’an 6:3 (Al-An’am).

[47] **Translator’s note (L4893):** The wording rendered ‘their counting’ is unusual here; the apparent sense is their treating ‘making’ as equivalent to ‘creating.’

[48] **Qur’an references (L4891):** Qur’an 16:57 (An-Nahl).

[49] **Translator’s note (L4898):** The feminine verb ‘is invalidated’ has no explicit subject in the supplied wording. ‘Their argument’ is supplied from the context.

An Account of Allah's Allotment of Female Children

ذكر قسمة الله فى الإناث.

His statement: "And when one of them is given tidings of a female child, his face remains darkened, and he is filled with suppressed grief. (58) He hides from the people because of the evil of the tidings he has been given" is an admonition to anyone who resents Allah's allotment of female children to him and does not submit to His judgment concerning him, and whose soul is not content with it.[50]

قوله: (وَإِذَا بُشِّرَ أَحَدُهُمْ بِالْأُنْثَى ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ (٥٨) يَتَوَارَى مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ) عِظة لمن يتسخط قِسمة الله له في الإناث، ولا يسلم لحكمه عليه. ولا تطيب نفسه به.

The Metaphorical Use of a Thing

استعارة الشيء.

His statement: "His face remains darkened, and he is filled with suppressed grief. (58)" is an argument for the metaphorical use of a thing and putting it in the place of something else, because those given tidings of female children did not have the colors of their faces turn black.[51]

قوله: (ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ (٥٨) حجة في استعارة الشيء ووضعه موضع غيره، لأن المبشرين بالإناث كانت لا تصير ألوان وجوههم سودا.

Rather, blackness is an indirect expression for the alteration that would come over their faces and the distress they experienced at that. It is—and Allah knows best—like what people say: 'May Allah blacken so-and-so's face as he has blackened mine,' when he has treated someone badly and disgraced him among the people through something shameful.

ولكن السواد كناية عما كان يعدوها من التغيير والصعوبة عليهم عند ذلك وهو - والله أعلم - على ما يتكلم به الناس: سَود الله وجه فلان كما سود وجهي. إذا صنع إليه صنيعًا سيئًا، وفضحه في الناس بأمر قبيح.

Elsewhere, however, it is the blackness of their actual color. Allah, blessed and exalted, said: "And on the Day of Resurrection you will see those who lied against Allah, their faces blackened."[52]

وهو في غير هذا الموضع سواد ألوانها قال الله تبارك وتعالى: (وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُمْ مُسْوَدَّةٌ) .

Likewise His statement: "As though their faces had been covered with pieces of the night," and His statement: "On the day when faces become white and faces become black"— this is the blackness of their actual color.[53]

وكذلك قوله: (كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ قِطَعًا مِنَ اللَّيْلِ) ، وقوله: (يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ) وهو سواد ألوانها.

[50] **Qur'an references (L4902):** Qur'an 16:58 (An-Nahl); Qur'an 16:59 (An-Nahl).
[51] **Qur'an references (L4907):** Qur'an 16:58 (An-Nahl); Qur'an 43:17 (Az-Zukhruf).
[52] **Qur'an references (L4915):** Qur'an 39:60 (Az-Zumar).
[53] **Qur'an references (L4916):** Qur'an 10:27 (Yunus); Qur'an 3:106 (Ali 'Imran).

L4919

L4920–4921 And His statement: “Should he keep it in humiliation, or bury it in the dust?” The pronominal suffix ‘it’—and Allah knows best—refers in both instances to the newborn.[54][55]

L4922–4925 An Account of Ellipsis and Allusion “If Allah were to take people to task for their wrongdoing, He would not leave upon it a single moving creature. But He grants them respite until an appointed term; then, when their term comes, they can neither delay it by an hour nor advance it. (61)” is an argument for ellipsis and allusion to the meaning, because His statement—majestic is His majesty— “He would not leave upon it” means ‘upon the earth,’ although it has not been mentioned in the verse.[56]

L4926–4927 Then He reported that He grants the wrongdoers respite until an appointed term, beyond which they can neither delay by an hour nor advance it. He did not state their punishment, for the allusion to it sufficed the listener.

L4928–4929 His statement, “He would not leave upon it a single moving creature,” contains evidence that the designation ‘moving creature’ applies to human beings because they move about upon the earth. Similar to it is His statement: “There is no moving creature on earth but that its provision rests with Allah.” Human beings and other creatures that move about are thus included in it.[57]

L4930

An Account of the Oath

L4931

L4932–4937 His statement: “By Allah, We certainly sent to communities before you” is evidence that this is an oath, just as an oath is formed with the particle wāw. It is also evidence that someone speaking about himself may speak in the third person rather than use a form attaching the reference to himself, because He— majestic is His majesty—is Allah, yet He said, ‘By Allah,’ and

[54] **Translator’s note (L4921):** Both Arabic suffixes are grammatically masculine; ‘the newborn’ is also grammatically masculine, although the child under discussion is female.

[55] **Qur’an references (L4920):** Qur’an 16:59 (An-Nahl).

[56] **Qur’an references (L4922):** Qur’an 16:61 (An-Nahl).

[57] **Qur’an references (L4929):** Qur’an 16:61 (An-Nahl); Qur’an 11:6 (Hud).

وقوله: (أَيُمْسِكُهُ عَلَى هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ) الهاء - والله أعلم - راجعة فيهما على المولود.

ذكر الاختصار والإشارة. (وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَى أَجَلٍ مُسَمًّى فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ (٦١) حجة في الاختصار والإشارة إلى المعنى، لأن قوله - جل جلاله -: (مَا تَرَكَ عَلَيْهَا) أي على الأرض، ولم يجر لها ذكر في الآية.

ثم أخبر بتأخير الظالمين إلى أجلٍ مسمى لا يستأخرون عنه ساعة ولا يستقدمون، ولم يخبر بعقوبتهم فاستغنى السامع بالإشارة إليها.

وفي قوله: (مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ) دليل على أن اسم الدابة واقع على الناس لدبيبهم على الأرض، ومثله - قوله: (وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا) ، فقد دخل فيه الناس وغيرهم من الدبيب.

ذكر القسم.

قوله: (تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَى أُمَمٍ مِنْ قَبْلِكَ) دليل على أنه قَسَم كما يكون بالواو. ودليل على أن المخبر عن نفسه جائز له أن يخبر بلفظ الغائب ولا يخبر بلفظ الإضافة، لأنه - جل جلاله - هو الله فقال: (تَاللَّهِ) . ولم يقل: بي، وهذا أيضاً توكيد حجة من قرأ: (والله ربَّنا) بالنصب.

did not say, ‘by Me.’ This also reinforces the argument of one who recites, ‘By Allah, our Lord,’ with ‘our Lord’ in the accusative.[58][59][60]

L4938–4942 An Account of Eloquence And His statement: “Indeed, in livestock there is a lesson for you. We give you to drink from what is in its bellies”— the pronominal suffix ‘its’—and Allah knows best—refers to the kind. In the surah ‘The Believers’: “Indeed, in livestock there is a lesson for you. We give you to drink from what is in their bellies,” it refers to the wording.[61][62][63]

L4943–4944 This is an argument in support of anyone who does that in his speech: it constitutes neither a fault in him nor an impugnment of his eloquence.

L4945 An Account of the Meaning of Ritual Impurity

L4946–4949 His statement: “From between digestive matter and blood, pure milk, palatable to those who drink. (66)” is evidence that not everything adjacent to a ritually impure substance is ritually impure, unless its impurity is established by another proof to which one must submit concerning it.[64]

L4950–4954 This contains the clearest demonstration that, concerning a small quantity of water which an impurity has not altered, we may not judge it ritually impure, when its original state is pure, merely because of its adjacency to an impurity and the certain knowledge that the impurity is present within it, unless an independent religious prescription renders it impure. The same applies to all things adjacent to impurity other than water, just as milk, since

ذكر الفصاحة. وقوله: (وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُسْقِيكُمْ مِمَّا فِي بُطُونِهِ) (الهاء) - والله أعلم - راجعة على الجنس، وفي سورة المؤمنين: (وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُسْقِيكُمْ مِمَّا فِي بُطُونِهَا) راجعة على اللفظ.

وهو حجة لمن فعل ذلك في كلامه، ولا يكون عيبا عليه، ولا طعنا على فصاحته.

ذكر معنى النجاسة.

قوله: (مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ (٦٦) دليل على أنه ليس كل ما جاور نجاسة نجس، حتى يدل على نجاسته دليل آخر يسلم لها.

وفي ذلك أكبر بيان على أن الماء القليل الذي لم تغيره النجاسة لا يجوز أن نحكم بنجاسته وأصله طاهر لمجاورة النجاسة، وتيقن كينونتها فيه حتى ينجسه عبادة برأسها، وكذلك سائر ما جاور النجاسة من غير الماء، كما أن اللبَن لما خلقه الله طاهراً لم يضره مجاورة الدم له، وكان طاهرا على أصله.

[58] **Translator’s note (L4934):** ‘A form attaching the reference to himself’ renders the grammatical expression ‘the form of annexation’; the following contrast between ‘By Allah’ and ‘by Me’ clarifies its intended sense.

[59] **Translator’s note (L4937):** The accusative ‘our Lord’ may be understood as a vocative, ‘O our Lord’; the translation preserves the wording without imposing that interpretation.

[60] **Qur’an references (L4932):** Qur’an 16:63 (An-Nahl).

[61] **Translator’s note (L4939):** ‘Its’ represents a masculine singular pronominal suffix in Arabic, whose agreement is the subject of the following discussion.

[62] **Translator’s note (L4941):** ‘Their’ represents the feminine singular suffix used with the nonhuman collective ‘livestock,’ in contrast to the masculine singular suffix in the earlier quotation.

[63] **Qur’an references (L4938):** Qur’an 16:66 (An-Nahl); Qur’an 23:21 (Al-Mu’minun).

[64] **Qur’an references (L4947):** Qur’an 16:66 (An-Nahl).

Allah created it pure, was not harmed by the adjacency of blood to it, and remained pure in accordance with its original state.

وكما خلق المني طاهرا فلم يضره كينونته في الصلب، وخروجه في الإحليل مخرج البول وكل ذلك أماكن نجسة.

L4955–4956 Likewise, He created semen pure, so it was not harmed by its presence in the backbone or by its passage out through the urethra, the outlet of urine, although all these are ritually impure places.

وكما كان فَمُ الهر طاهرًا لم يضره مجاورة النجاسة له بأكل الفأر وغيرها، وكان سؤر مائه طاهرًا.

L4957–4959 Likewise, since a cat's mouth is pure, it was not harmed by the adjacency of impurity to it through its eating mice and other things, and the water left over after it drank remained pure.

فكل هذه الأشياء يدل على مجاورة النجاسة للأشياء الطاهرة لا يجوز أن يجعل علمًا لتنجيسها دون مراعاة التعبد فيها.

L4960–4961 All these things indicate that the adjacency of impurity to pure things may not be made a sign that renders them impure without regard to the religious prescription concerning them.

وليس هذا منا بقياس غير المذكورات على المذكورات، ولكنه تنبيه المعتبرين بمجاورة النجاسة للأشياء الطاهرة على تنجس ما جاورها على أن لا يعتبروا بها، ويراعوا العبادات في تنجيسها للإرادة.

L4962–4965 This is not our drawing an analogy from the things mentioned to those not mentioned. Rather, it is alerting those who take the adjacency of impurity to pure things as evidence that whatever is adjacent to it becomes impure, so that they do not take it as evidence, and instead attend to the religious prescriptions concerning their being rendered impure, in accordance with the will.[65]

فإن قال قائل: أفيجعل ضَم الفرث إلى الدم في الذكر دليلا على نجاسة.

L4966 If someone says, 'May mentioning digestive matter together with blood be made evidence of impurity?'[66]

قيل: لا يجوز ذلك، لأن الدم قد وقفنا على نجاسته من موضع آخر، ولم نقف على نجاسة الفرث، بل لنا أدلة على طهارته، وقد يقرن الشيء بالذكر إلى ما لا يشاكله في الجنس ولا يوجب الجمع بين حكميهما.

L4967–4971 the reply is: 'That is not permissible, because we have learned that blood is impure from another source, whereas we have not learned that digestive matter is impure. Indeed, we have proofs of its purity. A thing may be mentioned together with something that is not of the same kind, without this requiring that their two rulings be combined.'

والأدلة على طهارة الفرث مذكورةٌ في كتاب الطهارة الذي ألفناه في شرح النصوص.

L4972–4973 The proofs of the purity of digestive matter are mentioned in the Book of

[65] **Translator's note (L4965):** The final expression, 'in accordance with the will,' is obscure in the supplied text. Whose will is intended, and precisely how the phrase relates to the argument, are unclear.

[66] **Translator's note (L4966):** The source says only 'of impurity,' without specifying whose impurity; the following reply indicates that digestive matter is intended.

Purification that we composed within the Commentary on the Texts.[67]

An Account of Wine

His statement: “And from the fruits of date palms and grapevines you take from it an intoxicating drink and good provision.”[68]

The pronominal suffix ‘it’ in ‘from it’ refers—and Allah knows best—to the expression ‘from,’ or to the juice, or to the kind, rather than to the fruits, date palms, and grapevines.[69]

This contains evidence that the price of wine is not lawful and that wine is not counted among things that may be owned, because it is mentioned separately as ‘an intoxicating drink,’ and the rest as ‘good provision.’

Whatever is not provision may not be property; and even if it were provision, it would be foul, because He describes the rest as ‘good,’ and what is foul has no price.

His refraining from teaching His creatures how to prepare good provision, and His reporting their preparation of it among the blessings He mentions, contains evidence that preparing it however they wish is permissible for them. Since that is so, spoiling juice left to become vinegar by adding vinegar before it begins to bubble, to ensure that it does not bubble, is not obligatory, when the intention in preparing it is good provision rather than a foul intoxicating drink. Thus, the occurrence of bubbling and bitterness in it before sourness contains no ground that makes it forbidden. Allah, blessed and exalted, said: “And Allah knows the corrupter from the reformer.” Someone who leaves juice with the intention of making vinegar, awaiting its maturation, is therefore a reformer, not a corrupter. And the Messenger of Allah

[67] **Translator’s note (L4973):** The phrase may designate a work entitled Commentary on the Texts, or may describe the purpose of the composition: ‘to explain the texts.’

[68] **Qur’an references (L4976):** Qur’an 16:67 (An-Nahl).

[69] **Translator’s note (L4977):** The source explicitly identifies the expression ‘from’ as a possible antecedent, although a preposition is an unusual antecedent for this pronoun. The wording has not been corrected.

ذكر الخمر.

قوله: (وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا)

(الهاء) في: (مِنهُ) راجعة - والله أعلم - على لفظ (مِن) أو على العصير، أو الجنس لاَ عَلَى الثمرات والنخيل والأعناب.

وفيه دليل على أن الخمر لا يحل ثمنها، ولا تعد في عداد الأملاك لإفراد ذكرها بالسكر، وسائرها بالرزق الحسن.

فما لم يكن رزقًا لم يجز أن يكون ملكًا، ولو كان أيضًا رزقًا لكان خبيثًا لتسميته سائرها بالحسن، والخبيث لا ثمن له.

وفي ترك تعليمه خلقه كيفية اتخاذ الرزق الحسن، وإخباره عن اتخاذهم معدودًا في ذكر النعيم - دليل على أن اتخاذه كيف أحبوه مباح لهم، وإذا كان ذلك كذلك فإفساد العصير المتروك للخل بالخل قبل النشيش ليأمن النشيش غير مفروض، إذا النية في اتخاذه الرزق الحسن لا السكر القبيح، فليس في حدوث النشيش والمرارة عليه قبل الحموضة معنى يحرمه، قال الله تبارك وتعالى: (وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ) فتارك العصير بنية الخل المنتظر إدراكه مصلح لا مفسد وقال رسولى الله - صلى الله عليه وسلم - لفيروز الديلمي به حين نهاه عن شرب الخمر، وسأله كيف نصنع بأعنابنا.

ﷺ said to Fayruz al-Daylami concerning it, when he forbade him to drink wine and he asked him, ‘What should we do with our grapes?’[70717273]

L4993 He said, ‘Make them into raisins.’ He asked, ‘Then what should we do with the raisins?’

L4994–4999 He said, ‘Steep them at your morning meal and drink the infusion at your evening meal; steep them in worn waterskins, and do not steep them in waterskins.’ For if it is left beyond its proper time, it becomes vinegar.’ And he did not forbid him to consume that vinegar produced from juice that had not been spoiled by adding vinegar before its transformation into vinegar. This is clear to anyone who reflects upon it. Nevertheless, despite its clarity, I prefer that anyone who has access to vinegar should spoil his juice with it before bubbling begins, so as to avoid disagreement.[74]

قال: “ زبيبوها ”. قال: فما نصنع بالزبيب.

قال: “ انبذوه على غدائكم واشربوه على عشائكم، وانبذوه في الشنان ولا تنبذوه في القرب ” فإنه إن تأخر عن عصره صار خلا “، ولم ينهه عن أكل ذلك الخل الحادث من عصير لم يفسد بالخل قبل استحالته إلى الخل. فهذا بين لمن تدبره. غير أني أحب على بيانه لمن قدر على الخل أن يفسد به عصيره قبل النشيش ليسلم من الاختلاف.

[70] **Translator’s note (L4985):** ‘Spoiling’ preserves the author’s expression for deliberately souring the juice by adding vinegar.

[71] **Translator’s note (L4986):** ‘Bubble’ renders the effervescence associated with fermentation.

[72] **Translator’s note (L4992):** The opening ‘concerning it’ renders an isolated prepositional phrase whose attachment is unclear in the supplied text.

[73] **Qur’an references (L4983):** Qur’an 2:220 (Al-Baqarah).

[74] **Translator’s note (L4995):** The Arabic distinguishes worn waterskins from waterskins without further qualification, an awkward contrast preserved here. ‘Its proper time’ renders a phrase that could also mean ‘its squeezing.’ The quotation closes after ‘waterskins’ in this segment, but another closing quotation mark follows ‘vinegar’ in the next segment, leaving the extent of the reported speech uncertain.

If he omits this, I do not consider him sinful, and it remains permissible.

An Account of Bees

His statement: “And your Lord inspired the bees: ‘Take dwellings in the mountains, in the trees, and in what they erect. (68) Then eat of every kind of fruit, and follow the paths of your Lord, made easy.’ From their bellies comes a drink of differing colors, in which there is healing for people.”[1][2]

His statement, “From their bellies comes a drink of differing [colors],” contains a refutation of al-Shafi‘i concerning his claim that everything that comes out of bellies is ritually impure.[3][4]

It also contains evidence that bees are creatures that Allah drives wherever He wills. When they establish a dwelling on a person’s property, what comes out of their bellies is provision for him because of their presence on his property. When they move to property other than his, he has no right to claim it, and whatever they produce on the property of the person to whom they have moved in the way of honey belongs to him, just as what they produced on the first person’s property belonged to him; and so it is each time they move.

If they establish a dwelling on unowned wasteland, their honey belongs to whoever is first to take it and secure it by taking possession of it and carrying it away.

The bees themselves, however, may not validly be bought or sold, nor can they be subject to ownership, because there is no way to secure possession of them by any means. They are unlike game consisting of birds and other

[1] **Translator’s note (L5004):** ‘Made easy’ takes the description as referring to the paths; the Arabic can also describe the bees as submissive as they follow them.

[2] **Qur’an references (L5004):** Qur’an 16:68 (An-Nahl); Qur’an 16:69 (An-Nahl).

[3] **Translator’s note (L5005):** The supplied quotation stops after ‘differing’; ‘colors’ is supplied in brackets to make the truncated expression intelligible in English.

[4] **Qur’an references (L5005):** Qur’an 16:69 (An-Nahl).

فإن تركه لم أحرجه وكان مباحًا.

ذكر النحل.

قوله: (وَأَوْحَى رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ (٦٨) ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ)

وفي قوله: (يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ) رد على الشافعي فيما يزعم أنما خرج من البطون نجس كله.

ودليل على أن النحل خلق يسوقه الله حيث يشاء، فإذا اتخذت بيتًا في مُلك بشرٍ كان ما يخرج من بطونها رزقًا لحدوثها في ملكه، فإذا تحول إلى غير ملكه لم يكن له المطالبة به، وكان ما يحدثه في ملك من تحول إليه من العسل له كما كان ما أحدثه في ملك الأول، ثم كذلك كلما انتقل.

فإن اتخذ في أرض موات لا مالك لها كان عسله لمن بادر إلى أخذه. وتحصيله بالحيازة والنقلة.

ونفس النحل لا يصلح فيها البيع والشرى، ولا يقع عليها ملك، لعدم الوصول إلى إحرازها بوجه من الوجوه، وليست كالصيد من الطائر والدواب الذي إذا صِيد أُحرز وحبس حيث شاء صاحبه بقص أجنحة الطائر، ومنع الصيد من الخروج بغلق باب أو حائط أو تشكيل، والنحل لا يمكن فيها هذا، ألا ترى أنه يطين على مواضعها الصائرة فتخرج قبل أن يكشف أبواب أحجرة مواضعها، فهذا أحد وجوه منع البيع والشرى، وزوال الإملاك عنها.

animals which, once captured, can be secured and confined wherever their owner wishes, by clipping the birds' wings and preventing the game from escaping by closing a door, by a wall, or by some configuration; but this is impossible with bees. Do you not see that clay is applied over their dwelling places which they come to occupy, yet they emerge before the entrances to the chambers of their dwelling places are uncovered? This, then, is one of the grounds for prohibiting their sale and purchase, and for ownership of them ceasing.[5][6]

L5021–5024 Another ground is that they cannot be determined by measure, weight, or number, nor can they be comprehensively assessed by looking at them so that they might be purchased in an unmeasured bulk transaction, like purchasing heaps poured out upon the ground and other unmeasured bulk quantities that can be comprehensively assessed by sight. And because taking possession of them is unattainable, their seller receives in exchange something owned, without giving something owned in return.

L5025–5028 Anything of this description, if it does not exceed sales involving uncertainty and risks, is at least their equal. Nor is it permissible to sell their honey before extracting it from them, because it cannot be comprehensively assessed, and because if what contains them and their honey are sold, the bees receive a share of the price, invalidating the entire transaction.

L5029 Discussion of the Muʿtazilites.

L5030

L5031–5037 His saying: "Had Allah willed, He would have made you one community; but He leads astray whomever He wills and guides whomever He wills, and you will surely be questioned about what you used to do" (93) is a forceful argument against the Muʿtazilites and the Qadarites, because it brings together willing, leading astray, guidance, and questioning about deeds in a single verse. This is the position we maintain: Allah—majestic is His majesty—

[5] **Translator's note (L5018):** "Some configuration" renders تشكيل, whose intended physical sense is unclear in this fragment.

[6] **Translator's note (L5019):** الصائرة is awkward and possibly corrupt; "which they come to occupy" is a tentative rendering.

ووجه آخر: أنها غير مضبوطة بكيل ولا وزن ولا عدد. ولا محاط بالنظر إليها ليشترَى جزافًا كَشِرى الصُّبر المصبوبة في الأرض، وسائر الجزاف المحاط بالنظر إليه. ولإعواز الوصول إلى قبضها فبائعها يعتاض ملكًا ولا يعوض مملوكًا.

وما كان هذا سبيله فإن لم يكن زائدًا على بيوع الغرر والمخاطرات فهو مثلها ولا يجوز بيع عسلها قبل تحصيله منها، لأنه غير محاط به، ولأنه إذا بيع ما حواها وعسلها أخذ النحل من الثمن نصيبًا ففسد الجميع.

ذكر المعتزلة.

قوله: (وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَلَتُسْأَلُنَّ عَمَّا كُنْتُمْ تَعْمَلُونَ (٩٣) حجة على المعتزلة والقدرية شديدة لجمعه بين المشيئة والإضلال والهدى والسؤال عن العمل في آية واحدة، وهو قولنا الذي نقوله: إن الله - جل جلاله - لو شاء لجعل الناس كلهم مؤمنين، ولكنه لم يفعل فأضل قومًا فكفروا، وهدى قوما فآمنوا، فعذب الكافر بجنايته وقد قضاها عليه بعدله، وأثاب المؤمن على إحسانه، وقد هداه إليه بفضله.

had He willed, would have made all people believers, but He did not do so. He led some people astray, and they disbelieved; He guided others, and they believed. He therefore punished the unbeliever for his offense, although He had decreed it against him through His justice, and rewarded the believer for his good conduct, although He had guided him to it through His bounty.[7]

L5038–5041 All this is coherent judgment, all-encompassing justice, and manifest bounty, whether created beings comprehend it with their intellects or do not comprehend it. Had the Quran contained no refutation of them except this verse alone, it would have sufficed against them. How much more so when it is filled with its like, through Allah's praise and blessing!

L5042 Discussion of analogy.

L5043–5046 "So eat of what Allah has provided you, lawful and wholesome, and give thanks for Allah's blessing, if it is Him you worship" (114) through His saying: "a painful punishment" (117) is a clear argument for invalidating analogy, for anyone whom Allah enables to understand it and who turns away from obstinacy and stubborn resistance, and from the sweetness to which his soul has grown accustomed in his analogical reasoning and his declaring things forbidden and permissible by means of it.[8]

L5047 That is because He began the verse by urging us to partake of everything lawful that Allah has provided us.

L5048–5058 He stated that it is a blessing bestowed upon us and commanded us to give thanks for it; then He specified what He had forbidden of it, saying: "He has forbidden you only carrion, blood, the flesh of swine, and that over which a name other than Allah's has been invoked." Thus everything other than these falls within provision and within the lawful and wholesome things counted among the blessings for which thanks must be given. No discerning person fails to recognize that "only," following what preceded it, is considered a specification functioning as an exception from the whole, rather than a fresh beginning. Then He—majestic is His majesty—was not content with that, but immediately thereafter said: "And do not say, concerning the falsehood

[7] **Qur'an references (L5031):** Qur'an 16:93 (An-Nahl).
[8] **Qur'an references (L5043):** Qur'an 16:114 (An-Nahl).

وكل هذا حكم منتظم، وعدل شامل، وفضل بين عقلته الخليقة بعقولها أم لم تعقله، ولو لم يكن في القرآن من الرد عليهم إلا هذه الآية وحدها لكفتهم، فكيف وهو مملو بأمثالها بحمد الله ونعمته.

ذكر القياس.

(فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ (١١٤) إلى قوله: (عَذَابٌ أَلِيمٌ (١١٧) حجة في إبطال القياس واضحة لمن وفقه الله لفهمها، وأضرب عن اللجاج والعناد، وما ألفته نفسه من حلاوة قياسه والتحريم به والتحليل.

وذلك أنه ابتدأ الآية بالحث على كل ما رزقنا الله من الحلال.

وأخبر أنها نعمة علينا وأمرنا بالشكر عليها، ثم فصل ما حرم منه فقال: (إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ) فصار كل ما عدا هذا داخلاً في الرزق، والحلال الطيب المعدود في النعم التي يجب الشكر عليها، ولا يذهب على مميز إنما يعد ما تقدمه فصل في معنى الاستثناء من الجملة لا ابتداء، ثم لم يقنع - جل جلاله - بذلك حتى قال على إثره: (وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ (١١٦) مَتَاعٌ قَلِيلٌ وَلَهُمْ عَذَابٌ أَلِيمٌ (١١٧) فليس لأحد من البشر أن يزيد في هذه الأنواع

your tongues describe, ‘This is lawful and this is forbidden,’ so as to fabricate falsehood against Allah. Those who fabricate falsehood against Allah will not prosper (116). A little enjoyment—and theirs is a painful punishment” (117). Thus no human being may add to these four categories excepted from the totality of lawful, wholesome provision, except one whom it is obligatory to obey, who declares nothing forbidden or permissible except what Allah—majestic is His majesty—has commanded him: namely, the Messenger of Allah ﷺ, who forbade every fanged beast of prey and every bird possessing talons.[9][10][11]

L5059–5066 He also forbade unequal exchange in things mentioned, named, mentioned, and enumerated; and he forbade a prostitute’s fee, the price of a dog, and payment for a breeding male’s service; and he prohibited particular sales, as transmitted in the reports of trustworthy transmitters. Thus everything found explicitly stated on the authority of the Messenger of Allah ﷺ is added to the four. Whatever has no explicit text concerning it, and whose prohibition rests on men’s opinions, constitutes fabrication under the judgment of this verse, for anyone who reflects upon it and probes its subtle points.[12][13]

L5067–5071 If someone says: “Do you, then, deem Saʿd ibn Abi Waqqas, in his prohibition of exchanging white wheat for sult barley—and sult is a kind of barley—and Ibn ʿAbbas, in his treating things other than food as equivalent to food with respect to sale before taking possession and receiving delivery in full, to be fabricators against Allah?”[14]

الأربعة المستثناة من جملة الرزق الحلال الطيب إلا طاعته مفروضة، لا يحرم ولا يحلل إلا ما أمره الله - جل جلاله - هو رسول الله - صلى الله عليه وسلم - الذي حرم كل ذي ناب من السباع، وكل ذي مخلب من الطير.

وحرم التفاضل في أشياء مذكورة مسماة مذكورة معدودة، وحرم مهر البغي، وثمن الكلب، وعسب الفحل، ونهى عن بيوع بأعيانها مروية بروايات الثقات، فكل ما وجد نصا عن رسول الله - صلى الله عليه وسلم - فهو مضموم إلى الأربع، وما لم يوجد فيه نص وكان تحريمه بآراء الرجال فهو في حكم الآية افتراء عند من تدبرها، وغاص على نكتها.

فإن قال قائل: أفتجعل سعد بن أبي وقاص في تحريم البيضاء بالسلت - والسلت ضرب من الشعير - وابن عباس في إعداد ما عدا الطعام في البيع بمنزلة الطعام قبل القبض والاستيفاء. مفترين على الله.

[9] **Translator’s note (L5052):** The wording إنما يعد ما تقدمه فصل across this and the next segment is syntactically unclear and possibly corrupt. The translation tentatively takes إنما as the restrictive expression “only” under discussion.

[10] **Translator’s note (L5056):** The Arabic appears to omit a connecting word such as “one whom” after “except”; this is supplied to make the evident construction intelligible.

[11] **Qur’an references (L5048):** Qur’an 16:115 (An-Nahl); Qur’an 16:116 (An-Nahl); Qur’an 16:117 (An-Nahl).

[12] **Translator’s note (L5059):** The repetition of “mentioned” occurs in the Arabic and is retained.

[13] **Translator’s note (L5063):** The salutation continues into the next source segment and is represented here once, in full.

[14] **Translator’s note (L5067):** “White wheat” renders البيضاء, literally “the white [grain],” understood here from the subsequent discussion.

L5072–5078 The reply is: “Allah forbid that they should be fabricators! Rather, in what they said, they were rightly guided and correct. As for Saʿd ibn Abi Waqqas—may Allah be pleased with him—it was part of his position that wheat could validly be exchanged for barley only in equal quantities. When he was asked about white wheat in exchange for sult barley—and sult is a kind of barley with a thin husk and small grains—he said: ‘Which of them is better?’ He replied: ‘White wheat.’ So he prohibited it.

قيل: معاذ الله أن يكونا مفتريين، بل كانا فيما قالا موفقين مصيبين. فأما سعد بن أبي وقاصٍ - رضي الله عنه - فإنه كان من مذهبه أن الحنطة بالشعير لا يصلح إلا مثلا بمثل. فلما سئل عن البيضاء بالسلت - والسلت ضرب من الشعير رقيق القشر صغار الحب - قال: أيها أفضل، قال: البيضاء. فنهى عنه.

L5079 Perhaps sult barley, because of the smallness of its grains, diminishes when it dries.

ولعل السلت بصغر حبه إذا يبس نقص.

L5080–5085 Thus he was asked about white wheat in exchange for fresh sult barley, and he knew that when sult barley dries it falls short of white wheat in measure, so that one category of the six kinds would be exchanged for another of them in unequal quantities. The evidence for this is what he said: ‘The Prophet ﷺ was asked about purchasing dried dates in exchange for fresh dates’—fresh dates being moist and diminishing in comparison with dried dates. Thus, if fresh sult barley, when dried, falls short of white wheat, while both are expressly covered by the texts and, in Saʿd’s view, equivalent, unequal exchange between them would constitute usury.[15][16]

فسئل عن البيضاء بالسلت الرطب، فعلم أن السلت إذا يبس نقص عن البيضاء في الكيل، فيكون صنف من أنواع الستة بصنفٍ منها متفاضلاً، والدليل على ذلك ما قال: “ سئل النبي - صلى الله عليه وسلم - عن شِرَى التمر بالرطب ” - والرطب رطب ينقص عن التمر - فإذا نقص السلت الرطب إذا يبس عن البيضاء، وهما جميعًا منصوصين، وعند سعد مستويان كان التفاضل بينهما ربا.

L5086–5088 If it is asked: ‘What, then, is the basis for Saʿd’s treating barley as equivalent to wheat, such that he does not permit unequal exchange between them, when the Messenger of Allah ﷺ permitted it?’

فإن قيل: فما وجه إعداد سعد الشعير بمنزلة الحنطة في أن لا يجيز التفاضل فيهما ورسول الله صلى الله عليه وسلم، قد أجازه.

L5089–5093 The reply is: ‘That was not on the basis of analogy. He was agreed with in this by ʿAbd al-Rahman ibn al-Aswad ibn ʿAbd Yaghuth and Ibn Muʿayqib al-Dawsi. This is the position adopted by the people of Medina, who attach

قيل: ليس ذلك من جهة القياس. وقد وافقه على ذلك عبد الرحمن ابن الأسود بن عبد يغوث وابن معيقيب الدوسي، وإليه يذهب أهل المدينة، ويلحقون بهما سائر الأصناف، ولا يجيزون واحدًا باثنين، وإلا كانا من جنسين مختلفين.

[15] **Translator’s note (L5082):** The salutation continues into the next source segment and is represented here once, in full.

[16] **Translator’s note (L5083):** The repetition in الرطب رطب is retained as “fresh dates being moist.” The intended comparison apparently concerns their diminished quantity after drying, although that qualification is not expressed here.

the remaining categories to these two and do not permit one for two, unless they belong to two different kinds.[17]

L5094–5099 As for the position of Saʿd and ʿAbd al-Rahman ibn al-Aswad, we consider it to have a defensible interpretation: Saʿd had run out of fodder for his donkey, and ʿAbd al-Rahman of fodder for his mount. They therefore ordered their two servants to take wheat with which to purchase barley, taking only equal quantities in exchange. Perhaps they intended that they should take only as much as would suffice for the donkey and the mount each day. They therefore prohibited unequal exchange in it because taking possession of all of it would be delayed, making it a deferred exchange. They therefore ordered the two servants not to engage in usury, because the Messenger of Allah ﷺ permitted exchange between these two only on the spot and prohibited it on a deferred basis.

L5100 This, then, is a tenable interpretation of Saʿd's statement, and the best interpretation that can be given to it.

L5101–5104 As for Ibn ʿAbbas's statement—may Allah be pleased with him—in which he said, 'Everything is equivalent to food,' there is an explicit text for it in the statement of Hakim ibn Hizam, when he said to the Messenger of Allah ﷺ: 'A man wants a sale from me of something that is not in my possession; may I sell it to him?' He said: 'Do not sell what you do not possess.'[18]

L5105–5106 If it is asked: 'Even though his statement agrees with the explicit text in Hakim's report, did he not say it without knowing the explicit text?'

L5107–5108 The reply is: 'He said it as a supposition, saying: "I consider everything to be

فأما قول سعد وعبد الرحمن بن الأسود فله وجه عندنا وهو أن سعدًا فني علف حماره، وعبد الرحمن علف دابته فأمرا غلاميهما أن يأخذا حنطة يبتاعان به شعيرا، ولا يأخذا إلا مثلا بمثل. ولعلهما أرادا أن لا يأخذا إلا مقدار ما يكفي الحمار والدابة كل يوم، فمنعا التفاضل فيه من أجل تأخير قبض جميعه فكان يصير نسيئة فأمرا الغلامين أن لا يربيا، لأن رسول الله - صلى الله عليه وسلم - إنما أباح فيهما نقدًا، وحرمه نسيئه.

فهذا وجه متوجه من قول سعد، وهو أحسن وجه يوجه فيه.

وأما قول ابن عباس - رضي الله عنه - في أنه قال: " كل شيء بمنزلة الطعام " فهو نصّ في قول حكيم بن حزام حيث قال لرسول الله - صلى الله عليه وسلم -: الرجل يريد مني البيع ليس من عندي أفأنفقه له، قال: " لا تبع ما ليس عندك ".

فإن قيل: أفليس وإن وافق قوله النص من حديث حكيم فقد قاله وهو لا يعرف النص.

قيل: قاله على الظن، فقال: " ولا أحسب كل شيء إلا بمنزلة الطعام " ولم يحتم به، ولا خطره فوافق ظنه الحق.

[17] **Translator's note (L5092):** The supplied والا ordinarily means "otherwise" or "or else," making the construction awkward. "Unless" reflects the apparent intended qualification, but the wording may be corrupt.

[18] **Translator's note (L5104):** أفأنفقه له is an unusual expression here, rendered tentatively as "may I sell it to him?" The wording is preserved in sense without substituting a different version of the report.

nothing other than equivalent to food." He neither asserted it categorically nor declared it forbidden, and his supposition accorded with the truth.'[19]

وما في قول صحابي تكلم بكلمة وفقه الله فيها للحق في شيءٍ بعينه من الحجة للقائسين. أترى قول ذلك الصحابي - رضي الله عنه - في شيءٍ بعينه أكثر من أمر الله - جل وتعالى - العدلين بالمثل في جزاء الصيد الذي لايعدوا به موضعه، ولا يحمل غيره عليه.

L5109–5113 What evidence is there for those who employ analogy in the statement of a Companion who uttered something concerning a particular matter in which Allah guided him to the truth? Do you think that the statement of that Companion—may Allah be pleased with him—concerning a particular matter amounts to more than Allah's—majestic and exalted is He—command to two just men to determine an equivalent as compensation for game, a ruling that is not extended beyond its own case and upon which no other case is modeled?

وقد قال عمر بن الخطاب - رضي الله عنه - في أشياء نزل القرآن بتصديقه، وابن عباس - رضي الله عنه - وإن لم يكن له من الجلالة ما لِعُمرَ فهو صحابي فاضل جليل لاينكر له أن يتكلم في شيءٍ تَرِدُ سُنة لرسول الله - صلى الله عليه وسلم - بتصديقه. ولا يكون ذلك ذريعة إلى إباحة القياس، وحجة فيما ليست لرسول الله - صلى الله عليه وسلم - سُنة يوافق قوله، ويصدق تحليله وتحريمه.

L5114–5119 ʿUmar ibn al-Khattab—may Allah be pleased with him—made statements concerning matters in confirmation of which the Quran was revealed, and Ibn ʿAbbas—may Allah be pleased with him—even if he did not possess ʿUmar's stature, was an eminent and distinguished Companion. It is no implausible thing for him to speak concerning a matter and for a practice of the Messenger of Allah ﷺ to be transmitted confirming what he said. That does not become a means of permitting analogy, or evidence in a matter concerning which the Messenger of Allah ﷺ has no established practice agreeing with his statement and confirming his declarations of permissibility and prohibition.[20]

ومن الدليل على أن هذا من قول ابن عباس لم يكن قياسًا، ولا رأى القياس دينًا مستعملاَ في كل ما عدم فيه النصوص: أنه جعل أجل الحامل المتوفى عنها زوجها آخر الأجلين، ولم يقسها على المطلقة، وأجاز لها أن تعتد حيث شاءت ولا تمكث في بيتها، ولم يقسها على ما أمر الله المطلقة من المكث في بيتها، وترك الخروج إلى انقضاء أجلها إلا لفاحشة مبينة.

L5120–5126 Among the evidence that this statement of Ibn ʿAbbas was not analogy, and that he did not regard analogy as a religious method to be applied in everything for which explicit texts are absent, is that he made the waiting period of a pregnant woman whose husband had died end at the later of the two terms, and did not reason by analogy between her and a divorced woman. He also permitted her to observe her waiting period wherever she wished without remaining in her house, and did not reason by analogy between her and what Allah commanded a divorced woman to do: remain in her house

[19] **Translator's note (L5108):** خطره is unusual in this context. "Declared it forbidden" tentatively understands it in the sense of حظره; the supplied spelling may be corrupt.

[20] **Translator's note (L5116):** The salutation continues into the next source segment and is represented here once, in full.

and refrain from leaving until her term expires, except for an indecency that is manifest.

L5127–5132 This also provides evidence that a Companion may be unaware of an established prophetic practice known to someone else, without thereby diminishing his degree of excellence or the standing due to his companionship. For there was unknown to Ibn Abbas—may Allah be pleased with him—in these two matters: the report of Subayʿah al-Aslamiyyah and the report of al-Furayʿah, the sister of Abu Saʿid al-Khudri, contrary to the legal opinion he had given.

L5133 Discussion of different meanings designated by a single name.

L5134–5140 "And to those who became Jews We forbade what We previously related to you." This means—and Allah knows best—what He related in Surat al-Anʿam in His saying: "And to those who became Jews We forbade every creature possessing a claw," to the end of the verse. This confirms the revelation of al-Anʿam in Mecca and the revelation of al-Nahl in Medina, except for forty verses from its beginning up to His saying: "And those who emigrated for Allah after they had been wronged—We shall surely settle them in a good place in this world." The "good place" here is Medina.[21]

L5141 This too is evidence that the Arabs designate different meanings by a single name.

L5142

L5143–5146 His saying: "Indeed, Abraham was a community, devoutly obedient to Allah, inclining to true faith," is also evidence that the Arabs designate many meanings by a single name. Here, "community" means a teacher of goodness whom people follow in guidance.[22][23]

L5147 The manner of enjoining right and forbidding wrong.

[21] **Qur'an references (L5134):** Qur'an 16:118 (An-Nahl); Qur'an 6:146 (Al-An'am); Qur'an 16:41 (An-Nahl).

[22] **Translator's note (L5143):** "Community" renders ummah, whose unusual application to an individual is the subject of the explanation that follows.

[23] **Qur'an references (L5143):** Qur'an 16:120 (An-Nahl).

وفي ذلك دليل أيضا أن الصحابي قد تذهب عليه السنة التي يعرفها غيره، فلا تحط بذلك درجة فضله وحق صحبته. فقد خَفِي على ابن عباس - رضي الله عنه - في هاتين المسألتين حديث سُبيعَة الأسلمية. وحديث الفريعة أخت أبي سعيد الخدري بخلاف ما أفتى به.

ذكر المعاني المختلفة باسم واحد.

(وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ مِنْ قَبْلُ) يعني - والله أعلم - ما قصه في سورة الأنعام في قوله: (وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفُرٍ) إلى آخر الآية. وهذا تحقيق نزول الأنعام بمكة ونزول النحل بالمدينة إلا أربعين آية من أولها إلى قوله (وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظُلِمُوا لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً) والحسنة في هذا الموضع هي المدينة.

وهذا أيضًا حجة في تسمية العرب المعاني المختلفة باسم واحد.

قوله: (إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا) أيضًا حجة في تسمية العرب كثير المعاني باسم واحد، والأمة هاهنا معلم الخير يأتم الناس به في الهدى.

صفة الأمر بالمعروف والنهى عن المنكر.

L5148

L5149–5152 His saying: “Call to the way of your Lord with wisdom and good admonition,” is evidence for abandoning harshness and roughness when enjoining right and forbidding wrong, and employing gentleness and kindness in both, because this is more likely to soften the heart of the person being instructed, and more likely to allow the admonition to reach him.[24][25]

L5153–5154 **Discussion of capacity to act.**

L5155

L5156–5158 And His saying: “Be patient; your patience is only through Allah,” is evidence that, although capacity to act is attributed to the servant, assistance in exercising it comes from Allah.[26]

قوله: (ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ) حجة في ترك الغلظة والخرق عند الأمر بالمعروف والنهيْ المنكر واستعمال اللين واللطف فيهما، لأنه أجدر أن يلين له قلب المأمور. وأحرى أن تصل الموعظة إليه.

ذكر الاستطاعة.

وقوله: (وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ) دليل على أن الاستطاعة وإن كانت منسوبة إلى العبد فالمعونة عليها من عند الله.

[24] **Translator’s note (L5150):** The transcription omits the preposition normally used before “wrong”; the intended construction remains clear.

[25] **Qur’an references (L5149):** Qur’an 16:125 (An-Nahl).

[26] **Qur’an references (L5156):** Qur’an 16:127 (An-Nahl).



CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة الإسراء

Surah 17: The Night Journey (Al-Isra)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

Return to the reading collection

[Surat Bani Israʾil]

[سورة بني إسرائيل]

His saying: “And We decreed to the Children of Israel in the Book: You will surely cause corruption in the land twice.”[1]

قوله: (وَقَضَيْنَا إِلَى بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ)

Sufyan al-Thawri used to say: “‘To’ here means ‘against.’”

كان سفيان الثوري يقول: (إلى) هو بمعنى: على.

It is as though He says: “against the Children of Israel.” This is very good.

كأنه يقول: “ على بني إسرائيل ”. وهو حسن جدا.

But we allow those people some latitude regarding it, because here it may have the meaning: “We revealed.”[2]

لكنا نسامح القوم فيها، لأنها قد تكون في هذا الموضع بمعنى: (أوحينا) .

On analogy.

فى القياس.

“And everything We have set out in full detail.” (12) This is evidence for rejecting analogy, since things have been set out in detail as permissible and forbidden; Allah has thus dispensed with the need for analogy and its practitioners.

(وَكُلَّ شَيْءٍ فَصَّلْنَاهُ تَفْصِيلًا (١٢) حجة في ردّ القياس، إذ كانت الأشياء مفصلة إلى التحليل والتحريم، فقد أغنى الله عن القياس وأهله.

Similar to this is His saying in Surat al-Anʿam: “He has already set out in detail for you what He has forbidden you, except that to which you are compelled by necessity.”[3]

ومثل هذا قوله في سورة الأنعام: (وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ) .

Discussion of the Muʿtazilah.

ذكر المعتزلة.

His saying: “And every human being—We have fastened his fate to his neck,” is evidence against the Muʿtazilah and the Qadariyyah concerning the fastening of fate.[4][5]

قوله: (وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ) حجة على المعتزلة والقدرية في إلزام الطائر.

[1] **Qur’an references (L5162):** Qur’an 17:4 (Al-Isra).

[2] **Translator’s note (L5165):** The proposed meaning “We revealed” applies to the verb “We decreed,” although the preceding discussion concerns the preposition “to.” The pronoun’s reference is therefore somewhat loose.

[3] **Qur’an references (L5171):** Qur’an 6:119 (Al-An’am).

[4] **Translator’s note (L5174):** “Fate” renders ṭāʾir, literally “bird,” also used for an omen or fortune; the author explains his understanding of the term below.

[5] **Qur’an references (L5174):** Qur’an 17:13 (Al-Isra).

والطائر: ما قضى عليهم من الشقاوة والسعادة.

قوله أيضاً: (مَنِ اهْتَدَى فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا) لا تدفع قولنا، لأن الله - جل جلاله - قد أخبر بالإضلال وهداهم عن نفسه في مواضع من كتابه هذا وكل ما يشاكله من إضافة الأفعال إلى العباد لا ينقض ماحكاه عن نفسه، إذا الأفعال جارية من فاعليها على ما سبق من القضاء عليهم فيها.

فمن نسب الفعل إليهم، والقضاء إليه فقد قال بجميع المعنيين واستقام قوله.

ومن أنكر القضاء، وردَّ كل آية فيها. فما بالهم يردون كتاب ربهم خشية كسر قولهم فيما لا يضر جهله. ولو أضربوا عن اللجاج، ولم يحملوا أمر الخالق على عقول أنفسهم لانتظم لهم القول بالقضاء، ونسبة الفعل إلى فاعله، وكانوا يصرفون لحوق الحيرة بهم في مصاحبة العدل عقوباتهم مع قوله: (إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكُ حَسَنَةً يُضَاعِفْهَا) إلى ما أثرناه عليهم من أحواله في عقوبة آدم وولده، ومرض الصغار، وَخَول العبيد وأشباه ذلك. إذ لا موضع لإنكارهم معاقبة الجانين لقضائه غيره، وغير حمل حكمته الجليل - جل ثناؤه - على حكمة الحكيم منهم، أولا يعتبرون - ويحهم - أن الذي ينازعون عليه من يسمونه المشبهة ويصنفون عليهم فيه الكتب قد التزموه دونهم، فكأن قوله: (لَيْسَ كَمِثْلِهِ شَيْءٌ) وهو عندهم في الصورة ددن الأفعال حتى يضاهون بأفعاله وأفعال خلقه فيما ينكرون على من قَلَب عليهم نفس مقالتهم. فيقول لهم: إذا كان لكم أن تأخذوا معرفة عدل الله وحكمته من عدل خلقه وحكمتهم كان لغيركم أن يأخذ صورته من صورة خلقه.

L5176–5177 "Fate" is the wretchedness and felicity He has decreed for them.

L5178–5182 His further saying: "Whoever follows guidance follows it only for his own benefit, and whoever goes astray goes astray only to his own detriment," does not refute our position, because Allah—majestic is His majesty—has declared that He leads astray and guides them, attributing this to Himself in passages of His Book. This, and every similar instance of attributing acts to servants, does not contradict what He has related of Himself, since acts proceed from their agents in accordance with what has previously been decreed for them concerning those acts.[678]

L5183–5185 Thus, whoever attributes the act to them and the decree to Him has affirmed both meanings, and his position is consistent.

L5186–5199 And whoever denies the decree and rejects every verse concerning it. Why, then, do they reject their Lord's Book for fear of undermining their position concerning something of which ignorance does no harm? Had they abandoned contentiousness and not measured the Creator's affairs by their own intellects, their affirmation of the decree and their attribution of the act to its agent would have been coherent. And they would have referred the perplexity that overtakes them concerning the coexistence of justice with their punishments, alongside His saying: "Indeed, Allah does not wrong by the weight of an atom; and if it is a good deed, He multiplies it," to the instances of His dealings that we have adduced against them: His punishment of Adam and his offspring, the sickness of young children, the servitude of slaves, and the like. For there is no basis for their denying that He punishes offenders pursuant to His decree other than this, and other than measuring His majestic wisdom—exalted is His praise—by the wisdom of a wise person among them. Will they not consider—woe to them—that the very thing over which they dispute with those whom they call the Assimilationists, and concerning

[6] **Translator's note (L5180):** The wording wa-hadāhum ("and He guided them") is syntactically awkward alongside "leading astray." It is rendered according to its apparent sense, without assuming a different Arabic reading.

[7] **Translator's note (L5181):** The supplied idhā is awkward here; the translation takes it causally, as the argument appears to require.

[8] **Qur'an references (L5178):** Qur'an 17:15 (Al-Isra).

which they compose books against them, they themselves have embraced, rather than those others? It is as though His saying, “There is nothing like Him,” applies, in their view, to form rather than acts, so that they draw a parallel between His acts and the acts of His creation in the very matter in which they object to someone who turns their own doctrine back upon them, saying to them: “If you may derive knowledge of Allah’s justice and wisdom from the justice of His creation and their wisdom, then others may derive His form from the form of His creation.”[9][10][11][12]

وأقل ما على القائلين بالعدل إطلاق سبيل هم سالكوه، ولا يحظرون على غيرهم نفس ما هم فاعلوه.

L5200–5201 The least required of those who profess justice is to leave open a path that they themselves follow, and not forbid others the very thing they themselves do.

(وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ) قد كفانا كل مؤونة في باب العدل، وأعلانا عليهم من كل جهة، إذ ليس يخلو (أَمَرنَا) من أن يقرأوها مخففة أو مثقلة، فإن قرأوها مخففة أقروا بكل ما أنكروه بألفاظ خصمائهم.

L5202–5206 “And when We intend to destroy a town, We command its affluent inhabitants, and they act defiantly within it, so the pronouncement becomes due against it,” has spared us every trouble concerning justice and given us the upper hand over them in every respect, since they must read “We command” either without consonant doubling or with consonant doubling. If they read it without doubling, they acknowledge everything they have denied, in their opponents’ own words.[13]

وإن قرؤوها مثقلة قيل لهم: أفمن العدل عندكم تأمير مترف فاسق ومؤمره يجد مؤمنًا مطيعًا، أو تكثيرهم - فإن التثقيل يحتمل التأمير والتكثير، فإن قالوا: لا. كفروا، لأن الله قد أخبر عن نفسه بذلك. فإن قالوا: هو من فعل المخلوق بالمخلوق جَور، ومن الخالق بالمخلوق عدل. قيل: فهو عدل من حيث تعقلونه بعقولكم، أو من حيث تسلمون فيه لربكم.

L5207–5214 If they read it with doubling, they are asked: “Do you consider it just to appoint an affluent, defiantly disobedient person to authority when the one appointing him can find an obedient believer, or to increase their numbers?”—

[9] **Translator’s note (L5186):** The opening conditional or relative construction has no explicit completion in the supplied text; its fragmentary form is preserved. The feminine pronoun in “concerning it” also has an unclear grammatical antecedent.

[10] **Translator’s note (L5191):** “The servitude of slaves” renders the difficult expression khawal al-ʿabīd, apparently referring to slaves’ condition as dependants or possessions. The wording “pursuant to His decree other than this” has an unclear antecedent and may be defective. The supplied wording of “His majestic wisdom” is also grammatically irregular; the translation preserves its apparent sense.

[11] **Translator’s note (L5196):** The supplied d-d-n appears corrupt, probably for dūna (“rather than” or “to the exclusion of”). This probable reading underlies the translation. The initial “and it” also makes the sentence syntactically awkward.

[12] **Qur’an references (L5186):** Qur’an 4:40 (An-Nisa).

[13] **Qur’an references (L5202):** Qur’an 17:16 (Al-Isra).

for the doubled reading can mean appointing to authority or increasing in number. If they say, "No," they have disbelieved, because Allah has declared this of Himself. If they say, "It is injustice when done by a created being to a created being, and justice when done by the Creator to a created being," they are asked: "Is it just because you comprehend it with your intellects, or because you submit to your Lord concerning it?"

L5215–5223 If they say, "Because we comprehend it with our intellects," they have said something impossible. If they say, "Because we submit to our Lord concerning it, knowing that injustice is not one of His attributes, nor falsehood one of His qualities, and He has declared of Himself that He appoints these people to authority, or commands them, He is therefore truthful in His declaration and just in His act, even if we do not comprehend it with our own intellects," they have acknowledged everything they denied. They have learned that what is objectionable is deriving knowledge of His justice from the justice of His creation, and His wisdom from their wisdom. For the acknowledged and correct position is: since Allah has declared of Himself that there is nothing like Him, and they consider it impossible to derive His form from the form of His creation, they must consider it impossible to derive His wisdom from their wisdom.

L5224–5229 Whatever is conceived of as injustice or justice in their acts, and as reprehensible on their part in their judgment, cannot be conceived of as such on His part, since there is no difference between someone who likens Him to His creation and someone who likens His creation to Him in their acts. His refraining from likening His form to their forms will not benefit him. Arbitrary assertion is not a characteristic of rigorous scholars. Whoever does not treat his opponents fairly when arguing against them will not have his exposition accepted, and his demonstration will be obscured.[14][15]

L5230–5232 Or it may mean—and Allah knows best—"We impelled them to perform what

فإن قالوا: من حيث نعقله بعقولنا. قالوا: محالاً. وإن قالوا: من حيث نسلم فيه لربنا علمًا منا بأن الجور ليس من صفته، ولا الكذب من نعته، وقد أخبر عن نفسه بتأمير هؤلاء، أو بأمرهم فهو صادق في إخباره، عادل في فعله وإن لم نعقله نحن بعقولنا. أقروا بكل ما أنكروه. علموا أن المنكر هو أخذ معرفة عدله من عدل خليقته، وحكمته من حكمتهم، فإن المعروف والصواب من القول هو: أن الله لما أخبر عن نفسه بأنه ليس كمثله شيء واستحال عندهم أن تؤخذ صورته من صورة خلقه استحال عندهم أن تؤخذ حكمته من حكمتهم.

وما يتصور جورًا أو عدلاً في أفعالهم، وقبيحًا منهم في حكمهم لم يجز أن يكون كذلك منه متصورًا، إذ لا فرق بين من تشبه بخلقه، وبين من تشبه خلقه به في أفعالهم لم ينفعه امتناعه من تشبيه صورته بصورهم، والتحكم ليس من شرط المحصلين. ومن لم ينصف خصومه في الاحتجاج عليهم لم يقبل بيانه وأظلم برهانه.

أو يكون - والله أعلم - حركاهم لعمل ما سبق عليهم من القضاء بالسبق. وقد قُرئ: (آمرنا) مطولة الألف. أي أكثرنا وهي عليهم أيضا.

[14] **Translator's note (L5225):** The supplied tashabbaha normally means "resembles" or "assimilates oneself," making this construction difficult. The translation follows the apparent argument about likening Allah and creation, but the wording may be corrupt.

[15] **Translator's note (L5226):** The continuation of the comparison is grammatically irregular in the supplied Arabic. The translation reflects its apparent sense.

had already been decreed for them beforehand." It has also been read "We increased," with a lengthened initial vowel, meaning "We made numerous"; this reading is evidence against them as well.[16]

Discussion of what is in the immediate life.

His saying, exalted is He: "Whoever desires the immediate life, We hasten for him therein whatever We will, for whomever We intend; then We assign him Hell, which he will enter to burn, censured and banished." (18) This is evidence against them, since the immediate life is necessarily that through which they deserved the Fire, and that can only be something censured and unapproved. Allah has explicitly declared that He hastened it for them. Indeed, along with hastening it for them, He declared His willing it of them in His saying: "for whomever We intend." He reinforced it with what follows, where He says: "And whoever desires the Hereafter and strives for it with the striving it requires, while being a believer—such people's striving is appreciated. (19) Each We supply—these and those—from your Lord's gift; and your Lord's gift is not withheld. (20) See how We have favored some of them over others; and the Hereafter is greater in degrees and greater in favor." (21) Do they not see—woe to them—how He declared that He supplies them from His gift, and that He favors some of them over others, and that the cause of this favor is His gift, rather than their independently acquiring good and evil?[17][18][19]

[16] **Translator's note (L5231):** "Beforehand" renders the repetitive bi-l-sabq following "had already been decreed"; the repetition is present in the source. The alternative reading is ā marnā, with a long initial ā.

[17] **Translator's note (L5236):** The source has idhā where a causal connection is apparently intended; it is rendered "since."

[18] **Translator's note (L5237):** "His willing it of them" preserves the author's interpretation of the quoted wording, including its distinction from approval.

[19] **Qur'an references (L5235):** Qur'an 17:18 (Al-Isra); Qur'an 17:19 (Al-Isra); Qur'an 17:20 (Al-Isra); Qur'an 17:21 (Al-Isra).

ذكر ما فى العاجلة.

قوله تعالى: (مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَدْحُورًا (١٨) حجة عليهم إذا العاجلة لا محالة هي التي استحقوا بها النار، ولا يكون ذلك إلا مذمومًا غير مرضي. وقد أخبر الله نصا أنه عجلها لهم، بل أخبر مع التعجيل لهم بإرادته منهم بقوله: (لِمَنْ نُرِيدُ) وأكده بما بعده حيث يقول: (وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَى لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا (١٩) كُلًّا نُمِدُّ هَؤُلَاءِ وَهَؤُلَاءِ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا (٢٠) انْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ وَلَلْآخِرَةُ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا (٢١) أفلا يرون ويحهم كيف أخبر عن إمداده إياهم بعطائه، وعن تفضيل بعضهم على بعض، وسبب التفضيل عطاؤه لا انفرادهم باكتساب الخير والشر.

قوله: (وَقَضَى رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ) في هذا الموضع أمرٌ أو وصية. وليس للقوم علينا فيه حجة لاَ في لفظِ القضاء أنه الأمر، ولاَ في الأمر بأن لا يعبد سواه، إذ قد دللنا على أن العرب قد تُسمي باسم الواحد المعاني الكثيرة. ودللنا على الفرق بين القضاء والأمر في سورة الأعراف عند قوله: (قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ) إذ الأمر لا

L5244–5252 His saying: “And your Lord has decreed that you worship none but Him,” means here a command or an injunction. Those people have no argument against us in it, either in the word “decree,” on the grounds that it means a command, or in the command to worship none other than Him, since we have demonstrated that the Arabs may designate many meanings by a single name. We have also demonstrated the distinction between decree and command in Surat al-Aʿraf, at His saying: “Say: Indeed, Allah does not command indecency,” since a command can only be through explicit expression, whereas a decree is a will concerning the person commanded that is hidden from him. The subtle nature of justice in all of these, on one and the same basis, is concealed from human understanding; our Lord—majestic and exalted is He—alone possesses knowledge of it.[2021]

يكون إلا بإفصاح، والقضاء: إرادة في المأمور مغيبة عنه. ودقيقة العدل في جميعها على نفسٍ واحدة مغيب عن أفهام البشر منفرد ربنا - جل وتعالى - بعلمه.

L5253 Discussion of capacity to act.

ذكر الاستطاعة.

L5254–5258 His saying concerning parents: “And say: My Lord, have mercy upon them both, as they raised me when I was small.” (24) This is evidence against them concerning capacity to act, since their raising him was not through their own strength, nor through their own power. Rather, Allah is their nurturer and the nurturer of the child together with them, and the provider for all, and the One who supplies it in full. Yet Allah has attributed it to the two of them, as you see. Likewise, the agent of disobedience and obedience —both occur through Allah’s decree and will, and both are attributed to the agent; neither affects the other.[222324]

قوله في الوالدين: (وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا (٢٤) حجة عليهم في الاستطاعة، إذ تربيتهما إياه ليس بقوة أنفسهما. ولا باقتدارهما بلِ الله رابهما ورابي الولد معهما ورازق الجميع. وموفيه. وقد نسبه الله إليهما كما ترى. وكذا فاعل المعصية والطاعة معا بقضاء الله ومشيته منسوبان إلى الفاعل لا يؤثر أحدهما في صاحبه.

[20] **Translator’s note (L5251):** “On one and the same basis” renders the difficult expression ʿalā nafsin wāḥidah, literally “upon one soul/self.” The intended sense is uncertain; it may instead refer to these matters as they concern a single individual.

[21] **Qur’an references (L5244):** Qur’an 17:23 (Al-Isra); Qur’an 7:28 (Al-A’raf).

[22] **Translator’s note (L5257):** The referent of “it” in “supplies it in full” is unclear, possibly provision or nurture. The supplied “agent” is singular, whereas the following segment uses a dual predicate apparently referring to disobedience and obedience.

[23] **Translator’s note (L5258):** The syntax shifts from the singular “agent” in the preceding segment to “both are attributed.” The final “neither affects the other” may refer to divine determination and attribution to the human agent, rather than to disobedience and obedience themselves.

[24] **Qur’an references (L5254):** Qur’an 17:24 (Al-Isra).

Discussion of kinship.

ذكر القربى.

وقوله تعالى: (وَآتِ ذَا الْقُرْبَى حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا (٢٦) إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا (٢٧) حجة في أن للمسكين وابن السبيل حقًا في الغنائم والصدقات جميعًا لأن ذكرهما مع ذي القربى - وذوي القربى ليس من أهل الصدقات - دليل على أن المقصود بإعطائهم منه في هذه الآية الغنائم لا الصدقات. غير أنهما إن كانا مستغنيينِ بمال الغنيمة في عام الصدقة لم يكن لهما أن يأخذا منهما، لأن أخذهما بمعنى الحاجة إليه. فإذا استغنيا عنه وارتفع عنهما الاسم الذي يستوجبانها لم يكن لهم حق في مال ليسا من أهله.

And His saying, exalted is He: “Give the kinsman his due, and the needy person and the wayfarer, and do not squander wastefully. (26) Indeed, the squanderers are brothers of the devils, and Satan is ever ungrateful to his Lord. (27) is proof that the needy person and the wayfarer have an entitlement to spoils and obligatory alms alike, because mentioning them alongside the kinsman—the kinsfolk being ineligible to receive obligatory alms—is evidence that what this verse intends them to be given a share of is spoils, rather than obligatory alms. Nevertheless, if the wealth from spoils makes them self-sufficient in the year when obligatory alms are due, they may not take from the latter, because their receiving it is on account of their need for it. Thus, when they have no need of it, and the designation by which they become entitled to it no longer applies to them, they have no entitlement to wealth for which they are not eligible.[25][26]

وإذا ضاق المال ولم يكن فيما يصل إليهما ما يزول به اسم الحاجة عنهما أخذا منهما معا، وحل ذلك لهما.

If the funds are scant and what reaches them is insufficient to remove the designation of need from them, they may take from both, and that is lawful for them.

وكذلك إن وقعت غنيمة وقد استغنيا بمال الصدقة لم يكن لهما حق.

Likewise, if spoils become available when the wealth from obligatory alms has already made them self-sufficient, they have no entitlement.

وجعل لمن لم يستغن بها ممن يأخذ بالاسم الذي كانا به آخذين.

It is assigned instead to those whom the alms have not made self-sufficient, among those who receive by virtue of the designation under which those two had been receiving.

والحجة في أنهما يأخذان من كلا المالين أن الله - جل وتعالى - قد ذكرهما في آية الصدقات في التوبة فقال: (إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسَاكِينِ) إلى قوله: (وَابْنِ السَّبِيلِ) ، وذكرهما في آيتي الغنيمة في الأنفال والحشر فقال: (وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَأَنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ) ،

The proof that they may receive from both funds is that Allah—majestic and exalted is He— has mentioned them in the verse on obligatory alms in al-Tawbah, saying: “Obligatory alms are only for the poor and the needy,” through His words, “and the wayfarer”; and He mentioned them in the two

[25] **Translator’s note (L5268):** The source uses a dual pronoun in “from them,” although the immediate argument concerns obligatory alms; the surrounding discussion distinguishes the two funds.

[26] **Qur’an references (L5262):** Qur’an 17:26 (Al-Isra); Qur’an 17:27 (Al-Isra).

verses concerning spoils in al-Anfal and al-Hashr, saying: “Know that whatever you acquire as spoils, a fifth of it belongs to Allah, the Messenger, the kinsman, the orphans, the needy, and the wayfarer”; and saying: “Whatever Allah has restored to His Messenger from the inhabitants of the towns belongs to Allah, the Messenger, the kinsman, the orphans, the needy, and the wayfarer.”[27]

L5279 He has thus established for them an entitlement to both funds that may not be annulled.

L5280–5285 As for the report, “Those entitled to spoils were, in the time of the Messenger of Allah ﷺ, separate from those entitled to obligatory alms, and those entitled to obligatory alms were separate from those entitled to spoils,” it is to be understood as referring to those other than these two who are mentioned alongside them among those eligible for obligatory alms. We may therefore not deprive the needy and wayfarers of their entitlement to the two funds, when Allah has established it for them by an explicit text, on the strength of a report that can be understood as referring to others, without contradiction or invalidation.[28]

L5286–5292 And in His saying, “and the needy person and the wayfarer,” in the surah Bani Isra’il, there is evidence that, when the needy are given their share, it may be assigned to one person rather than three, since what is intended—and Allah knows best—is the designation of neediness, rather than the number. Do you not see that Allah—majestic is His majesty—used the plural expression for them in Surat al-Anfal, Surat al-Tawbah, and al-Hashr, and then used the singular expression for them in the surah Bani Isra’il? Since this is so, and what is intended by it is neediness, then, whether they receive from revenues acquired without fighting, spoils, or obligatory alms, a number of people or

وقال: (مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ) .

فقد أوجب لهما في كلا المالين حقًا لا يجوز إسقاطه.

وما روي: " أهل الغنيمة كانوا في عهد رسول الله - صلى الله عليه وسلم - بمعزِل من أهل الصدقة، وأهل الصدقة بمعزِل عن أهل الغنيمة". مصروف إلى سوى من ذكر في أهل الصدقة معهما. فلا يجوز أن نحرم المساكين وأبناء السبيل حقهم من المالين وقد أثبته الله لهم نصا برواية يمكن صرفها إلى غيرهم من غير معارضة ولا انتقاض.

وفي قوله: (وَالْمِسْكِينَ وَابْنَ السَّبِيلِ) في سورة بني إسرائيل دليل على أن سهم المساكين إذا أعطوا جاز أن يُوضع في واحد دون ثلاثة، إذ المقصود - والله أعلم - اسم المسكنة لا العدد. ألا ترى أن الله - جل جلاله - جمعهم في اللفظ في سورة الأنفال، وسورة التوبة والحشر ثم أفرد لفظهم في سورة بني إسرائيل. وإذا كان ذلك كذلك والمقصود به المسكنة فسواء أخذوا من فيء أو غنيمة أوصدقة يُعطى العدد والواحد على ما سهل وتيسر على المفرق ولا حرج عليه.

[27] **Qur’an references (L5275):** Qur’an 9:60 (At-Tawbah); Qur’an 8:41 (Al-Anfal); Qur’an 59:7 (Al-Hashr).

[28] **Translator’s note (L5280):** The salutation begins here and continues in the next segment; it is represented once here by ﷺ.

a single person may be given according to what is easy and practicable for the distributor, without blame attaching to him.[29][30]

L5293–5294 If it is asked: "May four-fifths of the fifth of spoils and revenues acquired without fighting be assigned to a single category among those mentioned in the verse, as you have maintained concerning obligatory alms?"

L5295 The reply is: What is permissible with obligatory alms is not permissible with spoils.

L5296–5297 The distinction between them is that the wealth of spoils and revenues acquired without fighting is property over which the polytheists are overpowered, and which is taken from them by force, with those mentioned in the two verses sharing in it.

L5298–5306 The wealth given as obligatory alms, however, is a purification for its owners, through which nearness to Allah is sought in pursuit of reward. Thus, to whichever category it is assigned, its payer acquires the designation of one performing an act of devotion and becomes entitled to purification. Were it the case that the payer of obligatory alms did not acquire the designation of purity or become entitled to reward until the alms reached everyone mentioned in the verse, it would be necessary to use them to reconcile some people to Islam until the Day of Resurrection, just as those whose hearts were to be reconciled were given from them during the time of the Messenger of Allah ﷺ. And it would necessitate, if slaves under contracts of manumission were absent from a locality in which obligatory alms were being distributed—those of its inhabitants—or if other categories were absent,

فإن قيل: أفيجوز أن يوضع أربعة أخماس خمس الغنيمة والفيء في صنف واحد من المذكورين في الآية كما زعمته في الصدقات.
قيل: لا يجوز في الغنيمة ما يجوز في الصدقة.

والفرق بينهما أن مال الغنيمة والفيء مقهور عليه المشركون، ومأخوذ منهم قسرا، مشروك فيه من ذكر في الآيتين.

ومال الصدقات: طهرة لأهله متقرب به إلى الله طلب الثواب. ففي أي صنف وُضع لحق دافعه اسم القربة، واستوجب الطهرة. ولو كان لا يلحق دافع الصدقة اسم الطهر، ولا يستوجب الثواب حتى تصل إلى جميع المذكورين في الآية لوجب أن يتألف منه قوم على الإسلام إلى يوم القيامة، كما كانت المؤلفة تُعطى منه على عهد رسول الله - صلى الله وأوجب إذا فقد المكاتبون في بلد يقسم به صدقة أهله أو غيرهم من الأصناف أن تخرج إلى غيرهم، فكان يخرج سهما من صدقات أرض الخيل كلها في كل عام إلى غيره.

[29] **Translator's note (L5291):** "Revenues acquired without fighting" renders fay', distinguished here from battle spoils, ghanimah.

[30] **Qur'an references (L5286):** Qur'an 17:26 (Al-Isra); Qur'an 30:38 (Ar-Rum).

that the alms be sent elsewhere; consequently, a share of the obligatory alms of the entire land of horses would be sent elsewhere every year.[31][32][33]

L5307–5309 This contradicts what the Messenger of Allah ﷺ commanded Muʿadh ibn Jabal to do: take the obligatory alms of the wealthy inhabitants of Yemen and return them to their poor.

L5310–5313 Even if there were no proof permitting their assignment to a single category other than this report, it would suffice, since no one knows better what is intended in the verse on obligatory alms than the one to whom it was revealed. He—ﷺ—did not say to Muʿadh ibn Jabal: "Take them from their wealthy and return them to the eight categories"; rather, he restricted his instruction to the poor of Yemen.

L5314–5316 All this indicates, concerning the categories mentioned in the verse, that among them are categories constituting eligible destinations for obligatory alms, and people by paying whom the payer becomes entitled to the reward for his alms, with purification for the rest of his wealth, rather than their sharing in them as those entitled to spoils and revenues acquired without fighting share in those funds.[34][35]

L5317–5319 Further confirming this is the unanimous consensus of the entire community that, if the alms collector came to someone liable for obligatory alms after he had already paid his alms, and this was established concerning him, the collector would not be entitled to impose them on him again.

وهذا خلاف ما أمر به رسول الله - صلى الله عليه وسلم - معاذ بن جبل من أخذ صدقات أغنياء أهل اليمن ورده في فقرائهم.

ولو لم يكن من الحجة في إجازة وضعها في صنف واحد إلا هذا الخبر لكفى. إذ ليس أحدٌ أعلم بالمراد في آية الصدقات ممن أنزلت عليه وهو - صلى الله عليه وسلم - لم يقل لمعاذ بن جبل: خُذها من أغنيائهم فردها في الأصناف الثمانية، بلِ اقتصر به على فقراء اليمن.

فكل هذا يدل على الأصناف المذكورة في الآية منهم أصناف مواضع الصدقة، ومن يستوجب دافعها إليهم ثواب صدقته فطهرة لسائر ماله، لا أنهم يشتركون فيها كاشتراك أهل الغنيمة والفيء.

ومما يؤكد ذلك إجماع الأمة جميعا على أن صاحب الصدقة لو جاءه المصدق وقد أخرج صدقته، وثبت عنه لم يكن له أن يعيدها عليه.

[31] **Translator's note (L5302):** The source breaks off partway through the salutation, without supplying its continuation in the next segment. The conventional salutation is represented by ﷺ.

[32] **Translator's note (L5303):** The source's syntax is irregular: the preceding hypothetical construction is followed here by "and [it] necessitated." The translation retains its apparent argumentative connection.

[33] **Translator's note (L5306):** "The land of horses" translates the supplied reading literally. The place or expression intended is unclear, and the reading may be corrupt.

[34] **Translator's note (L5314):** The source's construction is awkward and possibly corrupt; the translation preserves its apparent distinction between eligible recipients and joint ownership of fixed shares.

[35] **Translator's note (L5315):** The expression connecting reward and purification is syntactically irregular in the supplied text.

وقد دفعها إلى بعض من ذكر في الآية دون بعض إذ لا محالة لم يلحق العامل عليها منها شيء.

غير أني أقول: إن العامل عليها إن لم يعوضه الإمام من موضع آخر حقًّا بما صار في يديه لابد من إعطائه لماَ لحقه من التعب والنصب في جميعها، فيكون أجرة له على عمله.

ذكر السرف.

وفي قوله: (وَلَا تُبَذِّرْ تَبْذِيرًا (٢٦) إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا (٢٧) تغليظ شديد على المنفقين في معاصي الله، إذا التبذير لا يقع إلا عليها من أجل أن النفقة على ثلاثة وجوه: فمنها: ما يلتمس ثوابها من مفروض وغيره.

ومنها: مباح وقد وضع الله الحرج فيها بقول: (قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ) ، وبقوله: (كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ) ، (فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا) ، فلم يبق إلاّ نفقة المعصية فاستحق صاحبها اسم التبذير، وصار به من إخوان الشياطين.

L5320–5321 Yet he would have paid them to some of those mentioned in the verse rather than others, since necessarily no part of them would have reached the administrator appointed over them.

L5322–5324 Nevertheless, I say that, if the ruler does not compensate the administrator appointed over them from another source, a due corresponding to what has come into his hands must be given to him for the fatigue and toil he has incurred in all of them, so that it constitutes wages for his work.[3637]

L5325 Discussion of Excess.

L5326–5330 And in His saying, “Do not squander wastefully. (26) Indeed, the squanderers are brothers of the devils, and Satan is ever ungrateful to his Lord. (27) there is a very severe condemnation of those who spend in disobedience to Allah, since squandering applies only to such acts, because expenditure takes three forms: One is expenditure through which reward is sought, whether obligatory or otherwise.[3839]

L5331 Another is permissible expenditure, concerning which Allah has removed blame by saying: “Say: Who has forbidden the adornment of Allah which He has brought forth for His servants, and the good things of provision?”; and by His saying: “Eat of the good things with which We have provided you”; and: “So eat of what you have acquired as spoils, lawful and good.” Thus, only expenditure in disobedience remains: the person who engages in it deserves the designation of squandering and thereby becomes one of the brothers of the devils.[40]

[36] **Translator’s note (L5323):** The connection of “a due corresponding to what has come into his hands” to the preceding conditional is syntactically loose in the source.

[37] **Translator’s note (L5324):** The supplied word means “all of them.” The context suggests the labor of collecting the alms, but a reading meaning “collecting them” would require altering the text.

[38] **Translator’s note (L5327):** The source has a word normally meaning “when” or “if,” where the argument appears to require “since”; this apparent transcription irregularity also occurs at 5342:0.

[39] **Qur’an references (L5326):** Qur’an 17:27 (Al-Isra).

[40] **Qur’an references (L5331):** Qur’an 7:32 (Al-A’raf); Qur’an 2:57 (Al-Baqarah); Qur’an 2:172 (Al-Baqarah); Qur’an 7:160 (Al-A’raf); Qur’an 20:81 (Taha); Qur’an 8:69 (Al-Anfal).

L5332–5333 Thus, whatever Allah has forbidden His servants to eat, drink, or do—if someone spends money on it, he is called a squanderer, becoming through that expenditure one of the brothers of the devils, ungrateful to his Lord, majestic and exalted is He.

فكل ما حرم الله على العباد أكله أو شربه أو فعله فأنفق فيه منفق نفقة سُمي مبذرًا. صائرًا بها من إخوان الشياطين كفورًا لربه جل وتعالى.

L5334–5336 What we prefer concerning the two forms of expenditure is moderation in both, because of His saying, blessed and exalted is He: "Do not keep your hand shackled to your neck, nor extend it to its fullest extent, lest you sit reproached and depleted. (29)" Thus, His prohibition—majestic and exalted is He—concerns exceeding the limit and impoverishing oneself through expenditure, and abandoning it altogether for fear of excess.[41][42]

والذي نختار من النفقتين القصد فيهما لقوله تبارك وتعالى: (وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَحْسُورًا (٢٩) . فنهيه جل وتعالى - عن مجاوزة الحد والإجحاف بالنفس في النفقة، وتركها بواحدة خشية السرف.

L5337–5338 According to what has reached us, this verse was revealed concerning his ﷺ giving his shirt to a woman who asked him, and his remaining naked in the house.[43]

أنزلت هذه الآية فيما بلغنا في دفعه - صلى الله عليه وسلم - قميصه إلى سائله من النساء، وقعوده في البيت عريان.

L5339–5341 The prohibition applies to what impoverishes the spender to this extent, and something of that kind is counted among the forms of excess.[44]

والنهي واقع على ما تجحف هذه الإجحاف بالمنفق، ويكون مثله معدودًا في وجوه السرف.

L5342–5345 For excess has two meanings in the language: The first is exceeding the limit in expenditure. This is what the Messenger of Allah— ﷺ—forbade, saying afterward: "The best charity is what you give while retaining sufficient means."[45]

إذا السرف في اللغة سرفان: أحدهما: مجاوزة الحد في النفقة. وهو ما نهى عنه رسول الله - صلى الله عليه وسلم - فقال بعد ذلك: " خير الصدقة ما تصدقت به عن ظهر غنى".

L5346 The second meaning of excess is error in an action, whatever that action may be.

والسرف الثاني: هو الخطأ في الفعل ما كان الفعل من شيء.

L5347–5351 Jarir said, praising a people: "They gave a hundred camels, with eight driving them onward; in their giving there is neither a reminder of favors nor error."

قال جرير يمدح قوما: أعطوا هُنيدةَ تحدوها ثمانية ما في عطائهم منٌّ ولا سرف فلم يمدحهم بقلة العطية، لأن ذلك هجو. إنما مدحهم باجتناب الخطأ فيها.

[41] **Translator's note (L5336):** "Altogether" renders an unusual supplied expression literally meaning "with one"; the intended expression is uncertain.

[42] **Qur'an references (L5335):** Qur'an 17:29 (Al-Isra).

[43] **Translator's note (L5338):** The supplied form for "one who asked him" is grammatically masculine, although the accompanying expression specifies a woman.

[44] **Translator's note (L5339):** The supplied wording has irregular grammatical agreement; its apparent sense is retained.

[45] **Translator's note (L5342):** The supplied introductory word ordinarily means "when" or "if"; the explanatory context appears to require "for" or "since."

He did not praise them for giving little, since that would be invective. Rather, he praised them for avoiding error in their giving.[46]

L5352–5354 Do you not see that he coupled excess with reminders of favors and denied both of the people, both denials constituting praise? Excess, although forbidden, is not squandering. Rather, squandering is solely what is used to assist acts of disobedience.

L5355–5359 Excess may occur in seeking reward and in other permissible activities, because the giving by the Messenger of Allah ﷺ of his shirt to the woman was in pursuit of reward. But when it left him naked, he was forbidden to do so and commanded to exercise moderation. Moderation, moreover, has two forms: for a person of ample means there is moderation proportionate to his abundance, and for a person of straitened means there is moderation proportionate to his straitened circumstances.

L5360 Allah, blessed and exalted is He, said: "Let the person of ample means spend from his abundance, and let the person whose provision has been restricted spend from what Allah has given him."[47]

L5361

L5362–5366 His saying, exalted is He: "Do not kill your children for fear of poverty; We provide for them and for you," is proof of the obligation of fathers to spend on their children. For, if maintenance were not an obligation owed to them by their fathers, there would be people who would willingly refrain from spending, and, in the absence of compulsion to do so, a person would be safe from poverty.[48][49]

L5367–5368 The verse is general in its formulation, encompassing all fathers, and thus in-

ألا ترى أنه قد ضَمّ السرف إلى المن ونفيها معًا عن القوم وكلاهما مدح، والسرف وإن كان منهيا عنه فليس بتبذير. إنما التبذير: ما يستعان به على المعاصي وحدها.

والسرف قد يكون في طلب الثواب وغيره من المباحات، لأن دفع رسول الله - صلى الله عليه وسلم - قميصه إلى المرأة كان في التماس ثواب، فلما أخرجه إلى العُري نُهي عنه وأمر بالقصد، والقصد مع ذلك قصدان: فللموسع قصد على مقدار اتساعه، وللمقتر قصد على قدر إقتاره.

قال الله تبارك وتعالى: (لِيُنْفِقْ ذُو سَعَةٍ مِنْ سَعَتِهِ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ) .

قوله تعالى: (وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ) حجة في وجوب نفقة الآباء على الأبناء. إذ لوكانت النفقة غير واجبة لهم عليهم لكان في الناس من تسمح نفسه بترك الإنفاق، وكان مع عدم الإجبار عليه آمنًا من الإملاق.

والآية عامة المخرج على جميع الآباء، فلا تدل إلاّ على الوجوب بل على الإجبار مع المنع.

[46] **Translator's note (L5348):** Hunaydah is a conventional term for a hundred camels. "Eight" has no explicit noun here; it may refer to eight additional camels following or driving the hundred onward.

[47] **Qur'an references (L5360):** Qur'an 65:7 (At-Talaq).

[48] **Translator's note (L5364):** The wording can grammatically be read as making children responsible for their fathers' maintenance. The continuation about all fathers and fear of poverty supports the reading adopted here: fathers' expenditure on children.

[49] **Qur'an references (L5362):** Qur'an 17:31 (Al-Isra).

dicates nothing other than obligation—indeed, to compulsion when payment is withheld.

L5369–5371 It also contains an admonition for those distressed by the frequent birth of children, fearing that they will be unable to provide their maintenance and meet their expenses. In His guarantee—blessed and exalted is He—of their maintenance lies security for the recipient of that guarantee against the inability he fears and the poverty he dreads will befall him because of his children.

L5372–5373 And there is glad tidings in which the believer finds reassurance, and through which the agitation of his heart subsides, because the Guarantor will not fail to fulfill His promise.

L5374–5377 If his children's provision is guaranteed to him during his lifetime, while he is their caretaker, then after his death it is all the more fitting that his Guarantor should care well for them in his stead. This comforts the souls of those who leave young children behind them, and reassures their hearts concerning Him who never breaks an appointment and never abandons the children of one who has died.

L5378–5380 In His omission—blessed and exalted is He—of any mention of retaliatory execution for fathers who kill any of their children, and in their singling out others for killing in His statement, "Whoever is killed wrongfully, We have given his legal heir authority," there is a basis to which those who remove retaliatory execution between fathers and sons may appeal.[5051]

L5381 Even though it is not particularly clear.

L5382 ## Discussion of Excess in Killing

L5383

L5384–5386 His statement: "Then let him not exceed bounds in killing" is evidence that

[50] **Translator's note (L5380):** The wording "their singling out others for killing" has an unclear pronoun and awkward syntax. The surrounding argument appears to concern distinguishing the killing of others from fathers' killing of their children, but the supplied wording has been retained.

وفيها عظة للمغتمين بكثرة ولادة الأولاد خشية العجز عن القيام بنفقاتهم ومؤناتهم، وفي ضمانه تبارك وتعالى نفقتهم أمان للمضمون له ما يتقيه من العجز، ويحذره من دخول الفقر عليه بسبب أولاده.

وبشارة يسكن إليها المؤمن ويزول اضطراب قلبه بما لا يخلف ضامنه من وعده.

وإذا كان في حياته مضمونا له رزق أولاده وهو قيمهم فبعد وفاته أحرى أن تحسن خلافة ضامنه عليهم. وفي ذلك تطييب أنفس من يترك بعده أصاغر، وسكون قلوبهم إلى من لا يخلف ميعادًا، ولا يضيع لهالكٍ أولادا.

وفي تركه تبارك وتعالى ذكر القود عنِ الآباء في قتل من يقتلونه من الأولاد، وإفرادهم غيرهم بالقتل في قوله: (وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِ سُلْطَانًا) ، لمن يزيل القود بين الآباء والأبناء متعلق.

وإن لم يكن بالبين جدا.

ذكر السرف فى القتل.

قوله: (فَلَا يُسْرِفْ فِي الْقَتْلِ) دليل على أن لا تقتل نفسٌ بأنفس، لدخوله تحت السرف في ظاهر الفعل.

one person is not to be killed for several persons, since, on the apparent meaning of the act, this falls under excess.[5253]

L5387–5388 The interpreters among the Companions of the Messenger of Allah ﷺ and others unanimously agreed that excess in killing means killing someone other than the killer.

L5389–5399 Since the blood of those subjected to retaliatory execution, before they committed their act against the person whose life was lost through it, was as inviolable as his blood, and since it was impossible to establish that any one of those who acted against the slain person had independently killed him by his act, it was impermissible to shed his blood, whose inviolability was certain, for an act he committed when it is not known whether the person against whom the act was committed lost his life through it or not, since neither of the two men's blood is more inviolable than the other's. A man may inflict several wounds upon another, who survives them, while another man inflicts a single wound upon him from which he dies. Even if it were known with certainty—despite this possibility and its obviousness to everyone in the world—that each man's wound contributed to the slain person's death, it would be reckoned against him, in the knowledge of Allah—majestic and exalted is He—who prohibited killing and made it grounds for retaliatory execution, as one portion of the offense. How, then, can people's inability to attain knowledge of that portion make it permissible to take the entire life of a single offender, let alone the lives of them all?

L5400 Allah—blessed and exalted is He—has said: "Do not kill the soul that Allah has made inviolable, except by right." And He said: "Allah commands you to return trusts to their rightful owners and, when you judge between people, to judge with justice."[54]

وأجمع المفسرون من أصحاب رسول الله - صلى الله عليه وسلم - وغيرهم على أن السرف في القتل هو أن يقتل غير القاتل.

فلما كان تحريم دم المقاد منهم قبل إحداث حدثهم على من تلفت نفسه به مثل دمه، وأعوز تحقيق القتل على واحد من المحدِثين على المقتول منفردًا به، لم يجز أن يشاط دمه المتيقن تحريمه بحدث أحدثه، لا يدري أتلفت نفس المحدث عليه به أم لا، إذ ليس أحد الدّمينِ بأشد تحريمًا من الآخر، وقد يجرح الرجل غيره جراحاتٍ ويسلم منها، ويجرحه غيره جراحة واحدة فيتلف منها، فلو تيقن مع إمكان هذا ووضوحه عند جميع العالم إعانة جرح كل واحد منهم على تلف المقتول لكان محسوبا عليه في علم الله - جل وتعالى - المحرم للقتل، والموجب به القود جزءا من أجزاء الجناية. فكيف يبيح عدم وصول الخلق إلى معرفة ذلك الجزء إفاتة جميع نفس جانٍ واحد فضلا عن أنفس الجميع.

وقد قال الله تبارك وتعالى: (وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ) ، وقال: (إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَى أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ) .

[51] **Qur'an references (L5379):** Qur'an 17:33 (Al-Isra).

[52] **Translator's note (L5386):** The supplied text says "one person ... for several persons," whereas the subsequent argument opposes executing several persons for one victim. This apparent reversal has been retained.

[53] **Qur'an references (L5384):** Qur'an 17:33 (Al-Isra).

[54] **Qur'an references (L5400):** Qur'an 6:151 (Al-An'am); Qur'an 17:33 (Al-Isra); Qur'an 4:58 (An-Nisa).

أفمِنَ العدل أن تُعدل نفسٌ واحدة بأنفسِ أَلفِ إنسان في إفاتة أنفسهم وكل واحد منهم محرم الدم بل اجتماعه مع غيره في الحادثة على المقتول.

أم يكون قتل نفس حقا لا يجرح صاحبها إلا جرحًا. أليس الله يقول: (وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ) ، وقال: (وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا) . أفتكون إفاتة نفس مثل جرح جراحة قد يسلم منها المجروح في أكثر الأحوال. وهل يخلو كل واحد من المجتمعين على قتل المقتول من أن يكون منفردا بالقتل - فإن كان محالا في التجريح - أو غير منفرد به " فإن كان منفردا به فَلِم لا نجعل عليه دية ثانية إذا عُفي من الولي عن القود واللَّه - جل وتعالى - يقول: (فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعٌ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ) ، كما يكون على المنفرد الذي لا شريك معه في الجرح، وإن كان غير منفرد بالقتل فكيف يفرد بالقَود من لم تبلغ جناية القَود، هذا غير مشكل لمن تدبره.

L5401–5402 Is it, then, just to equate a single life with the lives of a thousand people by taking their lives, when the blood of every one of them is inviolable—rather, his joining with another in the act against the slain person?[55]

L5403–5413 Or can it be right to kill a person who inflicts only a wound? Does Allah not say, “If you punish, then punish with the like of that with which you were punished”? And He said: “The recompense of an evil deed is an evil deed like it.” Can taking a life, then, be equivalent to inflicting a wound from which the wounded person may survive in most cases? And must not each of those who join together to kill the slain person either be independently responsible for the killing—even if that is impossible in the infliction of wounds—or not independently responsible for it? If he is independently responsible for it, why do we not impose a second blood money payment upon him when the legal heir waives retaliatory execution, when Allah—majestic and exalted is He—says, “But whoever is pardoned anything by his brother, then there shall be pursuit according to what is right and payment to him with good conduct,” just as it is incumbent upon someone acting alone who has no partner with him in inflicting the wound? But if he is not independently responsible for the killing, how can someone whose offense has not reached the threshold for

[55] **Translator’s note (L5402):** The supplied “rather” leaves the clause syntactically incomplete. It may be a corruption of “before,” which would yield “before his joining with another,” but that correction has not been incorporated.

retaliatory execution be singled out for retaliatory execution? This presents no difficulty to anyone who reflects upon it.[56][57][58][59][60]

L5414–5419 The just position on this is to impose upon them a single blood money payment, payable from their own property and apportioned among them all, since there is no way to determine the particular person whose wound caused the death, specifically, and the freeing of a single enslaved person, whose price they share. If they cannot obtain an enslaved person, then, as a precaution, each of them should fast for two consecutive months—since there is no way to share the fasting as one shares the price of an enslaved person—but I do not impose this upon them as a binding obligation.

L5420–5422 For fasting two consecutive months is obligatory upon someone certain that he killed, when an enslaved person cannot be obtained. As for someone who is certain of the wounding but the killing does not occur, no fasting is incumbent upon him except as a precaution.[61]

L5423 If it is said, "If he is not certain of the killing, why do the blood money payment and the freeing of an enslaved person not also lapse?"

L5424–5434 The answer is: Certainty concerning the killing is absent with respect to each individual, but it is not absent with respect to the group. Since it

وعدل القول في ذلك أن تجعل عليهم ديةً واحدةً في أموالهم موزعة بين الجميع، إذ لا وصول إلى الوقوف على من حدث التلف من جرحه بعينه وعتق رقبة واحدة يشتركون في ثمنها، فإن أعوزتهم الرقبة فالاحتياط أن يصوم كل واحد منهم شهرين متتابعين - إذ لا سبيل إلى الاشتراك في الصوم كما يشترك في ثمن الرقبة - ولا أوجبه عليهم إيجاب فرض.

إذ صوم شهرين متتابعين واجب على مُوقن القتل عند إعواز الرقبة، فأما من " يوقن الجرح ولا يكون القتل فلا صوم عليه إلا احتياطًا.

فإن قيل: فإذا كان غير موقن للقتل فلم لا تسقط الدية والرقبة أيضًا.

قيل: اليقين في القتل مرتفع على الانفراد، وغير مرتفع على الجمع فلما أمكن توزيع الدية وثمن الرقبة بين الجميع وزعت، ولما أعوز توزيع الصوم بين الجميع أسقطته إيجابًا واخترته احتياطًا، وقد دللنا على تَوهين رواية سعيد بن المسيب، عن عمر في كل شيء، لولادته لسنتين خلتا من خلافته، وما ذكر عن عمر من قتل نفر بواحد بروايته وروي عن معاذ بن جبل، وابن الزبير، وعبد الملك، وسعيد بن جبير، وحبيب بن أبي ثابت لا يقتل اثنان بواحد.

[56] **Translator's note (L5403):** The clause describing the person's infliction of a wound is grammatically awkward in the supplied text; this translation follows its apparent argumentative sense.

[57] **Translator's note (L5408):** The source ends with an isolated quotation mark without a clear opening counterpart. The preceding conditional expression is also awkward, but its wording has been retained.

[58] **Translator's note (L5409):** The source expressly says "a second blood money payment"; its intended force here is unclear, and it has not been changed to "a full payment" or similar.

[59] **Translator's note (L5413):** The source has "offense" in an awkward grammatical form. The translation expresses the evident relationship between the offense and the threshold for retaliatory execution.

[60] **Qur'an references (L5403):** Qur'an 16:126 (An-Nahl); Qur'an 42:40 (Ash-Shuraa); Qur'an 2:178 (Al-Baqarah).

[61] **Translator's note (L5422):** The supplied text says "the killing does not occur," where the argument appears to require "is not certain of the killing." The supplied wording has been retained. There is also an isolated quotation mark after "someone."

was possible to apportion the blood money payment and the price of the enslaved person among them all, they were apportioned. But since it was impossible to apportion the fasting among them all, I dispensed with it as an obligation and chose it as a precaution. We have already presented evidence for weakening Saʿid ibn al-Musayyab's transmission from ʿUmar in every matter, since he was born when two years had elapsed of his caliphate; and what has been related about ʿUmar's executing several men for one comes through his transmission. It has been transmitted from Muʿadh ibn Jabal, Ibn al-Zubayr, ʿAbd al-Malik, Saʿid ibn Jubayr, and Habib ibn Abi Thabit: "Two persons are not to be executed for one."

L5435

L5436–5437 His statement: "Do not approach the orphan's property except in the manner that is best, until he reaches his maturity" is evidence that the guardian may administer the orphan's property in a manner whose benefit accrues to the orphan.[62]

L5438 And Allah knows best.

L5439–5444 If someone says, "We have accepted your position that a deliberate killer is liable for blood money, because of what you cited of His statement—blessed and exalted is He—in Surat al-Baqarah, after the mention of legal retaliation in His statement, 'O you who believe, legal retaliation concerning the slain has been prescribed for you: the free person for the free person, the slave for the slave, and the female for the female. But whoever is pardoned anything by his brother, then there shall be pursuit according to what is right and payment to him with good conduct.' Why, then, have you imposed upon him the freeing of an enslaved person and fasting for two consecutive months if he cannot obtain one, when these two constitute the expiation for an accidental killer, whose repentance is accepted, whereas the repentance of a deliberate killer is not accepted?[63]

L5445–5446 Expiation, as its name indicates, merely expiates the sin of accidental killing,

[62] **Qur'an references (L5436):** Qur'an 6:152 (Al-An'am); Qur'an 17:34 (Al-Isra).

[63] **Qur'an references (L5439):** Qur'an 2:178 (Al-Baqarah).

قوله: (وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ) دليل على تصرف الولي في مال اليتيم بما عاد صلاحه على اليتيم.

والله أعلم.

فإن قال قائل: قد قبلنا قولك في جعل الدية على قاتل العمد لما ذكرت من قوله تبارك وتعالى في سورة البقرة بعد ذكر القصاص في قوله: (يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَى الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنْثَى بِالْأُنْثَى فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعٌ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ) فلم جعلت عليه عتق رقبة، وصيام شهرين متتابعين إذا أعوزها، وهما كفارة قاتل الخطأ الذي تُقْبل توبته، وقاتل العمد لا تقبل توبته.

وإنما الكفارة كاسمها تكفر معصية قتل الخطأ، وقتل العمد لا تكفره الكفارة، إذ لو كفرته ما منع التوبة من فعله.

whereas deliberate killing is not expiated by expiation, for if it expiated it, He would not have barred repentance to the person who committed it."

L5447 He is answered: "Why would He not accept his repentance?"

L5448–5450 If he says, "Because the verse in Surat al-Furqan is abrogated by the verse in al-Nisaʾ, since al-Furqan is Meccan and al-Nisaʾ is Medinan," he is answered: "As for the revelation of the two surahs, it is as you have stated. But He—majestic and exalted is He—mentioned in

L5451–5456 Surat al-Nisaʾ the punishment of someone who deliberately kills a believer, and did not say that He had barred him from repentance." If he says, "The mention of abiding forever in the Fire, wrath, and the curse is evidence that repentance is barred," the answer is: "That cannot be made evidence, because He—majestic and exalted is He—has mentioned abiding forever, the curse, and wrath in the punishment of the unbeliever, yet has not barred him from repentance. Thus He said—blessed and exalted is He—'Those who disbelieve and deny Our signs: those are the inhabitants of the Fire; they abide therein forever (39).'[64]

L5457–5459 And He said: 'Those who disbelieve among the People of the Book and the polytheists are in the fire of Hell, abiding therein forever. Those are the worst of creatures (6).' And He said: 'Indeed, whoever associates partners with Allah, Allah has forbidden Paradise to him, and his abode is the Fire; and the wrongdoers have no helpers (72).'[65][66]

L5460–5461 And He said: 'When there came to them what they recognized, they disbelieved in it. So Allah's curse is upon the unbelievers (89).' And He said: 'Say: Shall I inform you of something worse than that in recompense with Allah? Those whom Allah has cursed and with whom He is angry,' through His statement: 'When they come to you, they say, "We believe," although they entered with unbelief and have departed with it.' Yet He did not bar them from

قيل له: ولم لا يقبل توبته.

فإن قال: لأن الآية التي في سورة الفرقان منسوخة بالآية التي في النساء، من أجل أن الفرقان مكية والنساء مدنية. قيل له: أما نزول السورتين فكما ذكرت. ولكنه جل وتعالى ذكر في

سورة النساء عقوبة قاتل المؤمن عمدًا، ولم يقل أنه حجب عنه التوبة فإن قال: ذكر الخلود في النار والغضب واللعنة دَليل على حجب التوبة. قيل: لا يجوز أن يجعل ذلك دليلاً، لأنه جل وتعالى قد ذكر الخلود واللعنة والغضب في عقوبة الكافر، ولم يحجب عنه التوبة فقال تبارك وتعالى (وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (٣٩) .

وقال: (إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ (٦) وقال: (إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ (٧٢) .

وقال: (فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ (٨٩) ، وقال (قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ مَنْ لَعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ) إلى قوله: (وَإِذَا جَاءُوكُمْ قَالُوا آمَنَّا وَقَدْ دَخَلُوا بِالْكُفْرِ وَهُمْ قَدْ خَرَجُوا بِهِ) ولم يحجب التوبة عنهم. ثم قال في سورة النور وسورة المتحرم مدنيتان: (وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ (٣١) .

[64] **Qur'an references (L5451):** Qur'an 2:39 (Al-Baqarah).

[65] **Translator's note (L5459):** The opening word of the supplied quotation has an extra initial letter, apparently a transcriptional duplication. It does not yield a clear additional word in translation.

[66] **Qur'an references (L5457):** Qur'an 98:6 (Al-Bayyinah); Qur'an 5:72 (Al-Ma'idah).

repentance. Then He said in Surat al-Nur and Surat al-Mutaharrim, both of which are Medinan: ‘Turn to Allah in repentance, all of you, O believers, so that you may prosper (31).’[67][68]

L5462 ‘O you who believe, turn to Allah in sincere repentance. Perhaps your Lord will expiate your evil deeds for you and admit you to gardens beneath which rivers flow.’[69]

L5463 The designation of faith does not cease to apply to a deliberate killer. He is included in the two verses’ call to repentance and in the expiation of his evil deed through His statement: ‘Perhaps your Lord will expiate your evil deeds for you.’[70]

L5464–5468 And He said in Surat Al ʿImran, which is Medinan, (9) also: ‘Those who, when they commit an indecency or wrong themselves, remember Allah and ask forgiveness for their sins—and who forgives sins except Allah?—and do not knowingly persist in what they have done (135): their recompense is forgiveness from their Lord and gardens beneath which rivers flow, abiding therein forever. How excellent is the reward of those who act (136)!’ And He said in Surat al-Nisaʾ: ‘Allah does not forgive that partners be associated with Him, but He forgives whatever is short of that for whomever He wills.’ Thus He made forgiveness binding in these two verses in general terms, and did not exclude therein anyone. Forgiveness in the language is like expiation, for both cover sins. From this the helmet is called a mighfar, because it covers the head; and cultivators are called kuffār because they cover the seed with earth when they sow it. Likewise, expiation covers sin, and together with forgiveness becomes a barrier and covering that protects the perpetrator of disobedience from the Fire and all the other punishments of the Hereafter. Thus, anyone who considers the matter carefully will see that there is no jus-

(يَا أَيُّهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا عَسَى رَبُّكُمْ أَنْ يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ) .

واسم الإيمان غير زائل عن قاتل العمد، وهو داخل في دعوة الآيتين إلى التوبة وفي كفارة سيئته بقوله: (عَسَى رَبُّكُمْ أَنْ يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ) .

وقال في سورة اَل عمران وهي مدينية) ٩ (أيضًا: (وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ (١٣٥) أُولَئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِنْ رَبِّهِمْ وَجَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَنِعْمَ أَجْرُ الْعَامِلِينَ (١٣٦) وقال في سورة النساء: (إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ) . فأوجب المغفرة في هاتين الآيتين إيجابا عاما ولم يستثنِ فيها أحدًا، والمغفِرة في اللغة مثل الكفارة، لأنهما جميعًا يستران الذنوب، ومنه سُمي مغفر الرأس، لأنه يستره، وسُمي الكَفّار في الزروع، لأنهم يسترون الحب إذا بذروه بالتراب. وكذلك الكفارة تستر الذنب، وتصير والمغفرة معًا حجابًا وسترا لعامل المعصية من النار، وسائر عقوبات الآخرة. فإبطال التوبة وحجبها عن قاتل العمد بما ذكر الله من عقوبته في الآية لا وجه له لمن تدبره.

[67] **Translator’s note (L5461):** The supplied surah name is “al-Mutaharrim,” an apparent corruption of “al-Tahrim,” the surah quoted in the following segment. The supplied name has been retained.

[68] **Qur’an references (L5460):** Qur’an 2:89 (Al-Baqarah); Qur’an 5:60 (Al-Ma’idah); Qur’an 5:61 (Al-Ma’idah); Qur’an 24:31 (An-Nur).

[69] **Qur’an references (L5462):** Qur’an 66:8 (At-Tahrim).

[70] **Qur’an references (L5463):** Qur’an 66:8 (At-Tahrim).

tification for invalidating repentance and barring the intentional killer from it on account of the punishment Allah mentions for him in the verse.[717273]

L5469–5480 Thus, had he said, "The intentional killer, in view of the punishment Allah mentions for him, if he dies without repentance will remain eternally in the Fire and will have incurred the punishment mentioned for him in the verse," without denying him repentance, his statement would have been more consistent and better directed, just as the unbeliever whose punishment is mentioned as eternal abiding, the curse, and wrath, in the same way that the killer's punishment is mentioned, if he dies in his unbelief before undertaking repentance from it, incurs what has been mentioned concerning him and remains eternally in the Fire because of his unbelief. Yet even if this formulation of his statement is well directed, we do not concede it to him concerning those who affirm Allah's oneness, even if they die without repentance, because of the arguments contained in the sections of this book of ours, following the sequence of the verses in the surahs and in the refutations of the Muʿtazilites and the Shurāt, and because of the authentic reports from the Messenger of Allah ﷺ concerning the sojourn of those who affirm Allah's oneness in the Fire, and the removal from it of anyone in whose heart there is an atom's weight of faith.[747576]

L5481 The Messenger of Allah ﷺ knows best the interpretation of the severe warning revealed to him in the verse concerning the intentional killer.

فلو أنه قال: إن قاتل العمد بما ذكر الله من عقوبته مات بغير توبة يخلد في النار، واستوجب العقوبة المذكورة له في الآية، ولم يمنعه التوبة كان كلامه أشد استقامة وأحسن توجهًا كما أن الكافر المذكور عقوبته بالخلود واللعنة والغضب كذكر عقوبة القاتل إذا مات على كفره قبل إحداث التوبة منه استوجب ما ذكر به، وخلد في النار بكفره مع أن هذا وإن حسن توجهه من قوله فإنا لا نسلمه له في الموحدين وإن ماتوا بغير توبة، للحجج التي حواها فصول كتابنا هذا على نسق الآيات في السور، وعند الرد على المعتزلة والشراة، والأخبار الصحيحة عن رسول الله - صلى الله عليه وسلم - في نزل الموحدين في النار، وإخراج من كان في قلبه مثقال ذرة من إيمان منها.

ورسول الله - صلى الله عليه وسلم - أعلم بتأويل ما نزل عليه من التغليظ في آية قاتل العمد.

[71] **Translator's note (L5464):** The source ends with an anomalous parenthesized numeral 9. Its function is unclear; it may be an editorial reference marker or a transcription artifact.

[72] **Translator's note (L5468):** The wording concerning cultivators is awkward: the supplied vocalization reads al-kaffār, whereas the plural meaning required by the explanation is kuffār.

[73] **Qur'an references (L5464):** Qur'an 3:135 (Ali 'Imran); Qur'an 3:136 (Ali 'Imran); Qur'an 4:48 (An-Nisa); Qur'an 4:116 (An-Nisa).

[74] **Translator's note (L5470):** The Arabic conditional construction is syntactically irregular; the translation makes its apparent conditional sense explicit.

[75] **Translator's note (L5477):** Shurāt is a designation used by the Kharijites for themselves.

[76] **Translator's note (L5478):** The reading nuzul can suggest lodging or a sojourn; its precise intended sense here is uncertain.

L5482–5484 We, together with all the jurists of the Muslims among the Companions of the Messenger of Allah ﷺ, the Successors, and the leading authorities after them, use the authentic Sunnah to restrict the general scope of the Quran, and make it an exposition of the Quran's summary statements.

L5485–5492 Furthermore, we have found a verse in Surat al-Māʾidah indicating that repentance is accepted from the intentional killer, expressly using the word "repentance"—although everything we have mentioned establishing that repentance is open to him is sufficient. Allah, blessed and exalted, says—and this is a Medinan verse—"The recompense of those who wage war against Allah and His Messenger and strive to spread corruption in the land is only that they be killed, or crucified, or have their hands and feet cut off on opposite sides, or be banished from the land. That is disgrace for them in this world, and in the Hereafter they shall have a tremendous punishment (33), except those who repent before you gain power over them. Know, then, that Allah is forgiving, merciful (34)." No one doubts that those who wage war will inevitably become implicated in killing if they persist long in waging war, and Allah did not exclude the killer from among them. Indeed, the early jurists and the chosen leading authorities all follow the interpretation of ʿAlī and Ibn ʿAbbās that "or" does not indicate a choice in this verse, and that none of them is to be put to death except one who has killed.[77][78]

L5493–5494 Allah has waived all their punishments through repentance, mentioning repentance by its very name.

L5495–5497 As you see, He has promised them forgiveness in the Hereafter and remission of the tremendous punishment that He mentioned after mentioning disgrace in this world, using the same wording as that mentioned in Surat al-Nisāʾ: "And He has prepared for them a tremendous punishment."[79]

ونحن وفقهاء المسلمين كافة من أصحاب رسول االله - صلى الله عليه وسلم - والتابعين والأئمة بعدهم نخص بالسنة الصحيحة عموم القرآن، ونجعلها بيانا لجملته.

وبعد فقد وجدنا آية في سورة المائدة تدل على أن التوبة مقبولة من قاتل العمد بلفظ التوبة - وإن كان كلما ذكرناه من تمهيد التوبة له شافيًا قال الله تبارك وتعالى - وهي آية مدينية -: (إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ (٣٣) إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ (٣٤) ولا يشك أحد أن المحاربين قد يبلون لا محالة بالقتل إذا طال مكثهم في المحاربة، ولم يَستثنِ الله منهم القاتل، بل الفقهاء المتقدمون والأئمة المختارون كلهم على تفسير علي، وابن عباس في أن (أو) ليس بتخيير في هذه الآية، وأنه لا يقتل منهم إلا من قتل.

وقد أسقط الله عنهم جميع عقوباتهم بالتوبة، وذكرها بلفظها.

ووعدهم المغفرة كما ترى في الآخرة، والصفح عن العذاب العظيم الذي ذكره بعد ذِكر الخزي في الدنيا بلفظ ما ذكر في سورة النساء:) وَأَعَدَّ لَهم عَذَابًا عَظِيما) .

[77] **Translator's note (L5489):** The unvocalized expression translated "become implicated in killing" can also suggest being tried or afflicted through killing; the ensuing argument favors the former sense.

[78] **Qur'an references (L5485):** Qur'an 5:33 (Al-Ma'idah); Qur'an 5:34 (Al-Ma'idah).

[79] **Translator's note (L5497):** The supplied quotation has the plural "for them"; the verse concerning intentional killing in Quran 4:93 has the singular "for him." The supplied wording is retained.

L5498–5503 Muhammed ibn ʿAlī—may Allah be pleased with him—said: Once it is established that the repentance of the intentional killer is accepted and that its way is open to him, it is nevertheless not valid for him, alongside remorse, without freeing a slave or fasting for two months if he cannot find one, because the designation “killer” includes him. The cause of killing on the part of the intentional and the unintentional perpetrator does not remove the designation “killing” from the act. Allah, exalted, says after mentioning the slave: “Whoever cannot find one must fast for two consecutive months, as repentance from Allah; and Allah is knowing, wise (92).”[80]

قال محمد بن علي - رضي الله عنه: وإذا صح أن توبة قاتل العمد مقبولة، وله ممهدة فلا تصح له مع الندم إلا بعتق الرقبة، أو صيام شهرين إن عدمها لشمول اسم القاتل له. وليس سبب القتل من العامد والخاطىء بمزيل عنه اسم القتل، وقال الله تعالى بعد ذكر الرقبة: (فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِنَ اللَّهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا (٩٢).

[80] **Qur’an references (L5498):** Qur’an 4:92 (An-Nisa).

فهذا نص لا قياس لما دللنا عليه من أن سبب القتل لم يُزل اسم القاتل عنه، ووجوب الكفارة بالفعل لا بسببه، وإسقاط القود عن قاتل الخطأ مسلم فيه لإجماع الأمة.

ذكر تحريم الحكم والفتوى بغير علم، وترك قبول الطعن في المسلمين.

وقوله تعالى: (وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا (٣٦) حجة فى أشياء: فمنها: تحريم الحكم والفتوى بغير علم.

ومنها: ترك قبول الطعن في المسلمين بغير ثَبت - ولا ثَبت إلا بيقين المعاينة، أو السمع من المطعون عليه لا مِنَ الطاعن، أو قيام بينة عادلة معروفة بالصدق والأمانة من كل ترة أو حقد بينها وبين من يشهد عليه، غير سابقة إلى شهادتها.

قيل: يستشهد عند الضرورات، وإقامة الشهادات لإقامة حد، ولا مبادرة إلى اغتياب من يطعن عليه عند من ليس بسلطان يقيم الحدود. متفكهة بهمزه ولمزه غير جارة بهما نفعًا إلى مسلم، ولا دافعة مضرة عن موحد أو ذي عهد. فإن لم يحب ستر أخيه وإخفاء عيوبه جهده وطاقته ويكره أن يسير في الناس على لسان غيره فضلا عن أن يتفكه هو بها، ويذيعها فيمن يعرج بهتك الأستار أجدر أن يعد في عِداد الفجار.

This, then, is an explicit textual ruling, not an analogy, because of what we have demonstrated: that the cause of the killing does not remove the designation "killer" from him, and that expiation is obligatory on account of the act, rather than its cause. The waiving of retaliatory execution for the unintentional killer is conceded in his case because of the consensus of the community.

On the Prohibition of Judging and Issuing Legal Opinions Without Knowledge, and Refraining from Accepting Attacks on Muslims

His saying, exalted is He, "Do not pursue that of which you have no knowledge. Indeed, hearing, sight, and the heart—each of these will be questioned about (36)," is evidence for several matters: Among them is the prohibition of judging and issuing legal opinions without knowledge.[1]

Another is refraining from accepting attacks on Muslims without substantiation—and there is no substantiation except through the certainty of direct observation, or hearing from the person attacked rather than the attacker, or the establishment of testimony by upright witnesses known for truthfulness and trustworthiness, free of any grievance or rancor between them and the person against whom they testify, and not rushing forward to give their testimony.[2]

It was said: testimony is sought when necessity arises, and testimony is presented to enforce a prescribed punishment, nor rushing to backbite the person being attacked in the presence of someone who is not a ruler empowered to enforce prescribed punishments, taking pleasure in disparaging and maligning him, without thereby bringing benefit to a Muslim or warding off harm from one who affirms Allah's oneness or from a person under covenant. For if someone does not love to shield his brother and conceal his

[1] **Qur'an references (L5509):** Qur'an 17:36 (Al-Isra).

[2] **Translator's note (L5515):** The construction "trustworthiness from every grievance or rancor" is awkward; the translation follows its apparent sense of impartiality.

faults with all his effort and ability, and does not hate to have them circulate among people on another's tongue, let alone take pleasure himself in them and spread them among those who concern themselves with tearing away people's coverings, he is all the more deserving of being counted among the wicked.[3][4]

ولا يقبل قوله في الأخبار.

L5524 His word concerning reports is not to be accepted.

وأرى نساك زماننا قد أهملوا هذا من أنفسهم، وأغفلوه في رعياتهم، وتسرعوا إلى تعليق العيوب على إخوانهم المؤمنين يوهمهم الشيطان أنهم بذلك إلى الله متقربون، ولدينه ناصرون، وبحقه قائلون.

L5525–5527 I see that the devotees of our time have neglected this in themselves and disregarded it among those in their care. They have rushed to attach faults to their believing brothers, while Satan deludes them into thinking that by this they draw near to Allah, champion His religion, and speak in defense of His right.

فقصارهم اتباع عورات المسلمين، وهتك أستار المستورين بعد الجهلة المغتابين فيفسقون من يجهلون حاله بشهادة من يشهد بفسقه غيبته المحرمة بنص القرآن، ويحققون الظنون على المستورين بإذاعة الكذابين.

L5528–5531 Their utmost endeavor is to pursue the private failings of Muslims and tear away the coverings of those whose faults are concealed, following ignorant backbiters. They declare people whose condition they do not know to be transgressors on the testimony of someone whose backbiting of them bears witness to his own transgression—backbiting forbidden by the explicit text of the Quran—and treat suspicions about those whose faults are concealed as established facts through the spreading of tales by liars.

أليس يعلمون أن أهل الإفك ما أهلكهم إلا الظنون السيئة بأم المؤمنين، والخير من الصحابة الفاضلين صفوان بن المعطل - رضي الله عنه - حيث تخلف من وراء الجيش، وأقامت أم المؤمنين المبرأة بكلام رب العالين على التماس العقد حتى اجتمعا على غير تواطؤ، ولا إرادة سوء في منزل واحد، وَبَقِيَا معًا منفردَين حتى أبقا بالجيش، وهلك فيهما من هلك.

L5532–5537 Do they not know that nothing brought ruin upon the perpetrators of the slander except their evil suspicions about the Mother of the Believers and that good man among the virtuous Companions, Ṣafwān ibn al-Muʿaṭṭal—may Allah be pleased with him— when he remained behind the army, and the Mother of the Believers stayed —she who was exonerated by the words of the Lord of the exalted ones—to search for the necklace, until the two came together without prior arrangement or evil intent at a single stopping

[3] **Translator's note (L5517):** The supplied qīla, "it was said," interrupts the syntax. A reading qabla, "before," would connect with the preceding prohibition on volunteering testimony, but has not been substituted.

[4] **Translator's note (L5523):** The expression translated "concern themselves with" is obscure in the supplied wording.

place, and remained alone together until they fled with the army, and those who came to ruin over the two of them came to ruin.[5][6]

L5538–5542 Do you suppose that the testimony of backbiters and those who spread accounts of indecencies on the basis of hearsay, without direct observation, is more conclusive in establishing the transgression of people whose faults are concealed than the coming together of these two protected persons—may Allah be pleased with them both— in circumstances a tenth of which would kindle suspicion in the hearts of hypocrites and loose the tongues of those led astray against the innocent, well-pleasing Mother of the Believers and her companion, that good man among the Muslims, until their suspicions led them to what they led them to, and concerning them, to expose their lies and establish the innocence of the two accused, there were revealed in[7]

L5543 Surat al-Nūr the verses that were revealed, including: "Indeed, those who love that indecency should spread among those who believe shall have a painful punishment in this world and the Hereafter."[8]

L5544 And in it: "Why, when you heard it, did the believing men and believing women not think well of their own people and say, 'This is manifest slander' (12)?"[9]

L5545–5548 Are these verses not—even though specifically concerned with the innocence of those two—a lesson in proper conduct and an admonition for whoever hears them, that he should not come to ruin through what brought them to ruin, nor do to Muslims what they did?

L5549–5552 Furthermore, even if the person who declares those whose faults are con-

أفترى شهادة المغتابين والمذيعين الفواحش بالبلاغات، وفقد المعاينات أبلغ في فسق المستورين من اجتماع هذين المعصومين رضي الله عنهما - على حال يقدح معشارها في قلوب المنافقين، وتطلق ألسُن المفتونين على البرية الرضية أم المؤمنين وصاحبها الخير من المسلمين حتى أدتهم ظنونهم إلى ما أدت، ونزل فيهم في تكذيبهم، وفي براءة المرميين من الآيات في

سورة النور ما نزل فيها: (إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ) .

وفيها: (لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنْفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُبِينٌ (١٢) .

أوليست هذه الآيات - وإن كانت خاصة في براءتهما - فهى مأدبة وَعِظة لمن سمعها أن لا يهلك بما هلكوا، ولا يفعل في المسلمين ما فعلوا.

وبعد فلو كان مفسق المستورين بالبلاغات، وقول المغتابين " ومن يفرح بهتك المؤمنين عاين ممن طعن عليه قبله بعض محارم الله يفعلها لكان مأمورًا بالستر عليه، وترك إذاعة فعله في غيره، والذب عنه جهده وكان في إسرار النصيحة إليه ما يؤدي حق ربه عليه.

[5]**Translator's note (L5535):** The supplied text reads "Lord of the exalted ones," apparently a transcription error for the familiar "Lord of the worlds." The supplied reading is retained.

[6]**Translator's note (L5537):** The supplied abaqā means "the two fled" and is anomalous here. The context suggests a corrupt reading for catching up with the army; the wording has not been silently repaired.

[7]**Translator's note (L5539):** "Protected persons" renders maʿṣūmayn; in context it can mean persons protected from the alleged sin, rather than doctrinally infallible persons.

[8]**Qur'an references (L5543):** Qur'an 24:19 (An-Nur).

[9]**Qur'an references (L5544):** Qur'an 24:12 (An-Nur).

cealed to be transgressors, on the basis of hearsay and the statements of backbiters “and those who rejoice in exposing believers, had himself seen the person whose denunciation he accepted committing something Allah has forbidden, he would have been commanded to conceal it for him, refrain from spreading his deed among others, and defend him with all his effort. Giving him advice privately would have sufficed to discharge his Lord’s right over him.[1011]

أوليس معروفًا عند علماء الحديث والفقهاء صنيع رسول الله - صلى الله عليه وسلم بماعز بن مالك وهو يُقِر على نفسه بفاحشة الزنا، ورده مرة أخرى، والمسألة عن عقله بعد استثبات معرفة الزنا والتحصين منه،.

L5553–5556 Is the conduct of the Messenger of Allah ﷺ toward Māʿiz ibn Mālik, when he confessed against himself to the indecency of unlawful sexual intercourse, not well known among the scholars of hadith and the jurists: his turning him back once again, and his inquiry into his sanity after ascertaining his understanding of unlawful sexual intercourse and his qualifying marital status from him?[1213]

L5557–5568 Did he not say to Hazzāl, when Hazzāl told him after he had had Māʿiz stoned that he was the one who had advised him to come to him: “Hazzāl, had you covered him with your garment, it would have been better for you than what you did to him”? And did he not, when he had finished having him stoned and mounted a riding animal, hear someone saying to another, “Look at this man! Allah concealed his fault, yet he did not conceal it himself, until he was stoned as a dog is stoned.” Then he ﷺ traveled a little way, and there was a dead donkey with its leg entangled. He said, “Where are so-and-so and so-and-so?” They said, “Here we are, Messenger of Allah.” He said, “Dismount and eat from the carcass of this donkey.” They said, “May Allah forgive you, Messenger of Allah! Who would eat from the carcass

أوليس قال لهزال حين أخبره بعد رجمه إياه أنه المشير عليه بإتيانه: “ يا هزال، لو سترته بثوبك كان خيرا لك مما فعلت به ”. أوليس حين فرغ من رجمه، وركب مركبًا سمع قائلا يقول لآخر: انظروا إلى هذا ستر الله عليه فلم يستر على نفسه حتى رُجِم رجم الكلب، فسار صلى الله عليه وسلم قليلا فإذا بحمار ميت شابكٍ برجله، فقال: “ أين فلان وفلان، ” فقالا: نحن يا رسول الله. فقال: “انزلا وكلا من جِيفة هذا الحمار ”. فقالا: غفر الله لك يا رسول الله، ومن يأكل من جِيفة هذا الحمار، فقال: “ قد أكلتما آنفا من عرضِ أخيكما ما هو أشد تحريمًا عليكما من جيفة هذا الحمار”، فجعل القائل والمستمع في دَرجة العقوبة والتحريم واحدة.

[10]**Translator’s note (L5549):** The supplied text contains an unmatched quotation mark before “and those who”; no clearly identifiable quotation begins here.

[11]**Translator’s note (L5550):** The phrase concerning the person denounced and the acceptance of the denunciation is syntactically awkward; the translation follows its apparent contextual sense.

[12]**Translator’s note (L5555):** The supplied taḥṣīn is unusual here; the legal context suggests iḥṣān, the marital status relevant to the prescribed punishment. The translation conveys that apparent sense without treating the reading as secure.

[13]**Translator’s note (L5556):** The supplied punctuation is irregular; the question continues from the preceding segments.

of this donkey?" He said, "Just now you both ate of your brother's honor something more strictly forbidden to you than the carcass of this donkey." Thus he placed the speaker and the listener at the same level of punishment and prohibition.[14]

L5569 Did Abū Bakr and ʿUmar—may Allah be pleased with them both—not give advice to one who came.[15]

L5570–5574 Was it not Kaʿb ibn ʿAmr, the veteran of Badr—may Allah have mercy on him—who, when he told the two of them what he had done with the woman who wanted dates from him, whereupon he took her to the orchard and did what he did with her, including kissing, embracing, and every reprehensible thing short of intercourse, [was advised] to conceal his own wrongdoing? They did not mention his affair to anyone, nor did they banish or shun him; rather, they supposed that his telling them expressed remorse for what he had done.[16][17]

L5575–5593 Or do you consider the testimony of an evildoer who backbites weightier than the testimony of three of the Companions of the Messenger of Allah ﷺ and their affirmation that they had witnessed unlawful intercourse, while the fourth testified that he had seen him on top of her and heard labored breathing from those against whom they testified? Yet ʿUmar—may Allah be pleased with him—flogged the three, declared them evildoers in obedience to his Lord, and refrained from accepting their testimony throughout his caliphate. The man against whom they testified retained, in his estimation, his former standing of protected reputation and merit; he did not treat him unjustly, nor did his attitude toward him change. What, then, is wrong with

أوليس قد أشار أبو بكر وعمر - رضي الله عنهما - على آتي.

أليس كعب بن عمرو البدري - رحمه الله - حين أخبرهما بصنيعه بالمرأة التي أرادت منه تمرا، فذهب بها إلى البستان، وفعل بها ما فعل من التقبيل والاعتناق، وكل شيء مكروه غير الجماع أن يستر على نفسه، ولم يذكرا أمره لأحد، ولا أقصياه ولا هجرا بل ظنا به أن قوله لهما ندم على فعله.

أو ترى شهادة الفاسق المغتاب أكبر من شهادة ثلاثة من أصحاب رسول الله - صلى الله عليه وسلم - وإثباتهم على رؤية الزنا، والرابع يشهد بأنه قد رآه فوقها، وسمع نفسا غالبًا على من شهدوا، فجلد عمر - رضي الله عنه - الثلاثة، وفسقهم ائتمارًا لربه، وامتنع من قبول شهادتهم مدة حلافته وكان المشهود عليه عنده في حالته الأولى من ستره وفضله لم يحفه. ولم يتغير له. فما بال نساك زماننا يوثر في قلوبهم على إخوانهم المؤمنين قول كل ناعق يغويهم بكذبه، ويهلكهم بغيبته حتى يتسرعوا إلى الهجران المحرم بنص السنة، وإلى إذاعة الفاحشة في المؤمنين الموعود عليها بنص القرآن أليم العذاب في الدارين معا، وما بالهم يتحلون بالفظاظة والغلظة على من زلت به قدم الستر بيقين. فكيف بالظنون والكذب المخترص، ولا يقتدون بما أدب الله به نبينا - صلى الفَه عليه وسلبم - وغيره حيث يقول: (وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ) ، وقال لموسى وهارون - صلى الله عليهما - حين بعثهما إلى فرعون: (فَقُولَا لَهُ قَوْلًا لَيِّنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى (٤٤) فاستعمله رسول اللَه - صلى الله عليه وسلم سمعًا وطاعة

[14]**Translator's note (L5562):** The description shābik bi-rijlihi, "with its leg entangled," is awkward and may reflect a corrupt reading. It has not been replaced with a different version of the report.

[15]**Translator's note (L5569):** The supplied sentence ends abruptly after "one who came," with a full stop. The following context begins a new question rather than completing it.

[16]**Translator's note (L5570):** The syntax connecting this fragment to the preceding context is disrupted in the supplied transcription; the ensuing account concerns the advice the two men gave Kaʿb.

[17]**Translator's note (L5572):** "Was advised" supplies the connection required by the surrounding account, whose opening syntax is disrupted.

the ascetics of our time, that their hearts are affected against their fellow believers by the words of every squawker who misleads them with his lies and destroys them with his backbiting, until they rush to shunning, which the explicit text of the Sunnah forbids, and to spreading indecency among the believers, for which the explicit text of the Quran threatens painful punishment in both abodes together? And what is wrong with them that they adorn themselves with coarseness and harshness toward someone whose footing in the protection of his reputation has certainly slipped? How much more, then, when it is a matter of suspicions and fabricated lies? They do not follow the discipline Allah taught our Prophet— ﷺ—and others, when He says: "Had you been coarse and hardhearted, they would have dispersed from around you." And He said to Moses and Aaron—may Allah bless them both— when He sent them to Pharaoh: "Speak to him with gentle speech, that perhaps he may take heed or fear (44)." The Messenger of Allah ﷺ put this into practice, heeding and obeying his Lord, and said to the man who asked his permission to commit unlawful intercourse: "Would you accept it for your mother? Would you accept it for your sister?" He did not speak harshly to him.[18][19][20][21][22][23]

لربه، فقال للرجل الذي استأذنه في الزنا: "أترضاه لأمك، أترضاه لأختك، " ولم يغلظ له.

L5594–5596 And he instructed the person who had taken ʿAlqamah ibn ʿUlāthah by the hand, when he passed some tents belonging to him and cut their guy ropes

وأمر من أخذ بيد علقمة بن عُلاثَة حيث مرَّ على خيم له فقطع أطنابها - وهو سكران - من يأخذ بيده حتى يبلغه إلى أهله.

[18] **Translator's note (L5578):** The wording concerning the breathing and those against whom testimony was given is awkward; the translation follows its apparent sense.

[19] **Translator's note (L5580):** The supplied word has an apparent transcription error in its first letter; "his caliphate" reflects the evident intended reading.

[20] **Translator's note (L5581):** The final verb is uncertain as transcribed. It is rendered in the sense of treating someone unjustly; the precise intended reading is unclear.

[21] **Translator's note (L5587):** "Whose footing in the protection of his reputation has slipped" preserves the unusual metaphor of the supplied wording.

[22] **Translator's note (L5589):** The opening continuation of the salutation is visibly corrupted in the transcription; it is represented by ﷺ together with the preceding fragment.

[23] **Qur'an references (L5576):** Qur'an 3:159 (Ali 'Imran); Qur'an 20:44 (Taha).

while drunk, [to have] someone take him by the hand until he brought him to his family.[24][25]

L5597–5598 ʿUqbah ibn ʿĀmir al-Juhanī was told: "We have neighbors who drink wine. Should we not report them to the ruler?"

L5599–5603 He said: "No. I heard the Messenger of Allah ﷺ [say]: 'Whoever sees a shameful fault and conceals it is as though he had restored a girl buried alive to life from her grave.'" And he said—peace be upon him: "Whoever believes in Allah and the Last Day should be merciful toward the believers and must certainly not be harsh toward them."[26]

L5604–5606 And ʿAlī ibn Abī Ṭālib—may Allah be pleased with him—said : "If I saw a man drinking wine, and no one besides me saw him, and I could conceal his wrongdoing, I would conceal it." Saʿīd ibn al-Musayyab passed by a thief: "Do you intend to take him to the ruler?"[27]

L5607 He then gave them a dinar so that they released him.

L5608–5613 And the Messenger of Allah ﷺ repeatedly said to a thief: "I do not suppose you stole," time after time, while the man continued confessing to him. His face grew grim when the man's hand was amputated before him. They said to him: "You seem to have disliked it." He replied: "Why should I not dislike it, when you are the devils' helpers against your brother?" He was urging them to conceal wrongdoing as far as they could, and not to report him to the authorities, who have no right to forgo the prescribed punishment once he has been reported to them.[28][29]

وقيل لعقبة بن عامر الجهني: إن لنا جيرانا يشربون الخمر، أفلا نرفعهم إلى السلطان.

فقال: لا، سمعت رسول الله - صلى الله عليه وسلم -: " من رأى عورة فسترها فكأنما أحيا موءودة من قبرها "، وقال عليه السلام: " من كان يؤمن بالله واليوم الآخر فليكن بالمؤمنين رحيمًا ولايكونن عليهم غليظا ".

وقال علي بن أبي طالب - رضي الله عنه - : " لو رأيت رجلا يشرب الخمر لم يره معي غيري فاستطعت أن أستره لسترته "، ومر سعيد بن المسيب بسارق أتريدون به السلطان.

فأعطاهم دينارا حتى خلوه.

ورسول الله - صلى الله عليه وسلم - يكرر على سارق،: " ما إخالك سرقت " مرة بعد أخرى. وهو يقر له. وكلح وجهه حين قطع بين يديه. فقالوا له: كأنك كرهت، فقال: " ومالي لا أكره وأنتم أعوان الشياطين على أخيكم " يحثهم على الستر ما استطاعوا، ولا يرفعوه إلى الأئمة الذين ليس لهم تركها بعد رفعه إليهم.

[24] **Translator's note (L5595):** The construction here and in the next fragment is syntactically disrupted, repeating the person taking him by the hand. The pronoun identifying the owner of the tents is also ambiguous.

[25] **Translator's note (L5596):** The bracketed words indicate the uncertain connection in the supplied syntax; the repetition of taking him by the hand is retained.

[26] **Translator's note (L5603):** The adjective translated "harsh" is misspelled in the supplied transcription.

[27] **Translator's note (L5606):** The supplied text moves directly from Saʿīd passing by a thief to a question, without an explicit verb introducing his speech.

[28] **Translator's note (L5610):** The Arabic says literally "he was cut"; amputation of the thief's hand is understood from the context.

L5614–5625 And he said to Ṣafwān concerning the man who had stolen from him: “Why not before he brought him to me?” And ʿUmar ibn al-Khaṭṭāb—may Allah be pleased with him—said: “Give the call to the dawn prayer while it is still night, so that the traveler may travel and the fornicator may depart.” This, then, and similar reports—which, if we exhaustively collected them, would make the book lengthy—enjoin concealing offenses for which Allah—majestic and exalted—has prescribed punishments, although He has commanded that compassion be set aside in administering them. How much more, then, with lesser faults, or matters that admit of interpretations and favorable presumptions, and the bringing of hearts into harmony? ʿUmar ibn al-Khaṭṭāb—may Allah be pleased with him—said: “Whoever hears something he dislikes about his brother, so long as he can find a sound justification for it within the truth, should not turn to another interpretation.”[30]

L5626–5627 It was related from Laqīṭ ibn Arṭāh al-Sakūnī: “We have a neighbor who drinks wine and commits shameful deeds. Should I report his affair to the ruler?”[31]

L5628–5634 He said: “I killed seventy-nine polytheists alongside the Messenger of Allah—ﷺ—and I would not wish to have killed as many again while having lifted the veil from a Muslim, Abū Qilābah said: “If you hear something you dislike about your brother, seek excuses for him with all your effort. If you seek them and find none, say: ‘Perhaps he has an excuse beyond the reach of my knowledge.’”[32]

L5635 The Messenger of Allah ﷺ said: “Beware of suspicion, for suspicion is the

وقال لصفوان في سارقه: “ فهلا قبل أن يأتيني به ”، وقال عمر بن الخطاب - رضي الله عنه -: “ أذنوا للفجر بليل ليسير السائر. ويخرج العاهر”. فهذا وما يشاكله من الأخبار - التي لو تقصيناها لطال بها الكتاب - يأمر بالستر على ما فيه لله - جل وتعالى - حدود وقد أمر بترك الرأفة في إقامتها، فكيف فيما هو دونها من العيوب، أو الأمور التى يمكن فيها التأويلات، وتحسين الظنون. وائتلاف القلوب، وقد قال عمر بن الخطاب - رضي الله عنه -: “من بلغه عن أخيه شيء يكرهه، فما دام يجد له في الحق مساغا لم يذهب إلى غيره ”.

وروي عن لقيط بن أرطات السكوني: إن لنا جارًا يشرب الخمر ويأتي القبيح أفأرفع أمره إلى السلطان.

قال: لقد قتلت تسعة وسبعين من المشركين مع رسول الله - صلى الله عليه وسلم - وما أحب أني قتلت مثلهم، وأني كشفت قناع مسلم، وقال أبو قلابة إذا بلغك عن أخيك أمر تكرهه فاطلب له المعاذير بجهدك، فإن طلبتها فلم تجدها فقل: لعل له عذرًا لا يبلغه علمي.

وقال رسول الله - صلى الله عليه وسلم -: “إياكم والظن، فإن الظن أكذب الحديث، ولا تجسسوا ولا تحاسدوا، ولا تباغضوا ولا تدابروا، وكونوا عباد الله إخوانا ”.

[29]**Translator’s note (L5613):** The feminine pronoun in “forgo it” has no explicit antecedent in this fragment; a prescribed punishment is understood from the context.

[30]**Translator’s note (L5616):** The quotation as supplied uses a third-person verb, “he brought him to me”; this has been retained rather than replaced with the familiar second-person wording.

[31]**Translator’s note (L5626):** The supplied report does not explicitly identify the questioner or the person addressed, although a reply follows.

[32]**Translator’s note (L5630):** “Lifting the veil” means exposing the Muslim’s concealed wrongdoing. The supplied quotation ends here with a comma and without a closing quotation mark.

most lying speech. Do not spy on one another, do not envy one another, do not hate one another, and do not turn your backs on one another. Be brothers, servants of Allah."

L5636–5644 This and its like belong to the character of believers supported by reverent fear of Allah. Whatever contradicts this belongs to the character of hypocrites who delight in the believers' faults, and of those who love the division of their common cause and the planting of enmity and hatred among the community of Muhammed— ﷺ. More than one of the leading scholars disapproved of holding congregational prayer twice in one mosque, for fear of fracturing the common cause and disrupting the order of Islam—let alone pursuing faults on the basis of a passing thought about hidden matters, and pursuing that of which those who reproach others have no knowledge, as Allah—majestic and exalted—said in this verse with which we began the section.[33][34]

L5645–5646 Among its implications is exercising caution when giving testimony concerning rights. Al-Shāfiʿī— may Allah be pleased with him—mentioned this in the Book of Testimonies.

L5647–5648 Among its implications is guarding one's hearing against listening to everything reprehensible, and lowering one's gaze from all forbidden things.

L5649–5651 Among its implications is that Allah—blessed and exalted—will question people about concealed thoughts and inward dispositions that are blameworthy, even if the bodily members do not assist them through movement, because hearts are the seat of inward purposes and intentions, and through them all deeds and movements of the bodily members become valid.

L5652–5661 There is nothing in the Prophet's ﷺ statement, reporting from his Lord—blessed and exalted—that He says to His angels: "When My servant contemplates an evil deed, do not record it until he does it," that refutes this, because that concerns contemplating an evil deed that can only be committed with the bodily members, such as killing, unlawful intercourse, and similar

فهذا وما يضاهيه من أخلاق المؤمنين المؤيدين بالتقوى، وما خالف هذا فهو من أخلاق المنافقين السارين بعيوب المؤمنين، ومن يحب تفرق الكلم، وانغراس العداوة والبغضاء بين أمة محمد - صلى الله عليه وسلم - وقد كره، غير واحد من الأئمة أن تجمع في مسجد مرتين خشية تشتت الكلم، وتفرق نظام الإسلام. فضلا عن تتبع العيوب بخاطر من الغيوب، واقتفاء ما لا علم لمعنفيه به كما قال الله - جل وتعالى - في هذه الآية التي بدأنا الفصل بها.

ومنها: التحفظ في الشهادة على الحقوق. وقد ذكره الشافعي - رضي الله عنه - في كتاب الشهادات.

ومنها: حفظ السمع عنِ استماع المنكر كله، وغضّ البصر عن المحارم كلها.

ومنها: أن الله - تبارك وتعالى - يسأل عن الإضمارات والطوايات المذمومة، وإن لم تساعدها الجوارح بالحركات، لأن الأفئدة محل الضمائر والنيات، وبها تصح جميع أعمال الجوارح والحركات.

وليس في قول النبي - صلى الله عليه وسلم - إخبارا عن ربه - تبارك وتعالى - أنه يقول لملائكته: " إذا هَمَّ عَبدِي بسيئة فلا تكتبوها حتى يعملها " ما يدفع ذلك، لأن ذلك هو في الاهتمام بسيئة لا تعمل إلا بالجوارح مثل القتل والزنا وأشباهه مما لا يستطاع فعلها إلا بالجوارح فتجاوز الله رفقًا بعباده ورحمة لهم عن الاهتمام بها دون الفعل. إذ الاهتمام يضاهي الخاطر والشهوة وهما غير مملوكين. فأما ما كان سلطانه

[33] **Translator's note (L5639):** "Their common cause" renders the idiomatic reference to collective unity in the supplied wording.

[34] **Translator's note (L5642):** The expression rendered "a passing thought about hidden matters" is unusual and may be textually defective; it is not silently emended.

things that cannot be done except with the bodily members. Thus Allah, out of kindness to His servants and mercy toward them, has pardoned contemplating such things without doing them, since contemplation resembles a passing thought and desire, neither of which is under one's control. But as for that over which the heart exercises authority, such as inwardly harboring unbelief, retaining what is reprehensible and the falsehoods of sorcery and the like, inwardly harboring it and accepting it constitute an act that the recording guardian writes down and about which one is questioned by the Lord—majestic and exalted.

فيه للقلب من الطوية على الكفر، وحفظ المنكر وأباطيل السحر وأشباهه فالإضمار عليه والقبول له عمل يكتبه الحافظ، ويسأل عنه الرب جل وتعالى.

L5662–5677 Whoever claims that one will be questioned about a passing thought of a sin that is only completed through action, if it persists within him and his desire becomes firmly established in his heart, even though he does not carry it out with his bodily members, and adduces as evidence the Prophet's ﷺ saying: "When two Muslims confront one another with their swords, both the killer and the slain are in the Fire"—it was said: "Messenger of Allah, the killer's case we understand, but what of the slain?" He said: "He was eager to kill his opponent"— has, in my judgment, overlooked the point, because both of those confronting one another with swords are employing their bodily members, and each intends to strike his opponent through the action of his hand and the use of his weapon. The very pointing of a weapon at a Muslim, charging at him, and frightening him with it are all sins committed with the bodily member that is the hand and with bodily strength. His interpretation would have been valid if one of them had restrained his hand, limiting himself to what he harbored in his heart, while the other both harbored the intention and acted. But when both harbor the intention and act, both are doers, and there is no basis for his interpretation where action is present. Nor does his saying— ﷺ—"in the Fire" imply that their degrees within it are equal, since people may be together in the Fire while differing in the amount of punishment and in their experience of its anguish.

ومن زعم أن خطرة المعصية التي لا تتم إلا بالفعل يسأل عنها إذا طالت عليه، وتمكنت شهوته من قلبه وإن لم يعملها بجوارحه. واحتج بقول النبي - صلى الله عليه وسلم -: " إذا توجه المسلمان بسيفيهما فالقاتل والمقتول في النار) قيل: يا رسول الله: هذا القاتل قد عرفناه، فما بال المقتول، فقال: " إنه كان حريصًا على قتل صاحبه ". فقد أغفل عندي، لأن المتواجهين بالسيفين كليهما مستعمل جوارحه ويريد ضرب صاحبه بعمل يده، واستعمال حديدته، ونفس إشارة الحديد إلى المسلم، والحمل عليه وتخويف به معاصٍ كلها معمولة بجارحة اليد وقوة البدن، فكان يصح تأويله لو كان أحدهما كافا يده مقتصرًا على إضمار قلبه، والآخر مضمرًا ومستعملاً. فأما وكلاهما مضمران مستعملان فهما فاعلان ولا وجه لتأويله مع الفعل وليس في قوله صلى الله عليه وسلم: " في النار " ما يسوي بين درجتيهما فيها إذ قد يجتمع في النار من يتباين في كثرة العذاب، وذواق مضضه.

L5678–5681 Thus the Fire may encompass them both, while the killer suffers more punishment than the slain because his offense is greater. Indeed, the Messenger of Allah ﷺ said: "Among them are those whom the Fire reaches up to the ankle, among them those whom it reaches up to both shins, among them

فيجوز أن تجمعهما النار، والقاتل أكثر عذابا من المقتول لزيادة جرمه وقد قال رسول الله - صلى الله عليه وسلم -: " منهم من تأخذه النار إلى كعبه، ومنهم من تأخذه إلى ساقيه، ومنهم من تأخذه إلى ركبتيه، ومنهم ومنهم حتى ينغمس فيها ".

those whom it reaches up to both knees, and among them and among them [one it reaches] until he is submerged in it."[35]

L5682

L5683 His saying: "Say: If there were gods with Him, as they say, then they would seek a way to the Possessor of the Throne (42)."[36]

L5684–5689 And His saying in the surah of the Prophets: "If there were in the two of them gods other than Allah, the two of them would surely be ruined," constitute evidence for what we say when arguing against the proponents of religious innovation and the negators of the divine attributes: "If the matter were as you say, such and such would not be the case, and such and such would necessarily be the case," concerning something which, if someone were to utter it on his own initiative, rather than as an illustrative quotation, he would commit unbelief; yet he has been permitted to say it as an illustrative quotation so that the argument against his opponent may thereby be brought closer to understanding, without his incurring sin.[37]

L5690 **Discussion of Glorification.**

L5691

L5692–5694 And His saying: "The seven heavens and the earth and whoever is in them glorify Him. There is nothing that does not glorify Him with praise, but you do not understand their glorification" is evidence that beings possessing a spirit, and other things in which there is neither life nor perceptible movement, such as stone, pearls, and wood, glorify Him, and that this is not restricted to beings possessing spirits to the exclusion of others.[38]

L5695–5698 It also confirms the statement of Abu Salih, where he regarded the creaking of a door as its glorification of Him, and the statement of Marthad al-Yazani

[35] **Translator's note (L5681):** The supplied text repeats "and among them" across the segment boundary and leaves the final construction incomplete. The repetition is retained, with the minimal implied words bracketed.

[36] **Qur'an references (L5683):** Qur'an 17:42 (Al-Isra).

[37] **Qur'an references (L5684):** Qur'an 21:22 (Al-Anbya).

[38] **Qur'an references (L5692):** Qur'an 17:44 (Al-Isra).

قوله: (قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذًا لَابْتَغَوْا إِلَى ذِي الْعَرْشِ سَبِيلًا (٤٢) .

وقوله في سورة الأنبياء: (لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا) حجة فيما نقوله عند الاحتجاج على المبتدعين والمعطلين لو كان الأمر كما تقولون لما كان كذا وكذا ولوجب أن يكون كذا في الشيء الذي لو ابتدأه مبتدئ على غير تمثيل لكفر، وقد أبيح له أن يقول متمثلا لتقرب الحجة به على مخالفه ولا يحرج.

ذكر التسبيح.

وقوله: (تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ) دليل على أن ذا الروح وغيره مما لا حياة فيه، ولا حركة ظاهرة مثل الحجر والدر والخشب تسبح لا أنه مخصوص به الروحانيون دون غيرهم.

ويحقق قول أبي صالح. حيث جعل نقيض الباب تسبيحًا له، وقول مرثد اليزني حين أخبر: أن الزرع يسبح. ويوهن تفسير عكرمة (٣) حيث خص الروحانيين بالتسبيح.

when he reported that crops glorify Him. It also weakens the interpretation of ʿIkrimah (3), where he restricted beings possessing spirits to being the ones who glorify Him.

L5699 This is supported by the transmitted hadith: "We used to hear the food glorifying Allah as it was being eaten."

L5700–5705 And by the pebbles' glorification in the hand of the Prophet ﷺ and in the hand of those of his Companions in whose hands they glorified Him. This is more comprehensive and more expressive of the power of the Lord, who is able to make everything speak, just as He made beings possessing spirits speak. Do you not see that the heavens and the earth do not possess a spirit that is perceptible, as human beings and all other animals do, and that the verse begins by mentioning their glorification before the glorification of those within them? This is clear and presents no difficulty.

Discussion of Healing Recitation.

L5706

L5707

L5708–5712 His saying: "And when you recite the Quran, We place between you and those who do not believe in the Hereafter a concealed barrier (45)" is evidence that using the Quran as a protection is permissible, and that using amulets as protections is what is prohibited, because an amulet consists only of something in a language other than Arabic, from the tongues of non-Arabs and others among all the tongues of the Arabs—and it may contain association of partners with Allah and objectionable speech— whereas the Quran is truth: it is healing for whoever seeks healing through it, and protection for whoever seeks protection through it.[39][40]

L5713–5715 If it is said: "In this verse, He made recitation of the Quran a barrier between the Prophet— ﷺ—and the polytheists only as a sign specifically for them."

ويؤيده الحديث المروي: " كنا نسمع تسبيح الطعام وهو يؤكل ".

وتسبيح الحصا في يد النبي صلى الله عليه وسلم، ويد من سبح فيها من أصحابه، وهذا أعم وأبلغ في قدرة الرب القادر على إنطاق كل شيء كما أنطق الروحانيين. ألا ترى أن السموات والأرض ليستا ذوات روح ظاهرة كالإنسان وسائر الحيوان، وابتداء الآية بذكر تسبيحها قبل تسبيح من فيها، وهو واضح لا إشكال فيه.

ذكر الرقية.

قوله: (وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا (٤٥) دليل على إباحة اتخاذ القرآن حرزا، وأن اتخاذ التمائم أحرازا هو المنهي عنها، لأن التميمة لا تكون إلا ما هي بغير لغة العربية من ألسنة العجم وغيرها من سائر ألسنة العرب - ولعله يكون شركًا وكلامًا مكروهًا - والقرآن حق فهو شفاء مَنِ استشفى به، وحرز من احترز به.

فإن قيل: إنما جعل قراءة القرآن في هذه الآية حجابًا بين النبي - صلى الله عليه وسلم - وبين المشركين آية لهم خاصة.

[39] **Translator's note (L5711):** The reference to "the tongues of the Arabs" is difficult to reconcile with the preceding stipulation that the language is other than Arabic. The supplied reading is retained.

[40] **Qur'an references (L5708):** Qur'an 17:45 (Al-Isra).

قيل: ليس ذلك بيناً في الآية، ولو كان بيناً أيضا ما ضرَّ أمته الاحتراز بما يكون في نفسه حرزًا، لأنهم لا يدّعون بذلك نبوة إنما يحترزون به من المكاره، وشر الجن والإنس.

ويؤيد ما قلنا الحديث المروي في الرجل الذي رقى رئيس الحي بفاتحة الكتاب وقول النبي - صلى الله عليه وسلم -: " من كان آكلًا برقية باطل فلقد أكلت برقية حق ".

وحيث قال للمرأة وهي ترقي بعض أزواجه: "ارقيها بكتاب الله، ولما جاء جبريل - عليه السلام - يوقي النبي - صلى الله عليه وسلم - في مرضه قال: " بسمِ الله أرقيك من كل شيء يؤذيك، وكان رسول الله - صلى الله عليه وسلم - يُعوّذ الحسن والحسين فيقول: " أعيذكما بكلمات الله التامة من كل شيطان وهامَّة، ومن كل عين لامَّة".

ويقول: " بهذا كان أبوكما إبراهيم - صلى الله عليه - يعوذ إسماعيل وإسحاق " فكل ذلك يدل على أن المنهي عنه من النشر والتمائم ما كان بغير ذكر الله، فأما الاحتراز بذكر الله والقرآن فهو الحق الذي لا يرتاب فيه، أليس قال رسول الله - صلى الله عليه وسلم -: " إن الشيطان ليفر من البيت الذي يقرأ فيه سورة البقرة " (٣) ، وحديث أبي أيوب الأنصاري: مع الجنية في شأن آية الكرسي، وأشباه ذلك.

L5716–5718 The reply is: "That is not evident in the verse. Even if it were evident, it would do his community no harm to seek protection through something that is itself a protection, because they do not thereby claim prophethood; they merely seek protection through it against misfortunes and the evil of jinn and human beings."

L5719–5723 What we have said is supported by the hadith transmitted concerning the man who performed a healing recitation over the chief of the tribal settlement using the Opening of the Book, and the saying of the Prophet ﷺ: "Whoever may have earned food through a false healing recitation, you have certainly earned food through a healing recitation of truth."[41]

L5724–5731 And when he said to the woman who was performing a healing recitation over one of his wives: "Perform a healing recitation over her using the Book of Allah." And when Gabriel—peace be upon him—came to protect the Prophet— ﷺ—during his illness, he said: "In the name of Allah, I perform a healing recitation over you against everything that harms you, The Messenger of Allah ﷺ used to invoke protection for al-Hasan and al-Husayn, saying: "I seek protection for you both through the perfect words of Allah against every devil and venomous creature, and against every harmful eye."[42][43][44]

L5732–5736 And he would say: "With this your forefather Abraham ﷺ used to invoke protection for Ishmael and Isaac." All this indicates that what is prohibited among counter-enchantment treatments and amulets is whatever does not employ remembrance of Allah. As for seeking protection through remembrance of Allah and the Quran, that is the truth about which there is no doubt. Did not the Messenger of Allah ﷺ say: "Satan certainly flees from the house in which Surat al-Baqarah is recited" (3)? And there is the hadith

[41] **Translator's note (L5722):** The unvocalized verb translated "you have … earned food" can also be read "I have … earned food." The second-person reading fits the preceding account, but the supplied text does not explicitly distinguish them.

[42] **Translator's note (L5726):** The supplied verb means "protect"; in this context it may be a transcription error for "perform a healing recitation over." The supplied wording is retained. The preceding quotation lacks a closing quotation mark in the source.

[43] **Translator's note (L5727):** The quotation remains unfinished in the supplied text.

[44] **Hadith references (L5724):** Sunan Abi Dawud 4737; Jami at-Tirmidhi 2060; Hisn al-Muslim 146.

of Abu Ayyub al-Ansari with the female jinn concerning the Verse of the Throne, and similar reports.

L5737

L5738–5739 His saying: “And We have placed coverings over their hearts lest they understand it, and heaviness in their ears” is an argument against the Mu‘tazilites and the Qadarites.[45]

L5740–5741 Discussion of Admonition.

L5742

L5743 His saying: “We know best with what intent they listen when they listen to you, and when they confer in secret.”[46]

L5744–5745 This is evidence that listening silently to admonition and attending to the admonisher are obligatory, and that speaking during it, or conversing with one another in an assembly where an admonisher is delivering admonition, is blameworthy.

L5746 It is also treating the admonition lightly and being distracted from it; this causes its benefit, and understanding of what it contains, to be lost.

L5747 Discussion of the Mu‘tazilites.

L5748

L5749–5757 His saying: “There is no town but We shall destroy it before the Day of Resurrection or punish it with a severe punishment. That is inscribed in the Book (58)” is an argument against the Mu‘tazilites and the Qadarites concerning the prior writing, since the inscription of the destruction of towns and their punishment can only be on account of their inhabitants’ wrongdoing. Thus, praise be to Allah, it is an argument that chokes them, since it is impossible for the destruction of something on account of something else to be inscribed and made a punishment for it unless the writing concerning that other thing has already preceded it; it does not arise anew, but

[45] **Qur’an references (L5738):** Qur’an 6:25 (Al-An’am); Qur’an 17:46 (Al-Isra).
[46] **Qur’an references (L5743):** Qur’an 17:47 (Al-Isra).

قوله: (وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا) حجة على المعتزلة والقدرية.

ذكر الموعظة.

قوله: (نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَى) .

دليل على أن الإنصات للموعظة والإقبال على الواعظ واجب، وأن الكلام عندها أو محادثة بعضهم بعضا في مجمع يعظ فيه واعظ مذموم.

وتهاون بالموعظة ولهو عنها، وفي ذلك زوال منفعتها وفهم ما أودع فيها.

ذكر المعتزلة.

قوله: (وَإِنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَامَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا (٥٨) حجة على المعتزلة والقدرية في الكتاب السابق، إذ تستطير إهلاك القرى وتعذيبها لا يكون إلا بإساءة أهلها. فهي بحمد الله حجة خانقة لهم، إذ محال أن يسطر إهلاك شيء من أجل شيء ويجعل عقوبة له إلا وقد سبق الكتاب في ذلك الشيء، ولا يكون مبتدأ بل يكون جاريًا على ما فرغ منه، فلو تميزوا هذا الفصل الواحد لأغناهم - بعون الله - عن غيره، ولعلموا أن إقحامهم على معرفة كُنهِ عدل الخالق. وحمله على فطرة عقولهم من أجهل الجهل.

rather proceeds in accordance with what has already been settled. If they discerned this single point, it would suffice them—with the help of Allah—without anything else, and they would know that their forcing their way into knowledge of the innermost nature of the Creator's justice and subjecting it to the innate constitution of their own intellects is among the most ignorant forms of ignorance.[47][48][49]

L5758–5762 "Nothing prevented Us from sending the signs except that the earlier peoples denied them" is evidence of the honor bestowed upon this community and the preference accorded its Messenger over all the other messengers—may Allah's blessings be upon him and upon them—for it was part of His—majestic is His majesty— judgment concerning past communities that He sent down punishment upon everyone who disbelieved in His signs. He therefore averted it from this community by refraining from sending the signs that entail punishment for whoever disbelieves in them.[50]

L5763–5765 His saying: "We made the vision that We showed you only a trial for the people" is an argument against the Mu'tazilites and the Qadarites, and, according to Ibn 'Abbas's interpretation, against the Jahmites.[51]

L5766 ## Discussion of Emphasis.

L5767

L5768–5774 And His saying: "And when We said to the angels, 'Prostrate yourselves before Adam,' they prostrated themselves, except Iblis. He said, 'Shall I prostrate myself before one whom You created of clay?' (61) He said, 'Tell me about this one whom You have honored above me'" is an argument against whoever denies emphasis in the speech of the Arabs, in a respect that presents

(وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ) دليل على تشريف هذه الأمة، وتفضيل رسولها على سائر الرسل - صلوات الله عليه وعليهم - وذلك أنه - جل جلاله - كان من حكمه في الأمم السالفة أن نزل العذاب بكل من كفر بآياته فصرفه عن هذه الأمة بترك إرسال الآيات الموجبة للعذاب على من كفر بها.

قوله: (وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ) حجة على المعتزلة والقدرية، وفي تفسير ابن عباس على الجهمية

ذكر التاكيد.

وقوله: (وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ أَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا (٦١) قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ) حجة على من نفي التأكيد في كلام العرب من حيث لا إشكال فيه ولا لبسة دونه، لقوله إخبارا عن إبليس: (قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ) بعدما قال: (قَالَ أَأَسْجُدُ) ، ولو كان التأكيد نافيا عنه لكان - والله أعلم - أرأيتك بلا (قال) ، ويكون (وقال) بالواو، ويكون كلاما مستأنفا.

[47] **Translator's note (L5750):** The supplied verb at the end of the segment is irregular in this construction. The translation takes it as referring to inscription, as suggested by the following argument; the precise reading is uncertain.

[48] **Translator's note (L5756):** The source places a full stop here although the syntax continues in the next segment.

[49] **Qur'an references (L5749):** Qur'an 17:58 (Al-Isra).

[50] **Qur'an references (L5758):** Qur'an 17:59 (Al-Isra).

[51] **Qur'an references (L5764):** Qur'an 17:60 (Al-Isra).

neither difficulty nor any obscurity, because He says, reporting Iblis's words: "He said, 'Tell me about this one whom You have honored above me,'" after having said: "He said, 'Shall I prostrate myself?'" If emphasis were excluded from it, it would have been— and Allah knows best—"Tell me" without "He said," or it would be "And he said," with the conjunction "and," and would constitute a fresh utterance.[52][53][54]

وقوله تعالى: (لَئِنْ أَخَّرْتَنِ إِلَى يَوْمِ الْقِيَامَةِ لَأَحْتَنِكَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا (٦٢) قَالَ اذْهَبْ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاؤُكُمْ جَزَاءً مَوْفُورًا (٦٣) حجة على المعتزلة والقدرية، وبراءة إبليس اللعين ما ينسبونه إليه من القدرة على تضليل الخلق. ألا تراه كيف ألقى الله الاستثناء على لسانه حتى استثنى بالقليل، علمًا منه بأن المعصوم ومن سبق له الخير من ربه لا سبيل له عليه، إنما سبيله على من حقت عليه كلمة ربه فتبعه وتولاه. وسبق القضاء عليه أن يكون معه في دار الهوان، قال الله تبارك وتعالى: (إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ (٩٩) إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ (١٠٠) . وهذا السلطان منه على متوليه المشركين بربهم سلطان تسليط لا اقتدار بقوته.

L5775

L5776–5783 And His saying, exalted is He: "'If You defer me until the Day of Resurrection, I shall certainly bring his descendants under my control, except a few.' (62) He said, 'Go! Whoever among them follows you—Hell shall indeed be your recompense, an ample recompense.' (63)" is an argument against the Mu'tazilites and the Qadarites, and an acquittal of the accursed Iblis of what they attribute to him of the power to lead created beings astray. Do you not see how Allah put the exception upon his tongue, so that he made an exception for the few, knowing that the person protected from sin and the person for whom good from his Lord has already been decreed are beyond his reach? His access is only to someone against whom his Lord's word has become binding, who therefore follows him and takes him as a patron, and against whom the decree has already been passed that he shall be with him in the abode of humiliation. Allah, blessed and exalted, said: "He has no authority over those who believe and place their trust in their Lord. (99) His authority is only over those who take him as a patron and those who associate partners through him. (100)" This authority of his over those who take

[52] **Translator's note (L5772):** The wording translated "if emphasis were excluded from it" is awkward in the supplied Arabic; the argument concerns the repetition of "He said."

[53] **Translator's note (L5773):** The source joins the two proposed formulations with "and"; the translation understands them as alternatives, as the argument appears to require.

[54] **Qur'an references (L5768):** Qur'an 17:61 (Al-Isra); Qur'an 17:62 (Al-Isra).

him as a patron and associate partners with their Lord is authority conferred upon him, not an ability arising from his own strength.[55][56]

L5784–5794 Do you not see that among the unbelievers are some whose faith and transition from unbelief to it have already preceded in Allah's knowledge, so that his authority over them then disappears? If it were authority without being conferred upon him, it would persist over them, or would extend over everyone, with no exception for the few. This is clear and involves nothing far-fetched. Among the things supporting the fact that he is granted power is His saying: "And incite whomever you can among them with your voice; muster against them your cavalry and your infantry; share with them in wealth and children; and make them promises. Satan promises them nothing but delusion. (64) Indeed, My servants—you have no authority over them." His saying, "Indeed, My servants—you have no authority over them," must either apply to all of them, believers and unbelievers alike, or to the believer to the exclusion of the unbeliever. If it applies specifically to their believers, they are those excepted as the few, and his authority is absent from them in every circumstance. If it applies to all of them, it has thus been established that his authority over the unbeliever is authority conferred upon him, and his promise is a promise of delusion.[57]

L5795 Turning to Allah in Distress but Not in Ease:

L5796

L5797–5805 And His saying, exalted is He: "When distress touches you at sea, those whom you invoke vanish, except Him. Then, when He delivers you to dry land, you turn away," up to His saying: "Then you will find no one to pursue Us on your behalf concerning it. (69)" is evidence that turning to Allah in distress but not in ease is one of the characteristics of the unbelievers, and

ألا ترى أن من الكفار من قد سبق له في علم الله إيمان وانتقال من الكفر إليه فيذهب سلطانه حينئذ عنه، فلو كان سلطانا بغير تسليط لدام له عليه، أو كان على الجميع ولا يستثنى القليل فهذا واضح لا بعد فيه، ومما يؤيد به أنه يسلط قوله: (وَاسْتَفْزِزْ مَنِ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَرَجِلِكَ وَشَارِكْهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعِدْهُمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا (٦٤) إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ) وليس يخلو قوله: (إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ) من أن يكون واقعا على الجميع مؤمنهم وكافرهم، أو على المؤمن دون الكافر، فإن كان واقعا على مؤمنهم خاصة فهم المستثنون بالقليل وسلطانه زائل عنهم بكل حال. وإن كان واقعا على جميعهم فقد صح أن سلطانه على الكافر سلطان تسليط. وعدته عدة غرور.

الفزع إلى الله في الشدة دون الرخاء:

وقوله تعالى: (وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِيَّاهُ فَلَمَّا نَجَّاكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ) إلى قوله: (ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا (٦٩) . دليل على أن الفزع إلى الله في الشدة دون الرخاء خلق من أخلاق الكافرين. وأن المؤمن مندوب إلى مراعاة حق الله عليه، والتعرف إليه في الرخاء ليجاب عند الشدة فإذا أجيب ازداد ذكرا وخشية واقترابا وتفويضا ليكون عبدًا مؤتمرا لا وجلا خائفا، متبرئًا من الحول والقوة مستمدًا بالمعونة من ربه في كلا حاليه من الرخاء والشدة مثل هذا قوله في

[55] **Translator's note (L5782):** "Through him" retains the pronoun's ambiguity: it may refer to Satan as the means of their associating partners, or to Allah as the one with whom they associate partners.

[56] **Qur'an references (L5776):** Qur'an 17:62 (Al-Isra); Qur'an 17:63 (Al-Isra); Qur'an 16:99 (An-Nahl); Qur'an 16:100 (An-Nahl).

[57] **Qur'an references (L5785):** Qur'an 17:64 (Al-Isra); Qur'an 15:42 (Al-Hijr); Qur'an 17:65 (Al-Isra).

that the believer is urged to observe Allah's claim upon him and to make himself known to Him in ease so that he may be answered in distress. When he is answered, he increases in remembrance and reverent fear, in drawing near and entrusting his affairs to Him, so that he may be a servant who obeys commands, rather than one who is apprehensive and afraid, disclaiming any power and strength of his own, seeking aid from his Lord in both his conditions, ease and distress. Similar to this saying of His in Surat al-Nahl: "Whatever blessing you have is from Allah. Then, when distress touches you, it is to Him that you cry out (53). Then, when He removes the distress from you, behold, a group of you associate partners with their Lord (54)."[58]

سورة النحل: (وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْأَرُونَ (٥٣) ثُمَّ إِذَا كَشَفَ الضُّرَّ عَنْكُمْ إِذَا فَرِيقٌ مِنْكُمْ بِرَبِّهِمْ يُشْرِكُونَ (٥٤) .

L5806

L5807–5812 His saying: "They nearly tempted you away from what We revealed to you, so that you would fabricate something else against Us; and then they would have taken you as an intimate friend (73). Had We not made you steadfast, you would nearly have inclined toward them a little (74)" through His saying: "And you will find no alteration in Our established way (77)" is an argument against the Mu'tazilites and the Qadarites in its attribution of the act of tempting to them, in accordance with what we have explained in more than one section of our book concerning the attribution of an act to its agent, and the removal of harm from the Messenger of Allah ﷺ through His making him steadfast, and what is involved in the exclusion of divine decree from altering the established way.[59][60]

قوله: (وَإِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أَوْحَيْنَا إِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرَهُ وَإِذًا لَاتَّخَذُوكَ خَلِيلًا (٧٣) وَلَوْلَا أَنْ ثَبَّتْنَاكَ لَقَدْ كِدْتَ تَرْكَنُ إِلَيْهِمْ شَيْئًا قَلِيلًا (٧٤) إلى قوله: (وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا (٧٧) حجة على المعتزلة والقدرية في نسبة التفتين إليهم على ما بينا في غير فصل من كتابنا من نسبة الفعل إلى فاعله، وزوال الضرر عن رسول الله - صلى الله عليه وسلم - في تثبيته، وما في زوال القدر عن تحويل السنة.

Discussion of Night Prayer.

ذكر صلاة الليل.

L5813

L5814

L5815–5817 And His saying, exalted is He: "And during part of the night, keep vigil in prayer with it as a supererogatory observance for you; perhaps your Lord

وقوله تعالى: (وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا (٧٩) دليل على أن صلاة الليل وإن كانت على النبي - صلى الله عليه وسلم - أشد تأكيدًا فهي نافلة له لا فرض عليه.

[58] **Qur'an references (L5797):** Qur'an 17:67 (Al-Isra); Qur'an 17:69 (Al-Isra); Qur'an 16:53 (An-Nahl); Qur'an 16:54 (An-Nahl).

[59] **Translator's note (L5812):** The wording translated as "the exclusion of divine decree" is awkward and possibly corrupt. The supplied text reads "divine decree"; a reading meaning "ability" would yield "the absence of any ability to alter the established way."

[60] **Qur'an references (L5807):** Qur'an 17:73 (Al-Isra); Qur'an 17:74 (Al-Isra).

will raise you to a praiseworthy station (79)" is evidence that night prayer, although it was more emphatically incumbent upon the Prophet ﷺ, is nevertheless supererogatory for him, rather than an obligation upon him.[61]

L5818–5820 And Mujahid's interpretation, as transmitted from him by Layth, does not stand for the Muʿtazilites and the Jahmites.[62]

L5821–5825 And the interpretation transmitted from him ﷺ, that he said, "It is the station at which I intercede for my community," does not refute Mujahid's interpretation. Or it is possible that his intercession takes place in that place, and every place in which a person settles is his station.[63]

L5826

L5827–5828 And His saying: "Whomever Allah guides is rightly guided; and whomever He leads astray, you will never find protectors for them besides Him" is an argument against the Muʿtazilites and the Qadarites.[64]

L5829 Discussion of Citing One Part of the Truth as Evidence.

L5830

L5831–5833 And His saying: "When we have become bones and crumbled remains, shall we really be raised as a new creation? (98) Have they not seen that Allah, who created the heavens and the earth, is able to create their like?" is an argument for citing one part of the truth as evidence for another.[65]

L5834–5835 And it is evidence that an argument concerning what someone is addressed about is binding upon him only insofar as he apprehends it and understands

[61] **Qur'an references (L5815):** Qur'an 17:79 (Al-Isra).

[62] **Translator's note (L5820):** "Does not stand for" preserves an ambiguous expression: it may mean that these groups cannot uphold Mujahid's interpretation or that it affords them no support. The interpretation itself is not supplied here.

[63] **Translator's note (L5822):** The supplied salutation invokes blessings upon him without explicitly mentioning peace; it is represented by ﷺ in accordance with the requested convention.

[64] **Qur'an references (L5827):** Qur'an 17:97 (Al-Isra).

[65] **Qur'an references (L5831):** Qur'an 17:49 (Al-Isra); Qur'an 17:98 (Al-Isra); Qur'an 17:99 (Al-Isra).

وتفسير مجاهد من رواية ليث عنه لا يقوم للمعتزلة والجهمية.

والتفسير الذي روي عنه - صلى الله عليه - أنه قال: " هو المقام الذي أشفع فيه لأمتي "لا يدفع تفسير مجاهد. أو جائز أن تكون شفاعته في ذلك الموضع، وكل موضع يحل به المرء فهو مقامه.

وقوله: (وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضْلِلْ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ) حجة على المعتزلة والقدرية

ذكر الاستشهاد ببعض الحق

وقوله: (أَإِذَا كُنَّا عِظَامًا وَرُفَاتًا أَإِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا (٩٨) أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ قَادِرٌ عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ) حجة في الاستشهاد ببعض الحق على بعض.

ودليل على أن أحدا لا يلزمه حجة فيما يخاطب إلا من حيث يعقلها ويفهمها. وأن الشاهد يستدل به على الغائب ويكون حقا.

it; and that the observable can be used to infer the unobservable, and that this can be true.



CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة الكهف

Surah 18: The Cave (Al-Kahf)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surat al-Kahf — The Cave]

[سورة الكهف]

His saying: "Whomever Allah guides is rightly guided; and whomever He leads astray, you will never find for him a protector who guides aright (17)" is an argument against the Mu'tazilites.[1]

قوله: (مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضْلِلْ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا (١٧) حجة على المعتزلة.

"You would think them awake, though they are asleep. We turn them to the right and to the left, while their dog stretches out its forelegs at the entrance." This is an argument for affirming causal means, and a refutation of the ignorant among the Sufis concerning their claim that obtaining provision through seeking, exertion, and movement is a deficiency in reliance upon Allah. This is an unmistakable error. Do they not see that Allah—blessed and exalted is He—was able to keep bodily deterioration away from the Companions of the Cave without turning them over? Do they claim—woe to them— that His turning them to the right and to the left is a deficiency in His power, or will they retract their statement and recognize that Allah—majestic is His majesty—when He made prolonged lying on one side a cause of bodily deterioration, turned them onto the other, so that bodily deterioration would be kept away from these people through the means He had appointed for them and for others?[2]

(وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ) حجة في تثبيت الأسباب، ورد على جهلة الصوفية فيما يزعمون أن التوصل إلى الرزق بالطلب والسعي والحركة نقص في التوكل. وذلك غلط غير مشكل، ألا يرون أن الله - تبارك وتعالى - كان قادرًا على إزالة البِلى عن أصحاب الكهف بغير تقليب، فهل يزعمون - ويحهم - أن تقليبه إياهم يميناً وشمالاً نقص في قدرته، أم يرجعون عن قولهم فيعلمون أن الله - جل جلاله - لما جعل سبب البلى طول المكث على جنب قلبهم إلى الآخر ليزول البلى عن القوم بالسبب الذي جعله لهم ولغيرهم.

And when He made provision attainable through exertion and movement, He moved them to seek it, so that their provision would reach them through the means He had appointed for it. The exertion of one who exerts himself and his movement in seeking provision through its appointed means are no deficiency in reliance upon Allah, nor is a sick person's seeking medical treatment a deficiency in reliance upon Allah, according to this understanding.

ولما جعل الرزق موصولا إليه بالسعي والحركة حركهم للطلب ليصير إليهم رزقهم بالسبب الذي جعله له، ولم يكن سعي الساعي وحركته في طلب الرزق بالسبب المجعول له نقصا في التوكل، ولا تداوى المريض يكون نقصا في التوكل على هذا المعنى.

The Conditional Qualification.[3]

الاستثناء.

And His saying: "Never say of anything, 'I shall do that tomorrow' (23), except if Allah wills" is a clear argument against the Mu'tazilites and the

وقوله، (وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَلِكَ غَدًا (٢٣) إِلَّا أَنْ يَشَاءَ اللَّه) حجة على المعتزلة والقدرية واضحة، ألا ترى أن الله - جل جلاله - كيف أدب نبيه - صلى الله علحه ومملم - فأعلمه أن فعله الشيء وإن كان منسوبا إليه فبمشيئته يفعله، ونهاه أن يطلق القول في فعله بغير استثناء مشيئته.

[1] **Qur'an references (L5839):** Qur'an 18:17 (Al-Kahf).

[2] **Qur'an references (L5841):** Qur'an 18:18 (Al-Kahf).

[3] **Translator's note (L5854):** Here and throughout the ensuing discussion, "conditional qualification" translates the technical term for adding "if Allah wills" to a statement or oath.

Qadarites. Do you not see how Allah—majestic is His majesty— instructed His Prophet ﷺ in proper conduct, making him know that his doing something, although it is attributed to him, is something he does by His will, and forbidding him to speak unconditionally of doing it without making a qualification concerning His will.[45]

L5861–5866 If they say, "The conditional qualification is not because the power to perform acts is absent except by His will, but because of the risk of death and its overtaking him before the time for his act arrives," they must then invalidate the conditional qualification in all circumstances, claiming that if someone says, "By Allah, I shall certainly do such and such at a specified time, if Allah wills," and the time arrives but he does not do it, he has incurred breach of oath, since in their view the conditional qualification refers to the risk of death, rather than to the absence of power to perform the act except by Allah's will. This amounts to rejecting the consensus of all adherents of the different religious schools.[67]

L5867–5879 Among all the arguments against them presented previously, great and stifling though they are, I know of none more accessible to their understanding, if they are fair, than this one. For they acknowledge that conditional qualifications in oaths are valid and remove liability for breach of oath from those who swear with them. This is an extreme oversight on their part, which Allah, by His favor, has disclosed to us, and with which He has made our tongues speak against them. Either they must contradict the Quran, the Messenger, and the consensus concerning the validity of conditional qualification in oaths, invalidating it and sparing us the trouble of occupying ourselves with them; or they must acknowledge that acts in all places, although attributed to their agents, are performed by them through Allah's

فإن قالوا: ليس الاستثناء لزوال القدرة في الأفعال إلا بمشيئته. ولكن لمخاطرة الموت ولحوقه قبل مجيء وقت فعله لزمهم أن يبطلوا الاستثناء في جميع الأحوال فيزعموا أن من قال: والله لأفعلن كذا وكذا لوقت إن شاء الله فجاء الوقت ولم يفعله أن الحنث واقع به، إذ الاستثناء عندهم مصروف إلى مخاطرة الموت دون زواله القدرة في الفعل إلا بمشيئة الله، وهذا مقابلة الإجماع بالرد من جميع أهل النحل.

ولا أعلم في جميع ما مضى من الحجج عليهم وإن كانت كبارا خانقة أقرب إلى أفهامهم إن أنصفوا من هذه، وذلك أنهم مقرون بالاستثناء في الأيمان أنها جائزة مزيلة للحنث عن الحالفين بها، وهذا إغفال مفرط منهم كشفه الله لنا بنعمته، وأنطق به ألسنتنا عليهم. فإما أن يخالفوا القرآن والرسول والإجماع في جواز الاستثناء في الأيمان فيبطلوه ويكفونا مؤونة الاشتغال بهم، وإما أن يقروا بأن الأفعال في جميع الأمكنة وإن كانت منسوبة إلى فاعليها فبمشيئة الله يفعلونها، كما أن الحنث في الأيمان إنما زال عنهم بترك فعل معقود على الأنفس فعله وزالت كفارته لإحاطة العلم بأن الله لم يشأ فعله فلذلك لم يفعله، ولو كان شاء فعله ولم يجد عنه محيصا ولفعله، فلما كان شرطه في فعل يفعله العاقد مشيئة ربه فزال الوقت قبل فعله علم من غير لبسة، ولا إشكال أن الله لم يشأ فعله فلذلك لم يفعله، ولم يلزمه كفارة الكذب لأنه عاد صدقًا.

[4] **Translator's note (L5857):** The salutation in the supplied text is visibly corrupted; it has been represented by the requested ﷺ, with the corruption recorded here.

[5] **Qur'an references (L5855):** Qur'an 18:23 (Al-Kahf).

[6] **Translator's note (L5861):** The Arabic construction concerning the absence of power is awkward; its apparent sense is that the ability to act exists only by Allah's will.

[7] **Translator's note (L5865):** The supplied wording contains an awkward additional pronoun in the expression rendered "the absence of power"; the translation follows its apparent connection with the preceding argument.

will, just as liability for breach of oath is removed from them when they omit an act whose performance they had bound themselves to, and its expiation is removed, because it is known with complete certainty that Allah did not will its performance, and that is why he did not perform it. Had He willed its performance, he would have found no escape from it and would have performed it. Thus, since the condition stipulated by the person binding himself concerning an act he would perform was his Lord's will, and the time elapsed before he performed it, it is known without confusion or uncertainty that Allah did not will its performance, and that is why he did not perform it. No expiation for falsehood is incumbent upon him, because his statement proved true.[8]

L5880–5881 If they say, "If you waive it for him because his statement proved true, then impose it upon him when he swears not to perform an act and then performs it, because of his falsehood."

L5882–5883 They are told: "This person, too, is not speaking falsely, for he swore only that he would not perform it if Allah willed that. Thus, when He willed its performance and the man performed it by His will, he was not speaking falsely."

L5884–5887 If they say, "Why, then, do you not waive liability for breach of oath for him when he has bound himself by oath to perform something at a specified time without a conditional qualification, and that time elapses before he performs it, for precisely this same reason, saying that the absence of Allah's will for him regarding the act he had bound himself to perform kept him from acting, rather than his own neglect, so that liability for breach of oath and expiation should be waived for him?"

L5888–5895 It is said: "This is precisely the point of disagreement between us and you: acts counted among the offenses committed by agents, although they occur through a prior decree and a will subordinate to the will of the Creator, nevertheless bring punishment upon their agents for performing them. The

[8] **Translator's note (L5877):** The Arabic begins with an awkward connective before "he would have found"; the translation preserves the apparent conditional argument spanning the preceding segment.

فإن قالوا: إذا أسقطتموها عنه لأنه عاد صدقا فأوجبوها عليه إذا حلف أن لا يفعل فعلًا ففعله لكذبه.

قيل لهم: ولا هذا هو كاذب، لأنه إنما حلف أن لا يفعله إن شاء الله ذلك، فلما شاء فعله ففعله بمشيئته لم يكن كاذبًا.

فإن قالوا: فهلا أسقطتم الحنث عنه إذ كان عقد يمينه على فعل شيء لوقت بلا استثناء فزال قبل أن يفعله لهذه العلة بعينها، وقلتم زوال مشيئة الله عنه في الفعل الذي كان عقد على فعله أقعده عن الفعل لا تفريطه فيسقط الحنث والكفارة عنه.

قيل: هذا نفس ما فيه الخلاف بيننا وبينكم من أن الأفعال المعدودة في عداد الجنايات من الفاعلين وإن كانت بقضاء سابق، ومشيئة تابعة لمشيئة الخالق ففاعلوها على فعلها معاقبون، ولا يكون تصور الجور فيه عند الخليقة حقا بل هو باطل، وعقولهم لنقصها لا تبلغه، وهو عدل في الحقيقة عند الخالق، موجب الحث على هذا وجوب عبادة في الأمر والنهي اللذين قد دللنا على أن المسلك بهما مسلك القضاء خطأ في الحكم وإن

conception of injustice in this entertained by created beings is not true, but false. Their intellects, because of their deficiency, do not comprehend it, while it is in reality just with the Creator. What necessitates exhortation concerning this is the obligation of worship through the command and prohibition, concerning which we have demonstrated that treating them in the manner of divine decree is an error in judgment, even though it is true in principle. And the oath-taker's incurring liability for breach of oath entails the obligation of the expiation appointed for it as well."[9]

كان حقّا في الأصل. وفي وجوب الحنث على الحالف وجوب الكفارة المجعولة فيه أيضا.

L5896 An Argument for Mentioning the Conditional Qualification.

حجة على ذكر الاستثناء.

L5897–5903 "And remember your Lord when you forget." This is the argument of those who permit a conditional qualification in oaths even when it is not connected directly to the oath, to the extent that Ibn ʿAbbas—may Allah be pleased with him—allows him to make the conditional qualification after a year. My own view on this is that the conditional qualification is valid only when connected directly to the oath. For if it were permissible for the conditional qualification to follow the oath after it had been concluded and the speaker had proceeded to something else, no one would ever incur liability for breach of an oath at all, nor would expiation be incumbent upon an oath-taker, since only breach of oath makes expiation obligatory.[10]

(وَاذْكُرْ رَبَّكَ إِذَا نَسِيتَ) حجة من يجيز الاستثناء في الأيمان وإن لم يكن موصولاً، حتى إن ابن عباس - رضي الله عنه - يجعل له الاستثناء بعد سَنة، والذي عندي فيه: أن الاستثناء لا يجوز إلا موصولا باليمين. إذ لو جاز أن يتبع الاستثناء اليمين بعد قطعها والأخذ في غيرِها ما حنث أحد في يمين أبدًا، ولا وجبت على الحالف كفارة، إذ الكفارة لا يوجبها إلا الحنث.

L5904–5905 If an oath-taker can escape liability for breach of oath through a conditional qualification after concluding his oath, he has thereby removed expiation from himself in every oath he swears concerning anything.

والحالف إذا قدر أن يخرج من الحنث بالاستثناء بعد قطع اليمين فقد أزال الكفارة عن نفسه في كل ما حلف عليه من الأيمان.

L5906 This invalidates the verse concerning expiation and invalidates its ruling.

وفي هذا إبطال آية الكفارة وإبطال حكمها.

L5907–5917 Among the things supporting our statement that a conditional qualification does not benefit an oath-taker after he has concluded his oath is the saying of the Messenger of Allah ﷺ: "Whoever swears an oath and then sees something else better than it, let him do what is better and make expiation for his oath." If a conditional qualification were beneficial after the oath had been

ومما يؤيد ما قلنا من أن الاستثناء لا ينفع الحالف بعد قطع يمينه قول رسول الله - صلى الله عليه وسلم -: " من حلف على يمين فرأى غيرها خيرًا منها فليأتِ الذي هو خير، وليكفر عن يمينه "، فلو كان الاستثناء ينفع بعد قطع اليمين لقال: " فليستثن ". ليخرجه من يمينه. ولم يقل: " فليأتِ الذي هو خير وليكفر عن يمينه "، ولدل الله رسوله - صلى الله عليه وسلم - حين حرم جاريته على الاستثناء ليغنيه عن تحلة

[9] **Translator's note (L5892):** "What necessitates exhortation" follows the supplied wording, which is difficult in context. "What necessitates liability for breach of oath" is a possible intended reading, but has not been substituted.

[10] **Qur'an references (L5897):** Qur'an 18:24 (Al-Kahf).

concluded, he would have said, “Let him make a conditional qualification,” to release him from his oath, and would not have said, “Let him do what is better and make expiation for his oath.” And Allah would have directed His Messenger ﷺ, when he forbade his slave woman to himself, to make the conditional qualification, to spare him the need to release himself from his oath through expiation; or the Messenger of Allah ﷺ would have drawn the inference from His saying, “And remember your Lord when you forget,” since he is the most discerning of created beings in judgment and the finest of them in thought, and it is impossible that anyone should know better than he what was revealed to him.[11][12]

L5918–5922 Thus it is clear, without any ambiguity, that a conditional qualification does not benefit an oath-taker after he has concluded his oath, nor releases him from the obligation of expiation except attaching it to the oath or fulfilling his oath. As for setting a limit of one year in this matter, I do not know its basis— and Allah, majestic and exalted, knows best what Ibn Abbas intended— may Allah be pleased with him.[13]

L5923 If it is asked: What, then, is the benefit of His saying, “And remember your Lord when you forget”?[14]

L5924–5927 It may be answered: It is possible that remembering his Lord consists in the utterance he was commanded to make, where He says: “And say: Perhaps my Lord will guide me to something nearer than this to right guidance (24)” except by making the exception. It is also possible that this is instruction for him and an exhortation concerning future occasions. Allah knows best what He intended by it.[15][16]

يمينه بالكفارة، أو لاستدل رسول الله - صلى الله عليه وسلم - بقوله: (وَاذْكُرْ رَبَّكَ إِذَا نَسِيتَ) إذ هو أذكى الخليقة رأيًا وأجوده خاطرًا، ومحال أن يكون أحدٌ أعرف بما أُنزِل عليه منه.

فهذا بين لا لُبسةَ فيه أن الاستثناء لا ينفع الحالف بعد قطع يمينه، ولا يخرجه من الكفارة إلا وصوله بها أو البر في يمينه. فالتوقيت بالسنة في ذلك فلا أعرف وجهه - والله جل وتعالى أعلم - بما أراده ابن عباس - رضي الله عنه -.

فإن قيل: فما الفائدة إذَا في قوله: (وَاذْكُرْ رَبَّكَ إِذَا نَسِيتَ) .

قيل: يحتمل أن يكون ذكر ربه بالقول الذي أمر به حيث يقول: (وَقُلْ عَسَى أَنْ يَهْدِيَنِ رَبِّي لِأَقْرَبَ مِنْ هَذَا رَشَدًا (٢٤) إلا بالاستثناء ويحتمل أن يكون تأديبًا له وحثًا على المستأنف. والله أعلم بما أراد منه.

[11] **Hadith references (L5907):** Sunan Ibn Majah 2108; Sahih Muslim 1650c; Sunan an-Nasai 3785.

[12] **Qur’an references (L5907):** Qur’an 18:24 (Al-Kahf).

[13] **Translator’s note (L5919):** The attached qualification is the exception to an oath, such as saying “if Allah wills”; the preceding context supplies the negative governing “releases.”

[14] **Qur’an references (L5923):** Qur’an 18:24 (Al-Kahf).

[15] **Translator’s note (L5926):** This isolated phrase is syntactically awkward after the preceding quotation. The supplied wording says “except,” and has not been silently changed to “rather than.”

[16] **Qur’an references (L5924):** Qur’an 18:24 (Al-Kahf).

On Supplication and Keeping Company with the Righteous Poor.

ذكر الدعاء ومجالسة صالح الفقراء.

And His saying, exalted is He, “Keep yourself patiently with those who call upon their Lord morning and evening, seeking His face; and do not let your eyes pass beyond them, seeking the adornment of worldly life,” is evidence for several things: Among them are compelling the soul to endure unwelcome things, seeking nearness to Allah, and turning it away from whatever desires it yearns toward.[17][18]

وقوله تعالى: (وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا) دليل على أشياء: فمنها: حمل النفس على المكاره والتماس القربة إلى الله، وصرفها عما تنازع إليها من هوايا.

Among them is the invalidation of juristic preference, and because error in something whose outward appearance is an act of devotion—for we do not doubt that the Messenger of Allah ﷺ only became distracted from the person concerning whom Allah, majestic and exalted, reproached him, and turned toward someone else, out of hope that they would embrace Islam.[19]

ومنها: إبطال الاستحسان ولأن الخطأ فيما يكون ظاهره قربة، لأنا لا نشك أن رسول الله - صلى الله عليه وسلم - لَم يلهُ عمَن عاتبه الله جل وتعالى فيه ويقبل على غيره إلا طمعا في إسلامهم.

Their embracing Islam is outwardly an act bringing nearness to Allah; yet Allah reproached him for it, as you see, and forbade his eyes to pass beyond those whom he had neglected in the hope that others would embrace Islam.

وإسلامهم في الظاهر قربة فعاتبه الله عليه كما ترى، ونهاه أن تعدو عيناه عمن أهمله طمعًا في إسلام غيره.

If the Messenger of Allah ﷺ occupies this position, such that Allah does not confirm as correct what he considers correct, despite his sound judgment and excellent discernment, until the revealed message comes to him concerning what he wishes to do, then those after him who employ juristic preference and analogy are further from correctness and closer to deserving reproach concerning what they declare lawful and unlawful through their opinions and reasoning.

وإذا كان رسول الله - صلى الله عليه وسلم - بهذه المنزلة لا يصوب الله له مع حسن رأيه، وجودة خاطره ما يراه صوابا حتى تأتيه الرسالة فيما يريد فعله، فمن بعده من المستحسنين والقائسين أبعد من الصواب، وأقرب إلى العتاب فيما يحلون ويحرمون بآرائهم ونظرهم.

In this there is evidence that everything the Messenger ﷺ said, or any

وفي ذلك دليل أن كل شيء قاله الرسول - صلى الله عليه وسلم - أو فعل فعله، أو أمر أمره، أو نهي نهى عنه لم يوجد فيه عن الله تعالى نكير عليه فهو حق لم يأوِ فيه إلى هواه بلِ اتبع فيه ما أنزل إليه من ربه كان متلوا في القرآن أو غير متلو بقوله:

[17] **Translator’s note (L5933):** The supplied forms of the verb and the word for “desires” are irregular; the translation follows their apparent contextual sense.

[18] **Qur’an references (L5930):** Qur’an 18:28 (Al-Kahf).

[19] **Translator’s note (L5935):** The wording “and because error” leaves the construction incomplete or corrupt. Its apparent argument concerns error in an apparently devotional act, but the missing grammatical connection has not been supplied.

deed he performed, any command he issued, or any prohibition he imposed, concerning which no disapproval from Allah Most High was found directed against him, is true. In it he did not resort to his own desire; rather, he followed what was sent down to him from his Lord, whether it was recited in the Quran or not recited, as indicated by His saying, "Indeed, you guide to a straight path (52), the path of Allah," and His saying, "I follow only what is revealed to me."[20]

L5949–5953 And by His saying, "He does not speak from desire (3). It is only revelation revealed (4)," and whatever resembles this among the verses of the Quran. For He does not single out a particular instance to disapprove of his action and direct him to its opposite unless He has approved the rest for him and made it obligatory for His creatures to follow him.[21]

L5954 Among them is that supplication in the mornings and evenings is more excellent and more deserving of an answer.

L5955–5956 Among them is that keeping company with the righteous is preferred over gatherings with others, and believers are encouraged to do so.[22]

L5957 Among them is that avoiding causing distress to believers is obligatory for those who affirm Allah's oneness.

L5958–5959 Among them is that exchanging the company of the righteous poor for that of the wicked rich is an act of disobedience, even if the person making the exchange does not engage in their deeds.

L5960–5967 Among them is that a good intention in an act that is outwardly reprehensible is of no benefit, and engaging in it is not permissible. This now encompasses what has been related about someone who would make himself appear mad and perform acts whose outward appearance was reprehensible, seeking obscurity and a loss of standing in people's eyes, so that he would

[20]**Qur'an references (L5945):** Qur'an 42:52 (Ash-Shuraa); Qur'an 6:50 (Al-An'am); Qur'an 10:15 (Yunus); Qur'an 46:9 (Al-Ahqaf).

[21]**Qur'an references (L5949):** Qur'an 53:3 (An-Najm); Qur'an 53:4 (An-Najm).

[22]**Translator's note (L5955):** The supplied word ordinarily means "transmitted" or "handed down"; "preferred" reflects its apparent comparative sense here, possibly representing an irregular or corrupt form.

(وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ (٥٢) صِرَاطِ اللَّهِ) ، وبقوله: (إِن أَتَّبِعُ إِلا مَا يُوحَى إِلَيَّ) .

وبقوله: (وَمَا يَنْطِقُ عَنِ الْهَوَى (٣) إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى (٤) وما يشاكل هذا من آي القرآن إذ لا يخص موضعًا بإنكار فعله، ويدله على خلافه إلا وقد أقر له سائره، وأوجب على الخلق اتباعه.

ومنها: أن الدعاء بالغدوات والعشيات أفضل وأجدر بالإجابة.

ومنها: أن مجالسة الصالحين مأثورة على مجالس غيرهم، ومندوب إليها المؤمنون.

ومنها: أن اجتناب دخول الغم على المؤمنين فرض على الموحدين.

ومنها: أن استبدال مجالسة صالحي الفقراء بطالحي الأغنياء معصية. وإن لم يعمل المستبدل بأعمالهم.

ومنها: أن النية الحسنة في ظاهر فعل منكر لا تنفع، واستعماله لا يجوز فقد دخل الآن في هذا ما حكي عمَّن كان يجنن نفسه، ويفعل أفعالاً ظاهرها منكر طلبًا للخمول، والسقوط من أعين الخلق لئلا يشار إليه بالأصابع فيفتتن، لإنكار الله - جل وتعالى - على رسول الله - صلى الله عليه وسلم - ما أنكر من ترك جلسائه والإقبال على من أغفل قلبه عن ذكره مع إرادة رسول الله - صلى الله عليه وسلم - في ذلك ما أراد، وحرصه على إسلام من أقبل عليه.

not be pointed out with fingers and thereby fall into temptation. This is because Allah, majestic and exalted, disapproved of the Messenger of Allah ﷺ for what He disapproved of: leaving his companions and turning toward someone whose heart He had made heedless of His remembrance, despite the Messenger of Allah ﷺ intending thereby what he intended, and his eagerness for the person toward whom he turned to embrace Islam.[23]

L5968–5974 I have seen many of the ascetics and Sufis of our time approving this conduct on the part of the person practicing it. In my judgment it is reprehensible, for the reasons I have explained to you. Moreover, I regard it as nothing other than concealing the blessing of Allah upon a person in his outcome, His granting him success in righteousness, and His safeguarding him from wickedness. Does not Allah say, "And as for the blessing of your Lord, proclaim it (11)"? And the Messenger of Allah ﷺ says, "When Allah bestows a blessing upon His servant, He loves to see the effect of His blessing upon him." When he passed someone afflicted, he would say, "Praise be to Allah, who has spared us what He has afflicted him with, and has greatly favored us over many of His creatures."[24][25]

L5975–5985 Is it then permissible to imitate something from which the Messenger of Allah ﷺ sought refuge? And does not the Messenger of Allah ﷺ say concerning someone who performs a deed, concealing it, and then it becomes known, and this pleases him: "He has two rewards: the reward of secrecy and the reward of publicity"? And has not Allah, majestic and exalted, praised those who openly practice obedience just as He praised those who practice it secretly, saying, "Those who spend their wealth by night and day, secretly and openly, shall have their reward with their Lord; no fear shall be upon them, nor shall they grieve (274)"? Thus He reassured the person who fears temptation in righteous deeds, through his aversion to what is whispered to

وقد رأيت كثيرًا من نساك زماننا ومتصوفيهم مستحسن هذا الفعل من فاعله، وهو عندي منكر لما أعلمتك، ولا أراه مع ذلك إلا كتمان نعمة الله على المرء في عاقبه، وتوفيقه للصلاح وعصمته من الطلاح، أليس الله يقول: (وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ (١١) ورسول الله - صلى الله عليه وسلم - يقول: " إذا أنعم الله على عبده نعمة أحب أن يرى أثر نعمته عليه "، وكان إذا مر بمبتلى قال: " الحمد لله الذي عافانا مما ابتلاه به، وفضلنا على كثير من خلقه تفضيلاً ".

أفيجوز التشبه بشيء تعوذ منه رسول الله - صلى الله عليه وسلم - أوليس يقول رسول الله - صلى الله عليه وسلم - في الذي يعمل العمل يسره فيطلع عليه. فيسره له أجران: أجر السر وأجر العلانية أوليس الله - جل وتعالى - قد مدح المعلنين بالطاعة كما مدح المسرين بها فقال: (الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (٢٧٤) فأَمَّن خائف الفتنة في الأعمال الصالحة عن كراهة ما يوسوس إليه، والفزع إلى الله - جل وتعالى - في إزالته، ومكابدة عدوه بلزوم العمل الصالح الذي يريد إقعادَه عنه بوسوسة مثل هذا إليه، وليس الله - تبارك وتعالى - شيئًا أحدثه بنيات الطريق إلا بين بجوده خطأه لئلا يقتدي به كل الناس فيضلوا بعد البيان.

[23] **Translator's note (L5961):** The expression translated "make himself appear mad" can also mean "drive himself mad"; the ensuing discussion of deliberately courting obscurity favors the former sense.

[24] **Translator's note (L5970):** The supplied word translated "his outcome" is awkward in this context and may be corrupt. A reference to soundness of mind would fit the argument, but is not what the supplied text clearly reads.

[25] **Qur'an references (L5968):** Qur'an 93:11 (Ad-Duhaa).

him, his seeking refuge in Allah, majestic and exalted, to remove it, and his struggling against his enemy by persisting in the righteous deed from which that enemy wishes to deter him by whispering such things to him. And Allah, blessed and exalted, is not a thing that the byways of the road introduced, without His making its error clear through His generosity, lest all people follow it and go astray after clarification.[26][27][28][29]

L5986–5989 We think well of any predecessor about whom this has been related, and believe that he intended only good. Perhaps these matters escaped his knowledge, so that he did not reach their subtleties; moreover, this has not been related about any of those well known and counted among the leaders of religion and the beacons of guidance.[30]

L5990–5993 There is nothing reprehensible in Ayyub al-Sijistani's letting the sides of his mustache grow long—may Allah be pleased with him—or in his wearing young men's sandals or lengthening his garments. For it is possible that he let the sides of his mustache grow long, closely trimmed the portion of the mustache between its two sides, and made his garments longer than those of his peers and equals without extending them to a length constituting conceit; and that he lengthened them without intending conceit.[31]

L5994–5999 This is an act of disobedience only when conceit is intended. Did not Abu

ونحن نظن بمن حُكي عنه من السلف هذا جميلا وأنه لم يرد إلا الخير ولعل علمه عَزَب عن هذه الأشياء، فلم يفض على نُكَتها، مع أنه لم يحك عن أحد من المعروفين المعدودين في أئمة الدين وأعلام الهُدى.

وليس في تطويل سِبال أيوب السجستاني رضي الله عنه، ولبسه نِعال الفتيان، وتطويل ثيابه نكير؛ إذ ممكن أن يكون طول سباله. وأحفى ما بين جانبيه من الشارب، وطول ثيابه فوق ثياب أشباهه وأشكاله ولم يبلغ بها ما يكون خيلاء، وطولها ولم يرد الخيلاء.

وهي لا تكون معصية إلا مع إرادة الخيلاء. أليس أبو بكر الصديق رضي الله عنه - قال لرسول الله - صلى الله عليه وسلم - حين سمعه يقول: " من جرَّ إزاره خيلاء لم ينظرِ الله إليه يوم القيامة ": إن طرف إزأري يرتخي إلا أن أتعاهده، فقال: لست منهم، فإنك لا تريد به خيلاء ".

[26] **Translator's note (L5978):** The unvocalized expression translated "concealing it" can also mean "it pleases him." Its parallel with the following pleasure at disclosure and the ensuing mention of secrecy favor concealment here.

[27] **Translator's note (L5983):** The opening construction, including the preposition rendered "through," is irregular. The closing words literally say "Allah … is not a thing" and lead into an apparently corrupt sentence in the following segment; they have not been silently reconstructed.

[28] **Translator's note (L5984):** The supplied sentence is syntactically and semantically corrupt. "The byways of the road" renders an apparent idiom for deviations, but the preceding statement about Allah and the pronoun references do not yield a coherent construction.

[29] **Qur'an references (L5975):** Qur'an 2:274 (Al-Baqarah).

[30] **Translator's note (L5987):** The verb rendered "reach" is uncertain in the supplied construction; the apparent sense is failure to grasp the finer points.

[31] **Translator's note (L5990):** "The sides of his mustache" renders a term that can also denote the mustache more generally; the following explanation distinguishes its sides from its middle.

Bakr al-Siddiq, may Allah be pleased with him, say to the Messenger of Allah ﷺ, when he heard him say, "Whoever drags his waist-wrapper out of conceit, Allah will not look at him on the Day of Resurrection": "Indeed, the edge of my waist-wrapper slips down unless I attend to it"? He replied, "You are not one of them, for you do not intend conceit by it."

As for sandals, wearing them is permissible whatever their form. Ibn Abbas—may Allah be pleased with him—used to wear Sindhi sandals and say, “They repel scorpions in summer and protect the foot in winter.”

Among them is that keeping company with the tyrannical rich is part of worldly adornment. The Messenger of Allah ﷺ advised Aishah to refrain from keeping their company, saying to her, “ If you would be pleased to join me, beware of keeping company with the rich, and do not replace a garment until you have patched it, for an amount like a rider’s provisions suffices you of this world.” We know that he did not forbid her to keep company with Uthman ibn Affan, al-Zubayr ibn al-Awwam, and Abd al-Rahman ibn Awf, who were among the righteous rich. He only forbade her to keep company with their wicked and tyrannical members.

The Mu‘tazilites.

And His saying, “Do not obey someone whose heart We have made heedless of Our remembrance,” is an argument against the Mu‘tazilites and the Qadarites, because He says, “We have made heedless,” and does not say, “They became heedless.”[1]

Then He says, “And he followed his desire,” and does not say, “And We made him follow his desire.” In this there is the strongest evidence that attributing their actions to them, in the passages of the Quran where they are so attributed, does not negate His action upon them and His will concerning them, since He brings the two together in a single expression, as you see: “And your Lord was never forgetful (64).”

If they say: Since He has brought the two together, why have you chosen one rather than the other?

It may be answered: In the foundation of faith, I have chosen that whereby the will of the creature is subordinate to the will of the Creator, and the Creator has mastery over him. I have not chosen that whereby the will of the Creator is subordinate to the will of the creature, and the creature has

[1] **Qur’an references (L6011):** Qur’an 18:28 (Al-Kahf).

والنعال لبسها مباح كيف كانت، وكان ابن عباس - رضي الله عنه - يلبس النعال السندية ويقول: “ تطرد العقارب في الصيف، وتقي الرجل في الشتاء ”.

ومنها: أن مجالسة طغاة الأغنياء من زينة الدنيا، وقد أوصى رسول الله - صلى الله عليه وسلم - عائشة بترك مجالستهم فقال لها: “ إن سرك اللحوق بي فإياك ومجالسة الأغنياء، ولا تستبدلي ثوبًا حتى ترقعيه، فإنما يكفيك من الدنيا كزاد الراكب ”. ونحن نعلم أنه لم ينهها عن مجالسة عثمان بن عفان، والزبير بن العوام، وعبد الرحمن بن عوف، وهم من صالحي الأغنياء، إنما نهاها عن مجالسة أشرارهم وطغاتهم.

المعتزلة.

وقوله: (وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا) حجة على المعتزلة والقدرية لقوله: (أَغْفَلْنَا) ، ولم يقل: غفلوا.

ثم قال: (وَاتَّبَعَ هَوَاهُ) ، ولم يقل: (وأتبعناه هواه) ، ففيه أكبر الدليل على أن إضافة أفعالهم إليهم في مواضع الإضافة في القرآن غير دافع فعله بهم وإرادته فيهم إذ قد يجمع بينهما في حرف واحد كما ترى: (وَمَا كَانَ رَبُّكَ نَسِيًّا (٦٤) .

فإن قالوا: فإذا كان قد جمع بينهما فَلِمَ اخترت أحدهما دون صاحبه.

قيل: اخترت في أصل الإيمان ما يكون به إرادة المخلوق تبعا لإرادة الخالق، ويكون الخالق غالبا عليه، ولم أختر ما تكون به إرادة الخالق تبعًا لإرادة المخلوق، ويكون المخلوق غالبا لخالقه، فأضفت الفعل إلى الفاعل في الأمر والنهي، لئلا يلحق بالآمر

mastery over his Creator. Thus I have attributed the act to its agent with respect to command and prohibition, so that no injustice may be imputed to the One who commands and prohibits, and so that the person who falls short in observing them is the one described as wronging himself, even though that occurs by his Lord's decree, so that I may believe in the whole Quran and not reject one part through another.

والناهي ظلم، وليكون المقصر فيهما هو الموصوف بظلم نفسه وإن كان ذلك بقضاء ربه لأُومِنَ بجميع القرآن ولا أرد بعضه ببعض.

L6025 On Silk.

ذكر الحرير.

L6026–6031 In His saying, "Gardens of perpetual abode, beneath them rivers flow; therein they are adorned with bracelets of gold and wear green garments of fine silk and brocade," there is evidence that gold and silk have been forbidden to the males of this community in this world, because it is an abode of worship, whereas in the Hereafter they are lawful for them, as you see. Likewise, drinking from gold vessels is forbidden in this world to males and females, and wine likewise, in contrast to the Hereafter.[2]

وفي قوله: (جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ) دليل على أن الذهب والحرير حرم على ذكور هذه الأُمة في الدنيا. لأنها دار عبادة، وفي الآخرة حل لهم كما ترى. وكذلك الشرب في أواني الذهب حرم في الدنيا على الذكور والإناث والخمر كذلك دون الآخرة.

L6032–6034 Allah—blessed and exalted is He—said: "Golden platters and cups will be passed around among them"; and He said: "And rivers of wine, a delight to those who drink The Muʿtazilites.[3]

قال الله - تبارك وتعالى - (يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِنْ ذَهَبٍ وَأَكْوَابٍ) ، وقال: (وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ المعتزلة.

L6035

L6036–6039 And His saying: "Who is more unjust than one who is reminded of his Lord's signs, then turns away from them and forgets what his hands have sent ahead? Indeed, We have placed coverings over their hearts lest they understand it, and a heaviness in their ears. And if you call them to guidance, they will never, then, be guided. (57)" is a clear argument against the Muʿtazilites and the Qadarites, because He attributes the turning away to them, and because He tells of what stands between them and understanding and hearing: the coverings over their hearts, the heaviness in their ears, and His denial that they will be guided.[4]

وقوله: (وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاهُ إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَهْتَدُوا إِذًا أَبَدًا (٥٧) حجة على المعتزلة والقدرية واضحة لإضافة الإعراض إليهم، وإخباره عن الحائل بينهم وبين التفقه والسماع من الأكنة على قلوبهم، والوقر في آذانهم، ونفي الهدى عنهم.

[2] **Qur'an references (L6026):** Qur'an 18:31 (Al-Kahf).
[3] **Qur'an references (L6032):** Qur'an 43:71 (Az-Zukhruf); Qur'an 47:15 (Muhammad).
[4] **Qur'an references (L6036):** Qur'an 18:57 (Al-Kahf).

وفي إخباره عن نفسه - جل وعلا - بجعل الأكنة على قلوبهم والوقر في آذانهم في هذا الموضع، وإنكاره عليهم في أول سجدة المؤمن حيث يقول: (فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ (٤) وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِمَّا تَدْعُونَا إِلَيْهِ وَفِي آذَانِنَا وَقْرٌ وَمِنْ بَيْنِنَا وَبَيْنِكَ حِجَابٌ) دليل على أن الإنكار عليهم في هذا، وفي قوله: (سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا) على معنى ما لم يجعل لهم الاحتجاجبه والاستنامة إليه عن الأمر والنهي اللذين أمروا بما أعلهما، لأنهم في الموضعين جميعًا قال غير الحق.

وقد شرحناه في سورة الأنعام ملخصًا بحججه، وكررناه ههنا لذكر الأكنة فإنه نظيره سواء.

ذكر أرأيت.

قوله إخبارًا عن فتى موسى: (قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنْسَانِيهُ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ) حجة في إجازة أرأيت في المخاطبات وإباحته في المحاورات، ورد على مَن ينكر من أصحاب الحديث اللفظة في نفسها من أجل استعمال أهل الرأي لها، وذلك غلط غير مشكل لما ذكرنا.

L6040–6047 And in His declaring of Himself—majestic and exalted is He—that He places coverings over their hearts and heaviness in their ears here, and His reproaching them at the beginning of "The Prostration of the Believer," where He says: "But most of them turned away, so they do not hear. (4) And they said: 'Our hearts are within coverings against what you call us to, and in our ears is heaviness, and between us and you is a barrier,'" there is evidence that His reproach of them in this, and in His saying, "Those who associate partners with Allah will say: 'Had Allah willed, we would not have associated partners with Him,'" concerns that which He did not allow them to invoke as an argument and rely upon to evade the command and prohibition with which they were charged, [unclear], because they, in both passages together, "he said what was untrue."[5][6][7][8]

L6048 We have already explained this in Surah al-Anʿām, concisely and with its arguments. We have repeated it here because of the mention of the coverings, for it is precisely its counterpart.

L6049 Discussion of "Have you considered?"

L6050–6053 His saying, reporting the words of Moses' young attendant: "He said: 'Have you considered? When we took shelter at the rock, I forgot the fish, and none but Satan made me forget to mention it,'" is an argument for permitting "Have you considered?" in addressing others and allowing it in conversations, and a refutation of those among the adherents of hadith who reject the expression

[5] **Translator's note (L6041):** "The Prostration of the Believer" is a traditional designation of the surah now commonly called Fuṣṣilat, from which the following quotation comes.

[6] **Translator's note (L6045):** The words "with which they were charged" render the incomplete phrase amirū bi-mā. Its continuation in the next supplied segment is corrupt.

[7] **Translator's note (L6047):** The supplied aʿlahumā is unintelligible in this context. The following wording is also syntactically defective: the plural "they" is followed by the singular verb "he said." The surrounding argument suggests a distinction between reproaching their use of these statements as excuses and declaring the statements themselves false, but the supplied wording does not securely express that distinction.

[8] **Qur'an references (L6040):** Qur'an 41:4 (Fussilat); Qur'an 41:5 (Fussilat); Qur'an 6:148 (Al-An'am).

itself because of its use by the adherents of juristic opinion. That is an unmistakable error, for the reason we have mentioned.[9][10]

L6054–6055 Allah has used it in His own speech in more than one place in His Book. He said: “Say: ‘Have you considered, if Allah were to take away your hearing and your sight and seal your hearts?’”[11]

L6056–6062 And He said: “Say: ‘Have you considered, if His punishment should come upon you by night or by day, what part of it would the criminals seek to hasten?’ (50)” And He said: “Have you considered the one who forbids (9) a servant when he prays? (10) Have you considered whether he is upon guidance, (11) or commands reverence for Allah? (12) Have you considered whether he denies and turns away? (13) Does he not know that Allah sees? (14)” And Abū Dharr, addressing the Messenger of Allah ﷺ when he instructed him to restrain his hand during civil strife, said: “Have you considered, if he enters my house?” He did not reproach him. And a man said to him: “Have you considered, if I am killed in the path of Allah, remaining steadfast and seeking His reward?” And another said to him: “Have you considered incantations that you seek to have recited, medicine with which we treat ourselves, and a blowing that we blow: does it avert anything of Allah’s decree?” Yet he did not reproach a single one of them.[12][13][14][15]

وقد ذكرها الله عن نفسه في غير موضع من كتابه فقال: (قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَتَمَ عَلَى قُلُوبِكُمْ) .

وقال: (قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُهُ بَيَاتًا أَوْ نَهَارًا مَاذَا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ (٥٠) ، وقال: (أَرَأَيْتَ الَّذِي يَنْهَى (٩) عَبْدًا إِذَا صَلَّى (١٠) أَرَأَيْتَ إِنْ كَانَ عَلَى الْهُدَى (١١) أَوْ أَمَرَ بِالتَّقْوَى (١٢) أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّى (١٣) أَلَمْ يَعْلَمْ بِأَنَّ اللَّهَ يَرَى (١٤) . وقال أبو ذر في مخاطبته لرسول الله - صلى الله عليه وسلم - حين أمره أن يكف يده في الفتنة: “ أرأيت إن دخل بيتي فلم ينكر عليه، وقال له رجل: أرأيت إن قتلت في سبيل الله صابرًا محتسبا، وقال له آخر: أرأيت رقى تسترقيها، ودواء نتداوى به ونفثًا ننفثه هل يرد من قدر الله من شيء فما أنكر على واحد منهم.

وقول الشعبي - رضي الله عنه -: “ بغَّض هذا المسجد إليَّ الأرايتيون: أرأيت أرأيت ” إنما أنكر منهم مرادهم به لا نفس الكلمة، كما قال الله - تبارك وتعالى -: (إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ (١) فأنكر عليهم مرادهم بالشهادة، وكذبهم في إضمارهم خلافها لا نفس الكلمة، ولا أحسب سُمي أصحاب الحديث بالحشوية إلا من مثل هذه الأشياء وشبهها. والإفراط في كل شيء قبيح، والاقتصار فيه محمود.

[9] **Translator’s note (L6051):** The supplied w-radh appears to be a transcription error for wa-radd, “and a refutation.”

[10] **Qur’an references (L6050):** Qur’an 18:63 (Al-Kahf).

[11] **Qur’an references (L6055):** Qur’an 6:46 (Al-An’am).

[12] **Translator’s note (L6058):** The source does not close Abū Dharr’s quotation; its closing point is inferred from the transition to the author’s statement that he was not reproached. The subject of “enters” is unspecified in the supplied text.

[13] **Translator’s note (L6060):** The supplied tasta rqīhā addresses “you,” whereas the following verbs use “we.” This change of person is retained.

[14] **Translator’s note (L6061):** The supplied nafthan nanfuthuhu means blowing or light spitting, here apparently associated with healing incantations. This wording is retained without substituting another version of the report.

[15] **Qur’an references (L6056):** Qur’an 10:50 (Yunus); Qur’an 96:9 (Al-’Alaq); Qur’an 96:10 (Al-’Alaq); Qur’an 96:11 (Al-’Alaq); Qur’an 96:12 (Al-’Alaq); Qur’an 96:13 (Al-’Alaq); Qur’an 96:14 (Al-’Alaq).

L6063–6070 As for al-Shaʿbī's saying—may Allah be pleased with him—"What has made this mosque hateful to me is the 'Have-you-considered?' people: 'Have you considered? Have you considered?'"—he was only censuring what they intended by it, rather than the actual expression, just as Allah—blessed and exalted is He—said: "When the hypocrites come to you, they say: 'We testify that you are indeed the Messenger of Allah.' And Allah knows that you are indeed His Messenger, and Allah testifies that the hypocrites are indeed liars." (١) Thus He censured what they intended by their testimony and declared them liars for inwardly concealing its opposite, rather than censuring the expression itself. And I do not think the adherents of hadith were called the Ḥashwiyyah except because of things like these and others resembling them. Excess in everything is blameworthy, while restraint in it is praiseworthy.[16][17][18]

L6071 The Muʿtazilites and Forgetfulness.

L6072–6077 If the Muʿtazilites and the Qadarites argue against us from His saying, "And none but Satan made me forget to mention it," and His saying in Surah Yūsuf, "Then Satan made him forget the remembrance of his lord," to establish Satan's power and his capacity to come between an obedient person and his obedience, and say, "This is precisely our position concerning evil: that it comes from Iblīs," they are to be told: "Its meaning is not power and dominion, since it is impossible for him to be able to make someone forget something that Allah wills him to remember. Rather, it means that Satan's whisperings preoccupy him until he forgets for a time and then remembers it. Do you not see that He says in Surah Yūsuf: 'And the one of the two who had escaped said, remembering after a period of time'?"[19][20]

المعتزلة والنسيان.

فإن احتج علينا المعتزلة والقدرية بقوله: (وَمَا أَنْسَانِيهُ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ) ، وبقوله في سورة يوسف: (فَأَنْسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ) في تثبيت قدرته، وما يحول بين المطيع وبين طاعته. وقالوا: هذا هو قولنا في الشر إنه من إبليس. قيل لهم: ليس معناه معنى القدرة والسلطان، إذ محال أن يقدر على إنساء شيء أراد الله ذكره إنما معناه: أن وساوسه تشغله حتى ينسى وقتا ثم يذكره، ألا ترى أنه يقول في سورة يوسف: (وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ) .

[16] **Translator's note (L6065):** "The 'Have-you-considered?' people" renders a derisive Arabic coinage referring to habitual users of this expression in hypothetical questioning.

[17] **Translator's note (L6069):** Ḥashwiyyah is a derogatory designation, roughly "purveyors of worthless material"; its precise polemical implications vary with context.

[18] **Qur'an references (L6064):** Qur'an 63:1 (Al-Munafiqun).

[19] **Translator's note (L6072):** "His lord" preserves the ambiguity of rabbihi, which can refer here to Allah or to a human master.

[20] **Qur'an references (L6072):** Qur'an 18:63 (Al-Kahf); Qur'an 12:42 (Yusuf); Qur'an 12:45 (Yusuf).

فلو كان إنساؤه إياه بمعنى الاقتدار عليه في نفس إزالة الشيء عنه ما ادكر بعد أُمة.

والأُمّة: الحين في هذا الموضع.

ذكر أن العلم موهبة من مواهب الله.

وفي قوله تعالى: (فَوَجَدَا عَبْدًا مِنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِنْ عِنْدِنَا وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا (٦٥) إلى آخر قصة الخضر مع موسى - صلى الله عليهما - أدلة فمنها: أن العلم غير مقسوم على فضائل الرجال ودرجاتهم عند الله. حتى يكون من هو أعظم فضلا في عمله ودرجته أعلم في دينه، وغير جائز أن يكون الأدون الفضل أعلم في أشياء ممن فوقه في درجة الفضل، وإنما العلم موهبة من مواهب الله يخص به من يشاء من عباده، ويفضل بعضهم على بعض فيه فلا تحط زيادة علم واحدة درجة فضيلة الآخر، ولا فضيلة الآخر تحيل أن يكون من دونه أعلم منه.

ألا ترى أن موسى - صلى الله عليه - قصر علمه عما كان يفعله الخضر - وهو لا محالة أفضل منه - ولم يتخط درجة نبوته وفضله، لأن سبقه الخضر إلى علم لم يعلمه.

L6078–6079 Had his making him forget meant exercising power over him actually to remove the thing from him, he would not have remembered after a period of time.

L6080 The word ummah here means a period of time.

L6081 Discussion of Knowledge as One of Allah's Gifts.

L6082–6090 And in His saying, exalted is He, "Then they found a servant from among Our servants to whom We had granted mercy from Us and whom We had taught knowledge from Our own presence. (65)" through to the end of the account of al-Khiḍr with Moses ﷺ, there are proofs. Among them is that knowledge is not apportioned according to men's merits and their ranks before Allah, such that the one greater in the merit of his deeds and his rank must be more knowledgeable in his religion, and it would be impermissible for one of lesser merit to know more about certain things than someone above him in the rank of merit. Rather, knowledge is one of Allah's gifts, with which He singles out whomever He wills among His servants, favoring some over others in it. Thus one person's greater knowledge does not lower the other's rank in merit, nor does the other's merit make it impossible for someone below him to know more than he does.[21][22][23][24]

L6091 Do you not see that Moses' ﷺ knowledge fell short of understanding what al-Khiḍr was doing—although Moses was unquestionably superior to him—

[21] **Translator's note (L6083):** The salutation in the source applies to both al-Khiḍr and Moses.

[22] **Translator's note (L6086):** The negative expression continues into the next segment. In context, both this supposed consequence and the preceding one fall within the arrangement of knowledge that the author denies.

[23] **Translator's note (L6089):** The supplied wāḥidah is grammatically anomalous here; the context appears to require wāḥid, "one person."

[24] **Qur'an references (L6082):** Qur'an 18:65 (Al-Kahf).

and that he did not pass beyond his rank of prophethood and merit because al-Khiḍr preceded him in possessing knowledge that he did not possess?[25]

L6092–6096 This is an argument supporting our preference for the opinion of the junior Companions of the Messenger of Allah ﷺ over that of the senior Companions in certain instances, and our finding the supporting proof in some matters with scholars of lower rank rather than those of higher rank. Thus this does not constitute a lowering of the ranks of the senior and meritorious, an attack upon them, or a diminution of their due.

L6097 Discussion of Believers' Hearts Being Innately Disposed to Reject Wrongdoing.

L6098–6101 Among them is that believers' hearts are innately disposed to reject wrongdoing and cannot command the patience required for bearing it, because Moses ﷺ promised al-Khiḍr that he would patiently bear whatever he saw from him; then, when he saw what he objected to in his conduct.[26]

L6102 Censure Concerning a Promise.[27]

L6103–6106 Among them is that someone who makes a promise, intending to fulfill it when he makes it, but then encounters, before fulfillment, an obstacle that prevents him from doing so, has not broken his promise and incurs no blame. Evidence like this is the hadith of the Messenger of Allah ﷺ: "Whoever makes a promise to his brother, intending to fulfill it, but does not fulfill it, incurs no sin."

L6107–6113 Indeed, even if he sees sound judgment in leaving it unfulfilled, there is no blame. And his saying ﷺ: "Whoever swears an oath and then sees something else better than it, let him do what is better and make expiation for his oath"; and it is also transmitted: "Let him do what is better, and that

وهذا حجة لنا فيما نختار قول الأصاغر من أصحاب رسول الله - صلى الله عليه وسلم - في بعض الأمكنة على قول الأكابر، ونرى الحجة في بعض الأشياء مع الأنزل من العلماء دون الأعلى منهم فلا تكون حطا من درجات الأكابر والفاضلين، ولا طعنا عليهم وبخسا لحقوقهم.

ذكر أن قلوب المؤمنين مجبولة على إنكار المنكر.

ومنها: أن قلوب المؤمنين مجبولة على إنكار المنكر، وغير مالكة للصبر على احتماله، لأن موسى - صلى الله عليه - وعد الخضر أن يصبر على ما يراه منه، فلما رأى ما أنكره عليه.

النكير على الوعد.

ومنها: أن من وعد وعدًا يريد الوفاء به عند قوله ثم عارضه دون الوفاء مانع قطعه عنه لم يكن خلفا، ولا كان عليه حرج ومثل هذا الدليل حديث رسول الله - صلى الله عليه وسلم -: " مَن وعد أخاه ومن نيته أن يفي ولم يفِ فلا إثم عليه ".

بل لو رأى الرشد في ترك الإنجاز فلا حرج، وقوله - صلى الله عليه وسلم -: " من حلف على يمين فرأى غيرها خيرًا منها فليأت الذي هو خير وليكفر عن يمينه "، وروي: " فليأت الذي هو خير وهو كفارته ". فقد أمره أن يعمد ترك الوفاء بما قال باليمين فما لم يؤكده باليمين أحرى أن يتداركه. والله أعلم.

[25] **Translator's note (L6091):** "Did not pass beyond" follows the supplied lam yatakhaṭṭa. The wording is awkward in an argument apparently intended to affirm that Moses' rank was not diminished.

[26] **Translator's note (L6101):** The supplied sentence is incomplete: "when" has no corresponding main clause. No missing conclusion has been supplied.

[27] **Translator's note (L6102):** This isolated phrase appears to function as a heading, although its relation to the preceding incomplete sentence is uncertain.

is its expiation." Thus he instructed him deliberately to leave unfulfilled what he had said under oath. What he has not confirmed by an oath is all the more deserving of being reconsidered. And Allah knows best.[28]

L6114–6116 Among them is that equivocal expressions are not lies, because Moses ﷺ answered al-Khiḍr with an equivocal reference to forgetfulness. Thus Ibn ʿAbbās said: "Indeed, he did not forget; rather, it was an equivocal expression in his speech."

L6117–6120 Among them is that the truth before Allah is one, even though each has been allowed to speak about it according to differing apparent judgments, since Moses' objection to al-Khiḍr's action— ﷺ upon them both—was right according to what was outwardly apparent to him, while al-Khiḍr's action was the truth before Allah in its inward reality.[29]

L6121–6124 Among them is the argument for accepting a solitary report, because Moses ﷺ set aside what he knew of the prohibition of killing and making a hole in the ship on the basis of al-Khiḍr's report, since he regarded him as truthful, and his statement constituted binding proof for him, so that what had been unlawful became lawful in his estimation.

L6125–6127 Among them is that preserving rights through the loss of some portion of them is an act that brings one nearer to Allah when no way to achieve this exists except through that loss, because al-Khiḍr ﷺ reduced the ship's value by making a hole in it, hoping that the ship itself would remain in its owners' possession.

L6128–6129 Among them is that boatmen's earnings are lawful, and their partnership in operating a ship is permissible.

L6130–6131 Among them is that the designation of poverty applies to someone who possesses enough to subsist on, because al-Khiḍr ﷺ called someone who owned a ship in which he worked a poor person.

ومنها: أن المعاريض ليست بكذب، لأن موسى - صلى الله عليه وسلم - عارض الخضر بالنسيان. كذلك قال ابن عباس: " أما إنه لم ينسَ، ولكنها كلمة من معاريض كلامه ".

ومنها: أن الحق عند الله واحد، وإن كان قد جعل لكل بأن يتكلم فيه على اختلاف ظاهر الرأي، إذ إنكار موسى فعل الخضر - صلى اللّه عليهما - كان حقًا في الظاهر عنده، وفعل الخضر هو الحق عند الله في الباطن.

ومنها: الحجة في قبول خبر الواحد، لأن موسى - صلى الله عليه - ترك ما عرفه من تحريم القتل، وخرق السفينة بخبر الخضر، إذ كان عنده صادقًا ولزمته الحجة بقوله: حتى عاد الحرام عنده حلالاً.

ومنها: أن إحياء الحقوق بذهاب بعضها قربة إلى الله إذا لم يوجد السبيل إليه إلا بذلك، لأن الخضر - صلى الله عليه - قد أنقص بخرق السفينة من ثمنها طمعًا في أن يبقى أصلها لأصحابها.

ومنها: أن كسب الملاحين حلال، واشتراكهم في عمل السفينة جائز.

ومنها: أن اسم المسكنة واقع على من له البلغة من العيش، لأن الخضر - صلى الله عليه - قد سمَّى من له سفينة يعمل فيها مسكينًا.

[28] **Hadith references (L6108):** Sunan Ibn Majah 2108; Sahih Muslim 1650c; Sunan an-Nasai 3785.

[29] **Translator's note (L6117):** The construction "has been allowed" interprets the awkward supplied phrase jaʿala li-kullin bi-an yatakallama.

L6132 Allah reported this from him among the truths He related.

L6133–6135 Among them is that a traveler may request food from those with whom he stops when he has nothing to eat, and this does not constitute begging, because the two of them requested what was their due, since the inhabitants of dwellings are obliged to extend hospitality to passing travelers.

L6136–6139 Do you not see that He says: "But they refused to offer the two of them hospitality"? Among them: the permissibility of earning a livelihood and taking payment for work; and in this there is a demonstration of the ignorance of those Sufis who prohibit earning a livelihood, because Moses ﷺ said to him: "Had you wished, you could have taken payment for it" (77). Al-Khidr did not object to what he said. Rather, he informed him that he could not delay attending to it until the time when he could obtain payment, because he feared that the treasure would be exposed after its collapse.[30][31]

L6140 Discussion of the Muʿtazila and the killing of the boy who was fashioned an unbeliever.[32]

L6141–6159 And in His saying, exalted is He: "As for the boy, his parents were believers," there is, by Allah, a powerful argument against the Muʿtazila, because the entire community unanimously agrees that a child born to two believing parents is a believer. Yet here is a child fashioned an unbeliever, while his parents are believers. There is absolutely no doubt about this, because killing him was permitted, and because unbelief was explicitly reported of him in those very words. Even if the only argument against them were this boy, created an unbeliever, and the permission to kill him before he reached the age of accountability for sin and the Pen began recording his deeds, and his being led along a path other than his parents' path, that would suffice. Where, then, are their pretensions to cleverness and their claims to philosophy in knowing the justice of Allah, as they conceive it, through their deficient, stumbling

[30]**Translator's note (L6137):** The construction beginning with "that" in the Arabic is grammatically incomplete; the sense continues in the next segment.

[31]**Qur'an references (L6136):** Qur'an 18:77 (Al-Kahf).

[32]**Translator's note (L6140):** The wording "fashioned upon an unbeliever" is grammatically corrupt. The translation follows the apparent sense, which the ensuing discussion repeats explicitly.

وقد أخبر الله عنه به في جملة ما أخبر من الحق.

ومنها: أن للمسافر أن يستطعم من ينزل به إذا عدم ما يأكله، ولا تكون مسألة، لأنهما سألا حقهما لوجوب الضيافة على أهل المنازل للمارة.

ألا تراه يقول: (فَأَبَوْا أَن يُضَيِّفُوهُمَا) ومنها: أن إباحة المكاسب وأخذ الأجرة على العمل وفي ذلك تجهيل من يحرم الكسب من الصوفية، لأن موسى - صلى الله عليه - قال له: (لَوْ شِئْتَ لَاتَّخَذْتَ عَلَيْهِ أَجْرًا (٧٧) فلم ينكر الخضر ما قال، بل أعلمه أن الانتظار به إلى وقت اتخاذه الأجر لم يمكنه لما خَشي من ظهور الكنز بعد انقضاضه.

ذكر المعتزلة وقتل الغلام الذي طبع على كافرا.

وفي قوله تعالى: (وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ) حجة على المعتزلة والله شديدة، لأن الأُمة بأسرها مجمعة على أن المولودَ بين أبوينِ مؤمنينِ يكون مؤمنا، وهذا مولود طبع كافرا، وأبواه مؤمنان، وليس في ذلك ارتياب بتة لإباحة قتله، ولإخبار الكفر عنه بلفظه. فلو لم يكن من الحجة عليهم إلا هذا الغلام المخلوق كافرًا. وإباحة قتله قبل بلوغ الحنث وجري القلم عليه، والسلك به غير مسلك أبويه لكفى، فأين تحذلقهم، وادعى الفلسفة في معرفة عدل الله عندهم بعقولهم الناقصة العاثرة، وهل يقدرون في هذا الموضع إلا على التسليم لعدل لا يعرفونه ضرورة، فيلزمهم أن يسلموه في باب القضاء والقدر ضرورة، أو يكفرون بالقرآن وينسبون الخضر - صلى الله عليه - إلى أنه قتل في الحقيقة نفسا زكية بغير نفس كما رأى موسى - صلى الله عليه - من ظاهر فعله، وكيف لهم بذلك - ويلهم - وقد سلمه موسى للخضر وعلم أنه الحق. ثم أخبر الله نبيه - صلى الله عليه - وأنزله في كتابه الذي لا يأتيه الباطل من بين يديه ولا مِن خلفه

intellects? Can they do anything here except submit to a justice they do not know through immediate knowledge? They must therefore necessarily acknowledge it in the matter of divine decree and predestination, or disbelieve in the Quran and accuse al-Khidr ﷺ of having actually killed an innocent soul without its having killed another soul, as Moses ﷺ understood from the outward appearance of his action. But how can they maintain that—woe to them—when Moses conceded it to al-Khidr and knew that it was the truth? Then Allah informed His Prophet—ﷺ—and sent it down in His Book, which falsehood cannot approach from before it or from behind it, without censuring him. Rather, He reported that he acted at His command, blessed and exalted is He, where He says, reporting his words ﷺ: "I did not do it on my own command. That is the interpretation of what you could not bear patiently" (82). Among them: the permissibility of storing up treasures and safeguarding property for minors until they reach maturity.[33][34]

من غير إنكار عليه، بل أخبر أنه فعل بأمره تبارك وتعالى حيثما يقول إخبارًا عنه - صلى الله عليه -: (وَمَا فَعَلْتُهُ عَنْ أَمْرِي ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا (٨٢) ومنها: إباحة كنز الكنوز وحفظ الأموال على الصغار إلى وقت البلوغ.

L6160 There was disagreement over what the treasure was.

واختلف في الكنز أي شيء كان.

L6161–6162 Some said that it consisted of two tablets containing knowledge. It is also related from the Messenger of Allah ﷺ that he said: "It was gold and silver." Whichever of the two it was, it supports what we have said, because the two tablets also have value.[35]

فمنهم من قال: كان لوحين فيهما علم، وروي عن رسول الله - صلى الله عليه وسلم - أنه قال: " كان ذهبا وفضة " من أيهما كان فهو حجة فيما قلناه، لأن اللوحين أيضًا قيمة.

[33] **Translator's note (L6148):** The form rendered "their claims to philosophy" is irregular as transcribed.

[34] **Qur'an references (L6141):** Qur'an 18:80 (Al-Kahf); Qur'an 41:42 (Fussilat); Qur'an 18:82 (Al-Kahf).

[35] **Translator's note (L6162):** The final clause is grammatically elliptical in the supplied Arabic; its apparent meaning is that the tablets also possessed monetary value.



CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة مريم

Surah 19: Mary (Maryam)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah Maryam]

[سورة مريم]

His saying: “So grant me, from Yourself, a successor” (5) is an argument for naming created beings with Allah’s names, since “the Guardian” is one of His names.[1][2]

قوله: (فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا (٥) حجة في تسمية المخلوقين بأسماء الله، إذا الولي اسم من أسمائه.

The arguments concerning this are numerous, and there is no occasion to repeat them here.

وقد كثرت الحجج فيه، وليس للتكرير فيه موضع.

Discussion of “A report is not like direct observation.”

ذكر ليس الخبر كالمعاينة.

And His saying, reporting Zechariah’s words: “He said: ‘My Lord, how can I have a boy when my wife is barren and I have reached extreme decrepitude through old age?’” (8), through His saying: “He said: ‘My Lord, appoint a sign for me,’” is evidence confirming the transmitted report and its authenticity: “A report is not like direct observation.”[3]

وقوله إخبارًا عن زكريا: (قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَكَانَتِ امْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا (٨) إلى قوله: (قَالَ رَبِّ اجْعَلْ لِي آيَةً) دليل على تثبيت الخبر المروي وصحته “ ليس الخبر كالمعاينة ”.

For Zechariah ﷺ complained to his Lord of the weakness of his bones and the spreading blaze of gray hair upon his head only while certain that his supplication would be answered. Then Allah gave him the glad tidings of a boy, and he said what he said while knowing that his Lord had the power to accomplish it. Thus there is no explanation for it— and Allah knows best—other than what we have said: that direct observation of things has a greater effect than a report, even though a report carries great weight among believers.

وذلك أن زكريا - صلى الله عليه - لم يَشْكُ إلى ربه وَهَن عظمه، واشتعال الشيب في رأسه إلا وهو موقن بإجابة دعوته، ثم بشره الله ببشارة الغلام فقال ما قال وهو عالم بأن ربه يقدر عليه فلا وجه له - والله أعلم - غير ما قلنا من أن المعاينة في الأشياء أبلغ من الخبر. وإن كان الخبر بالغا عند المؤمنين.

Similar to this—and Allah knows best—is the account of Abraham ﷺ, when he asked his Lord how He gives life to the dead, and He said to him: “He said: ‘Do you not believe?’ He said: ‘Yes, but so that my heart may be reassured.’” Some people used to say concerning “but so that my heart may be reassured” that it meant his heart’s reassurance that his supplication would be answered.

ومثل هذا - والله أعلم - قصة إبراهيم - صلى الله عليه - حيث سأل ربه عن كيفية إحياء الموتى فقال له: (قَالَ أَوَلَمْ تُؤْمِنْ قَالَ بَلَى وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي) . وكان بعض الناس يقول في (وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي) : أنه طمأنينة قلبه إلى إجابة دعوته، والآية لا تدل على قوله، ولهذا القول أيضا خبر قد قيل قوله - صلى الله عليه وسلم - : “ نحن أحق بالشك من إبراهيم ” صلى الله عليه.

[1] **Translator’s note (L6167):** The same Arabic word, walī, is rendered “successor” in the preceding quotation and “Guardian” as a divine name; the argument depends on this shared word. The supplied idhā is irregular where the causal sense would ordinarily require idh.

[2] **Qur’an references (L6166):** Qur’an 19:5 (Maryam).

[3] **Qur’an references (L6170):** Qur’an 19:8 (Maryam); Qur’an 3:41 (Ali ’Imran); Qur’an 19:10 (Maryam).

But the verse does not support his statement. For this view, too, there is a report that has been cited, his saying ﷺ: "We have more right to doubt than Abraham"—ﷺ.[4][5]

L6185 Discussion of someone who swears to speak to a man.[6]

L6186

L6187–6193 His saying: "Then he signaled to them: 'Glorify Allah morning and evening'" (11) is evidence that someone who swears not to speak to a man, then writes to him or gestures, does not break his oath, because Zechariah did not cease to fulfill the sign by conveying understanding to his people through something that served for them in place of speech in conveying understanding, while itself not being speech. This is supported by the report concerning the Messenger of Allah— ﷺ—when he gestured during prayer to return a greeting, and gestured to Abu Bakr—may Allah be pleased with him—when he wished to step back, indicating that he should remain in his place.[7]

L6194–6197 Speech is not permissible during prayer, yet the Messenger of Allah ﷺ did not treat gesturing as equivalent to speech in invalidating prayer, although through it he conveyed understanding just as speech conveys understanding. Thus, displaying something that is understood as speech is understood cannot be deemed speech.

L6198–6199 If it is said: What do you say about a man who writes a divorce of his wife without pronouncing it with his tongue: is it binding upon him or not?

L6200–6209 The reply is: The judgment of rational consideration and the evidence of the Book and the Sunnah are that it is not binding upon him, because since the rule governing divorce is that it is effected through explicit spoken expression and the heart's intention, if it is written down by a writer intending it to take effect, who is able to pronounce it but remains silent, it is not permissible to

[4] **Translator's note (L6183):** The wording connecting the report to "his saying" is syntactically awkward as supplied. The pronoun in "his saying" apparently refers to the Prophet.

[5] **Qur'an references (L6180):** Qur'an 2:260 (Al-Baqarah).

[6] **Translator's note (L6185):** The heading says "to speak," whereas the ensuing discussion concerns an oath not to speak. The supplied heading has been retained.

[7] **Qur'an references (L6187):** Qur'an 19:11 (Maryam).

ذكرمن حلف أن يكلم رجلاً.

قوله: (فَأَوْحَى إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا (١١) دليل على من حلف أن لا يكلم رجلا فكتب إليه أو أشار أنه لا يحنث، لأن زكريا لم يخرجه من الآية إفهام قومه بما قام عندهم مقام الكلام في الفهم، ولم يكن كلاما، ويؤيده حديث رسول الله - صلى الله عليه وسلم - حيث أشار في الصلاة برد السلام، وأشار إلى أبي بكر رضي الله عنه - حين أراد أن يستأخر أن يثبت مكانه.

والصلاة لا يجوز فيها الكلام فلم يقِم رسول الله - صلى الله عليه وسلم - الإشارة مقام الكلام في قطع الصلاة، وقد أفهم بها إفهام الكلام، فلا يجوز أن يكون إبداء شيء يفهم فهم الكلام كلامًا.

فإن قيل: ما تقول في رجل كتب بطلاق امرأته ولم ينطق به لسانه أيلزمه أم لا.

قيل: حكم النظر ودليل الكتاب والسنة أن لا يلزمه من أجل أن الطلاق لما كان من حكمه أن يوقع بإفصاح النطق، وإرادَة القلب فكتبه كاتبا مريدا لوقوعه وهو يقدر على أن يلفظ به فسكت لم يجز أن يوقع عليه ما لا يلفظ به، وقد أجمعوا جميعا لا تنازع بينهم على أن الرجل لو أراد طلاق امرأته فتهجاه بقلبه مريدًا لوقوعه، قاصدا له لم يلزمه وإن كان كذلك حتى ينطق به، وليس بين تهجيه بقلبه وكتبه بيده فرق في النظر، لأن الكاتب إنما كتب تلك الحروف التي أمرها المريد على قلبه فقط، ولو كتبها ولم يرد إيقاع الطلاق بها لما لزمه عند الجميع طلاق.

impose upon him what he has not pronounced. They have all unanimously agreed, without dispute among them, that if a man intended to divorce his wife and spelled it out in his heart, willing it to take effect and intending it, it would not be binding upon him, even if he were in that state, until he pronounced it. There is no difference between spelling it out in his heart and writing it with his hand according to rational consideration, because the writer merely writes those letters that the person intending it passed through his heart, and nothing more. If he wrote them without intending to effect divorce through them, then, according to everyone, no divorce would be binding upon him.

L6210–6215 It follows from this that whoever gives effect to a divorce in writing by someone who has not pronounced it has given it effect through intention alone, through which no human being considers divorce to take effect. Why, then, does he give it effect through intention when it is joined to an act through which, by itself, nothing takes effect, nor through intention by itself? The ruling concerning that through which nothing takes effect, whether in combination or in isolation, is one and the same, even if you distinguish it. Shall we then give writing greater legal effect than spoken expression, through which, when it is devoid of inward intention and purpose, nothing is given effect as between him and the oath-taker? This will not escape anyone possessed of understanding if he reflects upon it.[8][9]

L6216–6220 Nor do I know of any disagreement among them that if a guardian wrote that he was giving in marriage someone whom he was entitled to marry off, and the suitor wrote his acceptance, both intending to contract the marriage, while both could speak and hear and were free from muteness and deafness, the marriage would not be contracted thereby. Likewise, if a previously married woman wrote her consent while able to speak, it would not be permissible to act upon it.

L6221–6225 Marriage is the bond corresponding to this dissolution that the person dis-

فحصل من هذا أنْ الموقع لطلاق الكتاب غير اللافظ أوقعه بالإرادة المفردة التي لا يقع بها طلاق عند بشر، فما باله يوقع بها إذا اقترنت مع فعل لا يقع به على الانفراد شيء ولا بها، وحكم ما لا يقع به في الاقتران والانفراد واحد وإن تميزه، أفنجعل حكم الكتابة أبلغ من حكم اللفظ الذي لا يوقع به إذا عري من الإضمار والقصد بينه وبين الحالف شيئا، هذا ما لا يذهب على ذي فهم إذا تدبره.

ولا أعلمهم يختلفون أن الولي لو كتب بتزويج من يزوج، وكتب الخاطب بالقبول مريدين بعقده وهما ناطقان سامعان عاريان من الخرس والطرش أن النكاح لا ينعقد به، ولو كتبت الثيب وهي ناطقة بالرضا لم يجز الأخذ به.

والنكاح عقدة هذا الحل الذي يحله الحال بالكتابة فما بال الكتابة تعمل في الحل فلا تعمل في العقد، فإن قيل: أفليس كتب رسول الله - صلى الله عليه وسلم - إلى كسرى وقيصر وغيرهما فلزمتهم الحجة بكتابه كما لزم الحاضرين بقوله.

[8] **Translator's note (L6213):** The phrase rendered "even if you distinguish it" is grammatically irregular and its intended sense is uncertain.

[9] **Translator's note (L6214):** The reference of "him" in the phrase continued in the next segment is unclear; the supplied wording has been retained.

solving it effects through writing. Why, then, should writing be effective in dissolution but ineffective in contracting the bond? If it is said: Did not the Messenger of Allah ﷺ write to Chosroes and Caesar and others, so that the proof became binding upon them through his letter just as it became binding upon those present through his words?

L6226–6237 He is told: We have not denied that writing does not convey understanding as speech does, such that the Messenger of Allah's ﷺ letter to a people could be adduced against us. Rather, we maintain that although it conveys understanding as speech does, it is not speech. The basic condition governing divorce is that it takes effect only against someone who articulates speech, whereas it is not a condition for the binding force of a proof that it be binding only through spoken utterance. Do you not see that the Quran is Allah's proof against His creation? He commanded him to warn people through it, saying: "This Quran has been revealed to me so that through it I may warn you and whomever it reaches." Thus he ﷺ would recite it to people, warning them through it, and thereby the proof became binding upon them, although it was not his own speech. A man is warned through it, discerning its command and prohibition, and the proof of both becomes binding upon him, although there is no spoken utterance there. The Messenger of Allah ﷺ would perform an act, and thereby the proof would become binding; and he would see something being done without objecting, or it would be reported to him and he would not object to it. Through all of this the proof becomes binding, although there is no speech. Thus, for an opponent to argue from the Messenger of Allah's ﷺ letter to those to whom he wrote that the proof becomes binding through it just as it does through speech,

قيل له: نحن لم ننفِ أن الكتابة لا تفهم إفهام الكلام حتى يحتج علينا بكتاب رسول الله - صلى الله عليه وسلم - إلى قوم، ولكنا نزعم أنها وإن أفهمت فهم الكلام فليست بكلام، وشرط الطلاق في الأصل أن لا يقع إلا على الناطق بالكلام، وليس شرط لزوم الحجة أن لا يلزم إلا بالنطق. ألا ترى أن القرآن حجة الله على خلقه أمره أن ينذر به الناس فقال: (وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنْذِرَكُمْ بِهِ وَمَنْ بَلَغَ) ، فكان يتلوه - صلى الله عليه وسلم - على الناس منذرًا به فيلزمهم به الحجة، وليس هو كلامه، وينذر فيه الرجل متبينًا لأمره ونهيه فيلزمه حجتهما وليس هناك نطق، وكان رسول الله - صلى الله عليه وسلم - يفعل الفعل فيلزم به الحجة، ويرى الشيء يعمل ولا ينكر، أو يبلغه فلا ينكره ويلزم بكل ذلك الحجة، وليس هناك كلام. فليس لاحتجاج الحجيج بكتاب رسول الله - صلى الله عليه وسلم - إلى من كتب في لزوم الحجة لزومها بالكلام متوصلًا به إلى إيقاع الطلاق وجه لمن تدبره.

using this to arrive at giving effect to divorce, has no basis for anyone who reflects upon it.[10][11][12][13][14]

L6238–6247

We acknowledge that writing takes the place of speech in conveying understanding, and we see people everywhere using it among themselves in notes and letters from one land to another, and letters are dispatched by of the imams concerning appointments to office and rulings are understood as speech is understood and are accepted, but they are not counted as speech. Do you not see that if a man swore not to speak and then wrote something down in words, he would not be speaking? And if a condition for the binding force of the proof were that, in the original case, it became binding only through speech, and then the Messenger of Allah—may Allah bless him and grant him peace ﷺ—wrote to Chosroes and Caesar, and the proof became binding upon them both through his letter, then invoking this as an argument would have been more appropriate for those who draw an analogy between it and the written statements of men pronouncing divorce, and we would have conceded that the argument was properly placed. How, then, can this be so, when a condition for the binding force of the proof is not speech to the exclusion of anything else, as is the condition for divorce in the original case?[15][16]

ونحن مقرون بأن الكتاب ينوب عن الكلام في الإفهام، ونرى الناس جميعا يستعملونه بينهم في الرقاع والكتب من بلد إلى بلد، وتنفذ كتب الأئمة بالولايات والأحكام فتفهِم فَهم الكلام وتقبل ولكنها لا تعد كلاما. ألا ترى أن رجلاً لو حلف أن لا يتكلم فكتبه كلاما أنه غير متكلم. ولو كان شَرْط لزوم الحجة أن لا يلزم في الأصل إلا بالكلام. ثم كتب رسول الله - صلى الله عليه وسلم - إلى كسرى وقيصر فلزمتهما الحجة بكتابه لكان الاحتجاج حينئذ أشبه للقائسين عليه كتاب المطلقين وكان يكون عندنا مسلما في وضعه، فكيف وليس شرط لزوم الحجة الكلام دون غيره كشرط الطلاق في الأصل.

[10] **Translator's note (L6226):** The opening contains a double negative: literally, "We have not denied that writing does not convey understanding." This conflicts with the ensuing explicit acknowledgment that writing does convey understanding. The supplied wording has been retained.

[11] **Translator's note (L6230):** The supplied wording "is warned through it" is awkward. The context could suggest a corrupt reading of "examines it," but that correction has not been adopted.

[12] **Translator's note (L6231):** The salutation begins in this segment and concludes in the next; it is represented here in full.

[13] **Translator's note (L6235):** The salutation begins in this segment and concludes in the next; it is represented here in full.

[14] **Qur'an references (L6226):** Qur'an 6:19 (Al-An'am).

[15] **Translator's note (L6241):** The wording translated as "then wrote something down in words" is syntactically awkward in the supplied text.

[16] **Translator's note (L6242):** The Arabic places a full stop after an unfinished conditional clause; the conditional continues in the following units.

فإن قيل: فقد قال رسول الله - صلى الله عليه وسلم -: " تجاوز الله لأمتي عما حدثت به أنفسها ما لم تنطق به أو تعمل به " والكتابة عمل.

قيل: الأمة تحدث أنفسها بشيئين: أحدهما: ما ينطق به، والثاني: ما يعمل به.

والطلاق مما ينطق به، فنفسر ما احتج به حجته عليه لأنه حدث نفسه بالطلاق وهو من سلطان النطق فلم ينطق به، وليس للعمل سلطان على الطلاق نفسه، لأن الطلاق لا يعمل عملا إنما ينطق به نطقا، والذي عملت اليد فيه منه فهو حروف هجائية لا الطلاق الواقع على زوجته.

أرأيت رجلا كتب حروف الطلاق في كتاب وهو لا يريد به طلاقا وقد كتبه ثم قال: قد طلقت هذه الحروف أيقع على امرأته طلاق.

فإن قال: يقع عليها طلاق، فخالف كافة الأمة، وأبدع في الدين ما ليس فيه، وأحال القول.

وإن قال: لا يقع بذلك طلاق. قيل له: فما الذي يوقع على كاتب الطلاق طلاقا لِنية في الكتابة، أو الكتابة نفسها، أم مظاهران معًا في إيقاع الطلاق على الكاتب.

فإن قال: النية وحدها، أم الكتابة وحدها أحال القول وخالف الأمة، فإن قال: الظاهر هو الذي يوقع. قيل له: هل رأيت شيئين كلاهما على الانفراد موصوفين بصفة زوال السلطان، فإن اجتمعا صار لهما بأنفسهما سلطان من غير أن يستعينا بشيء غير أنفسهما تقويهما وتجعل لهما سلطانًا.

L6248–6250 If it is said: The Messenger of Allah—may Allah bless him and grant him peace ﷺ—said: "Allah has pardoned my community for what they say within themselves, so long as they neither utter it nor act upon it," and writing is an act.[17]

L6251 It is answered: The community speaks within itself about two things: the first is what is uttered, and the second is what is acted upon.

L6252–6255 Divorce belongs to what is uttered. We therefore interpret what he has invoked as evidence as an argument against him, because he spoke within himself of divorce, which falls within the operative power of utterance, but he did not utter it. Action has no operative power over divorce itself, because divorce is not performed as an act; rather, it is uttered as an utterance. What the hand has acted upon in this matter consists of alphabetic letters, not the divorce that takes effect upon his wife.[18]

L6256–6257 Consider a man who wrote the letters of divorce in a document without intending divorce by it, and, having written it, then said: "I have divorced these letters." Does a divorce take effect upon his wife?

L6258–6259 If he says, "A divorce takes effect upon her," he has opposed the entire community, introduced into the religion something that does not belong to it, and advanced an absurd assertion.

L6260–6263 But if he says, "No divorce takes effect through that," he is asked: What, then, causes a divorce to take effect for the person writing the divorce: the intention involved in writing, or the writing itself, or do the two support one another in causing divorce to take effect for the writer?[19][20]

L6264–6267 If he says, "The intention alone, or the writing alone," he has advanced an absurd assertion and opposed the community. If he says, "It is the outward

[17] **Translator's note (L6248):** The divine name occurs at the beginning of the next source unit; English word order requires placing it here.

[18] **Translator's note (L6252):** The phrase concerning the interpretation of the opponent's evidence is syntactically awkward; its argumentative direction is nevertheless clear.

[19] **Translator's note (L6262):** The supplied form preceding "intention" is irregular; the following alternatives indicate that intention is the first item in the question.

[20] **Translator's note (L6263):** The supplied dual form is understood as describing the two factors as mutually supporting.

aspect that causes it to take effect," he is asked: Have you ever seen two things, each of which, taken separately, is characterized by the absence of operative power, yet, when they come together, acquire operative power of themselves, without drawing assistance from anything other than themselves that strengthens them and gives them operative power?[21][22]

L6268–6269 This does not escape any ordinary person who examines it discerningly; how, then, could it escape the learned who issue legal opinions and delve into subtleties?

L6270 If it is said: You yourself do not make divorce take effect through utterance alone, nor through intention on its own.

L6271 Yet when the two come together, you make it take effect through them. That is precisely what you have rejected.

L6272–6277 It is answered: The utterance through which I do not make divorce take effect is one in which he has recourse to a meaning that does not effect divorce, as when he says, "I have released you from your bonds," since there is no intention in what he has explicitly expressed of this, or he may have uttered it by mistake, intending to say something else, but having the expression of divorce pass over his tongue. This and comparable cases do not take effect as between him and Allah.[23]

L6278 As for utterance on its own that effects divorce together with intention, conceiving of it is difficult.[24]

L6279 How, then, can uttering it be like writing the letters of divorce, whether

هذا ما لا يذهب على من ميزه من العامة، فكيف على أهل العلم المفتين، وعلى الدقائق غائصين.

فإن قيل: فأنت لا توقع بالنطق وحده طلاقًا، ولا بالإرادة مفردة.

فإذا اجتمعا أوقعت بهما وهو نفس ما أنكرته.

قيل: النطق الذي لا أوقع به طلاقًا هو الذي يأوي فيه إلى ما لا يقع به طلاقًا كقوله: طلقتك من وثاقك، إذ لا إرادة فيما صرح به من هذا أو يكون نطق على الغلط من أن يريد أن يتكلم بشيء فيجري على لسانه الطلاق. فهذا وما يضاهيه لا يقع فيما بينه وبين الله.

فأما النطق على الانفراد الذي يوقع طلاقا مع النية فمعوز توهمه.

فكيف النطق به كما يكن كتب حروف الطلاق على القصد والغلط معًا.

[21] **Translator's note (L6264):** The source reads "the outward aspect." The surrounding argument concerns the combined operation of intention and writing, so this may be a corrupt reading; it has not been silently replaced with "their combination."

[22] **Translator's note (L6267):** The verbs describing what strengthens the two factors have an irregular grammatical construction in the supplied text.

[23] **Translator's note (L6273):** The example uses the same Arabic verb used for divorcing, here with the explicit qualification "from your bonds." The final clause is awkward and leaves the object of "intention" unstated.

[24] **Translator's note (L6278):** The wording is strained: it describes utterance both as "on its own" and as operating "together with intention." The tension in the supplied text is retained.

deliberately or by mistake?[25]

L6280–6284 Thus, if the utterance through which divorce takes effect cannot be isolated when made deliberately, as writing its letters can be isolated in relation to the utterance of someone who intended the writing without bringing to mind an intention that it take effect—because when he utters it deliberately, he has already combined the two—then equating it, in the issue under consideration, with what we have rejected concerning intention separately, writing separately, and combining the two, is a manifest injustice— and Allah knows best.[26][27]

فإذا كان النطق الذي يقع به الطلاق لا يمكن إفراده على قصد كما يمكن إفراد كَتْب حرفه على النطق الذي قصد الكتابة دون إحضار النية في وقوعه - لأنه إذا نطق بقصد فقد جمع - كان الجمع بينه في الداخلة وبين ما أنكرناه من إفراد النية وإفراد الكتابة والجمع بينهما ظلمًا بينا - والله أعلم -.

L6285–6292 This, then, is sound reasoning and what the wording of the Book and the transmitted report indicates. If anyone can establish a consensus that divorce takes effect through writing without its being uttered, then submission to it is obligatory. But if establishing a consensus eludes him—and it is elusive—then what we have said is clear and presents no difficulty. It makes no difference whether the person writing the divorce is present or absent, because he can pronounce it whether absent or present and then write it. No divorce ever takes effect for him unless he utters it with the intention of doing so. Legal Rulings.[28][29][30]

فهذا حق النظر وما دل عليه لفظ الكتاب والخبر، فإن أمكن أحد إيجاد الإجماع في إيقاع الطلاق بالكتابة من غير نطق به فالتسليم له واجب وإن أعوزه إيجاد الإجماع وهو معوز، فيما قلناه واضح لا إشكال وسواء كان الكاتب بالطلاق حاضرا أو غائبا، لأنه يمكنه أن يلفظ به في الغيبة والحضور ثم يكتبه فلا يقع أبدًا عليه طلاق ألا ينطق بقصده أحكام.

L6293 The Child Born of Fornication.

ولد الزنا.

[25] **Translator's note (L6279):** The supplied construction, particularly the wording corresponding to "can … be like writing," appears corrupt. The translation gives the apparent comparison while retaining the distinction between deliberate and mistaken writing.

[26] **Translator's note (L6281):** The supplied phrase corresponding to "in relation to the utterance of someone who intended the writing" is syntactically and conceptually difficult, and may be corrupt. It has not been silently rewritten.

[27] **Translator's note (L6282):** The expression rendered "in the issue under consideration" is literally "in the matter entering in" or "in the internal matter"; its precise reference is uncertain.

[28] **Translator's note (L6289):** The supplied connective before "what we have said" is irregular; the apparent conditional sense is reflected in the translation.

[29] **Translator's note (L6291):** The supplied text reads a form ordinarily meaning "that he not utter," where the argument appears to require "unless he utters." The translation follows the apparent intended exception; the reading itself is irregular.

[30] **Translator's note (L6292):** This appears to be a heading, although its placement immediately after the preceding sentence is uncertain.

L6294–6298 His saying, exalted is He, reporting Mary's words: "She said: How can I have a boy when no human being has touched me and I have not been a prostitute?" (20), is evidence that a child born of fornication is affiliated to his mother and attributed to her. Do you not see that she attributed the child born to a prostitute to her, just as a child born lawfully is attributed to her, and the angel did not object to her, but instead informed her that it was easy for Allah—majestic and exalted is He—to grant her a boy without a male touching her, and to make him a sign for humankind? This is clear to anyone who reflects upon it.[31]

On Fresh Ripe Dates for a Woman Following Childbirth.

L6299–6300

L6301

L6302–6303 His saying, exalted is He: "Shake the trunk of the date palm toward yourself; it will drop fresh, ripe dates upon you" (25), is evidence that fresh ripe dates benefit a woman following childbirth.[32]

L6304 On Gesturing.

L6305–6310 His saying, reporting about Mary when her people said to her: "O sister of Aaron, your father was not an evil man, nor was your mother a prostitute" (28), confirms what we have said: although gesturing takes the place of speech in conveying meaning, it is not speech, because Mary—may Allah bless her ﷺ—had vowed not to speak anything, and her pointing to her son Jesus—may Allah bless him and grant him peace ﷺ—did not take her outside her vow, nor was it counted as speech that would take her outside it.[33][34]

On Rearing a Newborn in a Cradle.

L6311–6312

L6313

[31] **Qur'an references (L6294):** Qur'an 19:20 (Maryam).

[32] **Qur'an references (L6302):** Qur'an 19:25 (Maryam).

[33] **Translator's note (L6305):** The following argument concerns Mary's gesture, but the supplied quotation ends before the verse mentioning it. No additional wording has been inserted.

[34] **Qur'an references (L6305):** Qur'an 19:28 (Maryam).

وقوله تعالى إخبارا عن مريم: (قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا (٢٠) دليل على أن ولد الزنا يلحق بأمه، ويكون منسوبا إليها. ألا ترى أنها نسبت مولود البغي إليها كما ينسب إليها ولد الحلال فلم ينكر عليها الملَك، بل أعلمها بأن الله - جل وتعالى - هين عليه أن يرزقها غلاما بغير إمساس ذكر، ويجعله آية للناس. فهو واضح لمن تدبره.

ذكر الرطب للنفساء.

وقوله تعالى: (وَهُزِّي إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسَاقِطْ عَلَيْكِ رُطَبًا جَنِيًّا (٢٥) دليل على أن الرطب للنفساء نافع.

ذكر الإشارة.

قوله إخبارًا عن مريم حيث قال لها قومها: (يَا أُخْتَ هَارُونَ مَا كَانَ أَبُوكِ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكِ بَغِيًّا (٢٨) يؤكد ما قلنا من أن الإشارة وإن قامت في الإفهام مقام الكلام فليست بكلام، لأن مريم - صلى الله عليها كانت نذرت أن لا تكلم شيئا فلم تخرجها الإشارة إلى ابنها عيسى - صلى الله عليه وسلم - من النَذر، ولا عدت كلاما يخرجها منه.

ذكر تربية المولود فى المهد.

L6314–6316 His saying: “They said: How can we speak to someone who is a child in the cradle?” (29), is evidence that rearing a newborn in a cradle is the established practice for a newborn, because what Mary did with her son—peace be upon them both—is an established practice and an example for us.[35]

وقوله: (قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا (٢٩) دليل على أن تربية المولود في المهد سنة المولود، لأن فعل مريم بابنها - عليهما السلام - سُنة ولنا قدوة.

L6317–6318 The Jahmites.

الجهمية.

L6319–6320 His saying, reporting Abraham’s words—may Allah bless him and grant him peace ﷺ: “O my father, why do you worship what neither hears nor sees nor avails you anything?” (42), is a refutation of the Mu‘tazilites and the Jahmites.[36]

قوله إخبارًا عن إبراهيم - صلى الله عليه وسلم -: (يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا (٤٢) رد على المعتزلة والجهمية.

L6321–6322 For Abraham would not rebuke his father over that which neither hears nor sees unless the One he himself worships sees, hears, and suffices in place of everything.

إذ لا ينكر إبراهيم على أبيه ما لا يسمع ولا يبصر إلا ومعبوده يبصر ويسمع ويغني عن كل شيء.

L6323–6325 His saying, reporting Abraham’s words: “He said: Peace be upon you. I shall ask my Lord to forgive you,” is an argument for permitting the greeting of peace to a blood relative among the unbelievers. Thus, this is permissible by the Qur’an, while greeting those who are not relatives is prohibited by the Sunnah.[37]

وقوله إخبارًا عن إبراهيم: (قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي) حجة في إجازة السلام على ذي الرحم مِنَ الكفار، فيكون ذلك جائزًا بالقرآن، وعلى الأجنبيين ممنوعا بالسُّنة.

L6326–6330 There is no substance to the interpretation of someone who construes the Prophet’s—may Allah bless him and grant him peace ﷺ—prohibition against initiating the greeting of peace to the People of the Book as being on the grounds that it constitutes a guarantee of safety, and who seeks a way to permit it by invoking the greeting of Abraham to his father, because the prohibition from the Messenger of Allah—may Allah bless him and grant him peace—is applicable according to its apparent meaning, whereas the interpretation is a supposition on the interpreter’s part. Do you not see that Allah—blessed and exalted is He—commanded Moses and Aaron—may Allah bless them both ﷺ—when addressing Pharaoh, to say: “And peace be upon whoever follows guidance” (47)?[38][39][40]

وليس تأويل من تأول نهي النبي - صلى الله عليه وسلم - عن إبداء أهل الكتاب بالسلام من جهة أنه أمان، وتطرقه إلى جوازه بسلام إبراهيم على أبيه بشيء، لأن النهي من رسول الله - صلى الله عليه وسلم - في الظاهر واقع، والتأويل ظن من المتأول. ألا ترى أن الله - تبارك وتعالى - أمر موسى وهارون - صلى الله عليهما - في مخاطبة فرعون أن يقولا: (وَالسَّلَامُ عَلَى مَنِ اتَّبَعَ الْهُدَى (٤٧) .

[35] **Qur’an references (L6314):** Qur’an 19:29 (Maryam).
[36] **Qur’an references (L6319):** Qur’an 19:42 (Maryam).
[37] **Qur’an references (L6323):** Qur’an 19:47 (Maryam).

وقد أمرهما بتليين القول له، والسلام ألين القول فلم يجز لهما أن يخصاه به، وفرعون أجنبي منهما، وأجازه لإبراهيم على أبيه. فدل ذلك على أن ذا الرحم يخص به، والأجنبي لا حظ له فيه.

فهذا أحسن وأولى من تأويل يرد به ظاهر سُنة ثابتة يشهد لها دليل القرآن والله أعلم.

ذكر الولد الصالح.

وقوله: (فَلَمَّا اعْتَزَلَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَكُلًّا جَعَلْنَا نَبِيًّا (٤٩) وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا (٥٠) حجة فى أشياء: فمنها: أن طاعة المؤمن تثمر له الثواب في الدنيا والآخرة.

ومنها: أن الولد الصالح من نعم الله على أبيه وجده وليس بفتنة عليهما، وأن الولد الذي قال الله - تبارك وتعالى -: (إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ) هو الطالح لا الصالح، فتكون الآية عامة المخرج خاصة المعنى.

إذ محال أن يَمتن على إبراهيم - بإسحاق وابنه يعقوب وهما فتنة. والدليل على صحة ذلك أنه قدقال قبل تلك الآية: (يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ) فجعله خاصا، فمن كان عدوا لأبيه فهو الذي فتنة عليه. ولا يجوز أن يكون يحيى بن زكريا فتنة على أبيه، ولا إسماعيل وإسحاق فتنة على إبراهيم. وقد يجوز أن يكون الولد الصالح فتنة على أبيه وجده ما دام صغيرًا، فإذا كبر وظهر صلاحه، وبانت طاعته عاد نعمة عليه والدليل عليه أن النبي - صلى الله عليه وسلم - أبصر

L6331–6333 He had commanded them to speak gently to him, and the greeting of peace is the gentlest speech, yet He did not permit them to single him out for it, Pharaoh being unrelated to them both, while He permitted Abraham to address it to his father. This therefore indicates that a blood relative may be singled out for it, whereas someone unrelated has no share in it.

L6334–6335 This is better and more appropriate than an interpretation by which the apparent meaning of an established Sunnah, supported by the evidence of the Qur'an, is rejected. And Allah knows best.

On the Righteous Child.

L6336–6337

L6338

L6339–6342 His saying: "When he withdrew from them and from what they worshipped besides Allah, We granted him Isaac and Jacob, and each We made a prophet (49). And We granted them of Our mercy, and bestowed upon them a lofty tongue of truth" (50), is an argument concerning several matters: Among them is that a believer's obedience yields reward for him in this world and the Hereafter.[41][42]

L6343–6345 Among them is that a righteous child is one of Allah's blessings upon his father and grandfather, and is not a trial for them both, and that the child concerning whom Allah—blessed and exalted is He—said, "Your wealth and your children are only a trial," is the wicked child, rather than the righteous one. The verse is thus general in its formulation and specific in its meaning.[43]

L6346–6358 For it is impossible that He should bestow Isaac and his son Jacob upon

[38] **Translator's note (L6326):** The supplied verb ordinarily means "displaying" or "expressing"; the construction and discussion apparently intend initiating the greeting.

[39] **Translator's note (L6329):** The English expression "There is no substance" in unit 6326:0 renders a predicate that occurs in this source unit, after the intervening description of the interpretation.

[40] **Qur'an references (L6326):** Qur'an 20:47 (Taha).

[41] **Translator's note (L6339):** "A lofty tongue of truth" preserves the Qur'anic expression, meaning an exalted reputation expressed in truthful praise.

[42] **Qur'an references (L6339):** Qur'an 19:49 (Maryam); Qur'an 19:50 (Maryam).

[43] **Qur'an references (L6343):** Qur'an 8:28 (Al-Anfal); Qur'an 64:15 (At-Taghabun).

Abraham as a favor while they are a trial. The evidence for the correctness of this is that, before that verse, He said: "O you who believe, among your spouses and your children are enemies to you, so beware of them." He thus made it specific: whoever is an enemy to his father is the one who is a trial for him. It cannot be that John son of Zechariah was a trial for his father, nor that Ishmael and Isaac were a trial for Abraham. A righteous child may, however, be a trial for his father and grandfather so long as he is young. When he grows up, his righteousness becomes evident, and his obedience is manifest, he becomes a blessing for him. The evidence for this is that the Prophet—may Allah bless him and grant him peace ﷺ—saw al-Hasan and al-Husayn while he was on the pulpit, the two of them wearing red shirts, walking and stumbling; so he came down to them, picked them both up, and returned to the pulpit. Then he said: "Allah has spoken the truth: 'Your wealth and your children are only a trial.' When I saw these two boys walking and stumbling, I could not restrain myself from going down to them and picking them both up." (2) He said this about them while they were young. When they grew older, they became a blessing to him through the eminence and standing they attained in Islam, so it was not permissible then to count them among trials.[44]

L6359 Among its lessons is that favorable praise is a magnificent, beautiful thing with which Allah clothes His faithful, Allah-fearing servant.[45]

L6360 For 'a tongue of truth' here means favorable praise. And Allah knows best.

L6361–6363 Since Allah, in His generosity, has counted it among blessings and praised through it the person to whom He has granted it, it is not permissible for the believer to dislike it; he may rejoice in it and count it among Allah's great blessings upon him.

L6364–6366 Among its lessons is that when something serves as the name of a thing, it

[44] **Qur'an references (L6346):** Qur'an 64:14 (At-Taghabun); Qur'an 8:28 (Al-Anfal); Qur'an 64:15 (At-Taghabun).

[45] **Translator's note (L6359):** The wording describing praise as something with which Allah clothes His servant is unusual; the supplied word means 'magnificent' or 'momentous,' rather than explicitly naming a garment.

الحسن والحسين وهو على المنبر، عليهما قميصان أحمران يمشيان ويعثران، فنزل إليهما وحملهما وعاد إلى المنبر ثم قال: " صدق الله (إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ) ، إني لما نظرت إلى هذينِ الغلامينِ يمشيانِ ويعثرانِ لم أتمالك أن نزلتُ إليهما فحملتهما " (٢) . فقال هذا فيهما وهما صغيران فلما كَبِرا عادا نعمة عليه بما صار لهما من الجلال والمحل في الإسلام، فلم يجز أن يعدا حينئذ في عداد الفتن.

ومنها: أن الثناء الحسن جليلة جميلة يُلبِس الله عبدَه المؤمن التقي.

لأن لِسان صدق في هذا الموضع هو الثناء الحسن. والله أعلم.

وإذا كان الله بجوده جعله في عداد النعم، ومدح به من جعله فيه لم يجز للمؤمن أن يكرهه، وكان له أن يفرح به ويعده من كبار نعم الله عليه.

ومنها: أن الشيء إذا سمي به شيئا جاز أن ينقل إلى غيره لسعة اللسان، إذا اللسان المعروف عند العامة هو الذي ينطق به، وقد نقل في هذا الموضع إلى الثناء الحسن.

may be transferred to something else because of the breadth of the language, since the tongue familiar to ordinary people is that with which one speaks, whereas the term has been transferred here to favorable praise.[46][47]

L6367 Discussion of a Father's Taking His Child's Property.

L6368–6375 Muhammed ibn Ali said: Some speculative reasoners used to make this verse an argument for a father's taking his child's property, supporting this with the transmitted report: "You and your property belong to your father." Such a reasoner claims that, since Allah bestowed Isaac upon his father and said in another place: "He bestows females upon whomever He wills, and bestows males upon whomever He wills (49), or pairs them, males and females," the one bestowed could not withhold himself from the one upon whom he was bestowed, and the gift becomes the property of its recipient; thus everything attached to it forms part of it.[48][49]

L6376–6389 In my view, this is not so, because the bestowal here is the bestowal of a blessing, not a bestowal of ownership. For if it were a bestowal of ownership, a father would be permitted to sell his child, just as, according to this reasoner, he may take his property without his authorization. The child would not be permitted to spend any of his property except with the permission of his father, nor would he be permitted to have intercourse with his slave woman whom he purchases with the money in his possession, since ownership of her would belong to his father until his father gave her to him. Nor would his father's giving her to him be valid in his case, for the utmost effect of a gift is that it becomes the recipient's property, just as the rest of his property is; and the father would have the greater right to have intercourse with her. Nor would a man of means, if he had a father, be adjudged liable for his wives' bridal payments and their maintenance, the maintenance of his young

[46] **Translator's note (L6364):** The supplied naming construction is grammatically awkward; its apparent sense is the transfer of a designation from one referent to another.

[47] **Translator's note (L6365):** The supplied connective literally reads 'when/if'; the explanatory context suggests 'since.'

[48] **Translator's note (L6369):** The pronoun construction linking the supporting report to the argument is awkward in the supplied text.

[49] **Qur'an references (L6368):** Qur'an 42:49 (Ash-Shuraa).

ذكر تناول الأب مال ولده.

قال محمد بن علي: وكان بعض النظار يجعل هذه الآية حجة في تناول الأب مال ولده، ويؤيده به الحديث المروي: " أنت ومالك لأبيك "، ويزعم أن الله لما وَهبَ إسحاقَ لأبيه، وقال في موضع آخر: (يَهَبُ لِمَنْ يَشَاءُ إِنَاثًا وَيَهَبُ لِمَنْ يَشَاءُ الذُّكُورَ (٤٩) أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَاثًا) لم يكن للموهوب أن يمتنع على من وهب له، والهبة تصير ملكا للموهوب له، فكل ما أضيف إليها كان منها.

وليس هو عندي كذلك، لأن الهبة في هذا الموضع هي هبة نِعمة لاَ هِبة مُلك، إذ لو كانت هبة ملك لجاز للوالد أن يبيع ولده كما له عند هذا الناظر - أن يأخذ ماله بغير أمره - ولما جاز للولد أن ينفق من ماله إلا بإذن أبيه، ولما جاز له وطء جاريته يشتريها بالمال الذي هو في يديه إذ كان ملكه لأبيه حتى يهبها له أبوه، ولما صحت فيه هبته أيضا، لأن أكثر حال الهبة أن تصير ملكا للموهوب له كما كان سائر ماله، ولكان الوالد أحق بوطئها، وَلَمَا حكم على الموسر إذا كان له والد بصداق نسائه ونفقاتهن، ونفقة صغار أولاده وعبيده وخدمه، ودفع ديون الناس إذا طالبوا بها، وفي ذلك عكس أحكام الإسلام كلها، وفي توريث الله - جل وتعالى - مع الوالد بعد موت الولد غيره، والاقتصار به على نصيب معلوم أوضح البيان، وأدل دليل على أنه غير مالك مال ولده في حياته إذ لو كان له مال في حياته لأخذه بعد وفاته، ولم يأخذ معه غيره والخبر المروي في: " أنت ومالك لأبيك " مرسل، ولا يثبت به حجة.

children, his slaves, and his servants, or the payment of debts owed to people when they demanded them. This would overturn all the rulings of Islam. In Allah's granting inheritance— majestic and exalted is He—to someone other than the father alongside him after the child's death, and limiting the father to a specified share, there is the clearest explanation and the most conclusive evidence that he does not own his child's property during the child's lifetime. For if the property belonged to him during the child's lifetime, he would take it after his death, and no one else would take any alongside him. And the report transmitted concerning "You and your property belong to your father" has an interrupted chain of transmission omitting the Companion (mursal), and no authoritative proof is established by it.[50][51][52]

وقد وصله من ليس محله محل الاتفاق ولا هو بحجة في أئمة النقل، وما كان هذا سبيله لم يصلح أن يتخذ دعامة ولا يكون حجة وسيما إذا دفعوا القرآن، وكان فيه عكس أحكام الإسلام.

L6390–6391 A connected chain has been supplied for it by someone whose standing is not agreed upon and who is not an authoritative transmitter in the judgment of the leading authorities on transmission. A report of this kind is unfit to be adopted as a supporting foundation and cannot constitute authoritative proof, especially when they oppose the Quran and it entails overturning the rulings of Islam.[53]

L6392–6399 If someone argues from Aishah's report from the Prophet—may Allah bless him and grant him peace ﷺ—: "Your children are indeed among your earnings, so eat from their property," and says: "A man's earnings belong to him," the reply is: The report is authentic, and its chain of transmission admits of no criticism. It nevertheless accords with what we stated at the beginning of this section: that obedience yields reward in this world and the Hereafter. A child is thus an earning from obedience, not an earning from the trade conducted among us in the markets. Do you not see that Isaac and Jacob

فإن احتج محتج بحديث عائشة عن النبي - صلى الله عليه وسلم -: " إن أولادكم من كسبكم فكلوا من أموالهم ". وقال: " كسب الرجل له ". قيل: الخبر صحيح لا مطعن في إسناده، ولكنه موافق لما افتتحنا به هذا الفصل من أن الطاعة تثمر ثواب الدنيا والآخرة فالولد كسب الطاعة لا كسب التجارة المدارة بيننا في الأسواق. ألا ترى أن إسحاق ويعقوب وُهِبَا لإبراهيم جزاء على اعتزاله عبادة الأصنام.

[50] **Translator's note (L6379):** The supplied masculine possessive in 'ownership of him/it' has an uncertain antecedent; the argument appears to concern ownership of the slave woman.

[51] **Translator's note (L6380):** The referents of the pronouns in the clause about the validity of the gift are compressed and somewhat ambiguous.

[52] **Translator's note (L6388):** The supplied wording literally says 'if he had property during his lifetime'; the possessive relationship is compressed in context.

[53] **Translator's note (L6391):** The supplied text shifts to a plural subject, 'they,' without an explicit antecedent in this sentence.

were bestowed upon Abraham as a recompense for his withdrawing from the worship of idols?

L6400–6402 The evidence that performing acts of obedience is called earning is His saying, blessed and exalted is He: "To its credit is what it has earned, and against it is what it has acquired."[54]

L6403 And He said: "As a recompense for what they used to earn (95)."

L6404 There are many similar instances in the Quran.

L6405–6407 The believer's child is among his earnings—that is, an earning from his obedience. And his saying—may Allah bless him and grant him peace—"So eat from their property" is specific in two respects.

L6408 The first is permission to eat, which is the expression's apparent import, although it can bear another meaning.[55]

L6409 The second is restricting consumption to part of it, because he said, "So eat from their property," and did not say, "So eat their property."

L6410–6418 What it entails is specific, not general. Blessed and exalted is He has said, following the verse with which this section began: "And mention Moses in the Book. He was indeed chosen exclusively, and he was a messenger, a prophet (51). And We called to him from the right side of the Mount, and brought him near as a confidant (52). And We bestowed upon him, out of Our mercy, his brother Aaron as a prophet (53)." And He said concerning Job: "Strike with your foot: here is cool water for washing and drinking (42). And We bestowed upon him his family, and their like along with them." Does this reasoner, then, consider it permissible for a man to take his brother's property and his family's property, and appropriate it from them without their permission, because Allah—blessed and exalted is He— made them both a gift to him, just as He made a child a gift to his father, and His Messenger—

والدليل على أن فعل الطاعة تسمى كسبًا: قوله تبارك وتعالى: (لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ) .

وقال: (جَزَاءً بِمَا كَانُوا يَكْسِبُونَ (٩٥) .

ومثله في القرآن كثير.

وكان ولد المؤمن من كسبه أي كسب من طاعته، وقوله - صلى الله عليه وسلم -: " فكلوا من أموالهم " خصوص في شيئين.

أحدهما: إباحة الأكل الظاهر المخرج، وإن كان يحتمل غيره.

والثاني: الاقتصار في الأكل على بعضه لقوله: " فكلوا من أموالهم "، ولم يقل: فكلوا أموالهم.

ومن مقتضاه خصوصًا لا عمومًا، وقد قال تبارك وتعالى على إثر الآية المبتدأ بها الفصل: (وَاذْكُرْ فِي الْكِتَابِ مُوسَى إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَبِيًّا (٥١) وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا (٥٢) وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا (٥٣) وقال في أيوب: (ارْكُضْ بِرِجْلِكَ هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ (٤٢) وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ) فهل يجوز عند هذا الناظر أن يأخذ الرجل مال أخيه ومال أهله ويتملكه عليهما بغير إذنهما من أجل أن الله - تبارك وتعالى - جعلهما هِبة له كما جعل الولد هِبة لأبيه، وجعله رسوله - صلى الله عليه وسلم - كسبًا له. وكل هذا الاحتجاج لا يوهن نفقة الأبوين على الولد الغني زمِنينِ كانا أم صحيحين، وقد بيناه في كتاب آخر بحججه.

[54] **Qur'an references (L6400):** Qur'an 2:286 (Al-Baqarah).

[55] **Translator's note (L6408):** The phrase rendered 'the expression's apparent import' is unusually compressed and could also describe eating in its plain, literal sense.

may Allah bless him and grant him peace—made the child an earning for him? None of this argumentation undermines the obligation to maintain both parents incumbent upon a child who is wealthy, whether they are chronically disabled or healthy. We have explained this in another book, together with its proofs.[56][57]

L6419–6420 **Discussion of the Refutation of Those Who Say That the Quran Is Created.**

L6421

L6422–6425 His saying, exalted is He, "And We called to him from the right side of the Mount," "And when your Lord called to Moses: 'Go to the wrongdoing people' (10)," is an argument against whoever says that the Quran is created, for he cannot say concerning calling out what he offers as an interpretive explanation of speech, although his interpretive explanation of it is itself erroneous.[58]

L6426–6428 His saying, "And We brought him near as a confidant (52)," confirms it unequivocally, for a confidant can only be someone who speaks and converses.

L6429–6435 It also contains an argument against whoever denies that Allah—majestic is His majesty—is Himself in one place rather than another, and that He is upon the Throne while His knowledge is on earth. For if He Himself were in every place, as they claim, His saying, "And We brought him near," would have no meaning, and Moses would have no distinction over anyone else, since the meaning to which he subscribes places all people on an equal footing in this respect, unbelievers and believers alike. Nor does his interpretive explanation that the nearness is the nearness of obedience, since He brought him near

[56] **Translator's note (L6410):** The opening construction is grammatically irregular in the supplied text; its apparent argument is for a specific rather than a general scope.

[57] **Qur'an references (L6410):** Qur'an 19:51 (Maryam); Qur'an 19:52 (Maryam); Qur'an 19:53 (Maryam); Qur'an 38:42 (Sad); Qur'an 38:43 (Sad).

[58] **Qur'an references (L6422):** Qur'an 19:52 (Maryam); Qur'an 26:10 (Ash-Shu'ara).

ذكر الرد على من يقول بخلق القرآن.

وقوله تعالى: (وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ) (وَإِذْ نَادَى رَبُّكَ مُوسَى أَنِ ائْتِ الْقَوْمَ الظَّالِمِينَ (١٠) . حجة على من يقول بخلق القرآن، إذ لا يمكنه أن يقول في المناداة ما يتأوله في الكلام، وإن كان ما يتأوله فيه خطأ.

قوله: (وَقَرَّبْنَاهُ نَجِيًّا (٥٢) أكده بلا أشكال، لأن النجي لا يكون إلا من يكلم ويحاور.

وفيه حجة على من ينكر أن الله - جل جلاله - بنفسه في موضع دون موضع، وأنه على العرش وعلمه في الأرض. إذ لو كان بنفسه في كل موضع كما يزعمون ما كان لقوله: (وَقَرَّبْنَاهُ) معنى، ولما كان لموسى فضيلة على غيره. إذا المعنى الذي يذهب إليه يستوي جميع الناس فيه كافرهم ومؤمنهم، وليس لما يتأوله من أن القرب قرب الطاعة، لما قربه بالمناجاة ولذا روي في الخبر: " أنه قربه حتى سمع صريف القلم ".

for intimate conversation. For this reason it is related in the report: “He brought him near until he heard the scratching of the pen.”[59][60][61]

L6436–6437 Weeping and Glorification.

L6438–6439 “When the signs of the All-Merciful are recited to them, they fall down prostrating and weeping” is evidence for the permissibility of weeping in prostration and drawing near through it to the One worshipped.[62]

L6440 Likewise His saying at the end of the surah of the Children of Israel: “When it is recited to them, they fall upon their chins in prostration (107), and say: ‘Glory be to our Lord! Indeed, our Lord’s promise is surely fulfilled’ (108). And they fall upon their chins, weeping, and it increases them in humble submission (109).”[63]

L6441–6446 This is analogous to that passage, and it contains additional evidence, namely, that glorification during prostration is prayer, and that prostration occasioned by the Quran is one and the same kind of prostration, with one and the same ruling concerning it; and that any speech during prayer intended as supplication or remembrance is permissible during prayer and does not invalidate it as speech concerning worldly affairs does, or speech that is unrelated to the purpose of prayer.[64]

L6447 Discussion of Declaring One Who Abandons Prayer an Unbeliever.

L6448–6450 In His saying, exalted is He, “Then successors came after them who ne-

[59] **Translator’s note (L6432):** The supplied connective literally reads ‘when/if’; ‘since’ reflects the apparent explanatory sense. The text also shifts from plural opponents to a singular opponent.

[60] **Translator’s note (L6433):** The clause beginning ‘Nor does’ is syntactically incomplete or corrupt in the supplied text; its continuation does not provide a clear predicate.

[61] **Translator’s note (L6434):** The opening continues the defective construction in the preceding segment. The causal rendering of ‘since’ is tentative; the wording may instead mean ‘when.’

[62] **Qur’an references (L6438):** Qur’an 19:58 (Maryam).

[63] **Qur’an references (L6440):** Qur’an 17:107 (Al-Isra); Qur’an 17:108 (Al-Isra); Qur’an 17:109 (Al-Isra).

[64] **Translator’s note (L6442):** ‘One prostration’ may mean a single prostration or a unified category of prostration; the following reference to a single ruling favors the latter sense.

البكاء والتسبيح.

(إِذَا تُتْلَى عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا) حجة في جواز البكاء في السجود، والاقتراب به من المعبود.

وكذلك قوله في آخر سورة بني إسرائيل: (إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا (١٠٧) وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا (١٠٨) وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا (١٠٩) .

فهذا نظير تلك، وفيها زيادة دَليل هو أن التسبيح في السجود صلاة، وسجود القرآن سجود واحد والقول فيها قول واحد، وأن كل كلام في الصلاة يراد به دعاء وذكر مباح في الصلاة لا يقطعها كما يقطعها الكلام في أمر الدنيا، وما ليس من سبب الصلاة.

ذكر تكفير تارك الصلاة.

وفي قوله تعالى: (فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ) دليل على أن الإنسان يدرك ما يكفر، لقوله: إن إضاعتها تركها لا تأخيرها عن وقتها كما يزعم بعض المفسرين لقوله تبارك وتعالى: (إِلَّا مَنْ تَابَ وَآمَنَ) ، فذكر الإيمان مع التوبة.

glected prayer," there is evidence that a person apprehends what renders him an unbeliever, because, according to his statement, neglecting it means abandoning it, not delaying it beyond its appointed time, as some Quran commentators claim, because of His saying, blessed and exalted is He: "Except whoever repents and believes." Thus He mentioned faith together with repentance.[65][66]

وفيه تأكيد قولنا: في أن تارك الصلاة بلا عذر يكفر.

L6451 This confirms our position that someone who abandons prayer without an excuse becomes an unbeliever.

L6452

وقوله: (لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا) - والله أعلم - مستثنى من المسموع، إذ كل مسموعٍ مِنَ اللغو وغيره مسموع، وهو نظير ما مضى من رد استثناء إبليس من السَّاجدين في ذكر الملائكة. وكل هذا دليل على سعة لسان العرب، والقرآن بلسانها نزل.

L6453–6457 His saying, "They will hear no idle talk therein, except peace"—and Allah knows best— makes an exception from what is heard, since everything heard, whether idle talk or otherwise, is something heard. This is analogous to the preceding explanation referring the exception of Iblis to those prostrating in the passage mentioning the angels. All this is evidence of the breadth of the Arabs' language, and the Quran was revealed in their language.[67][68]

ذكر أنجزاء الأعمال مواريث.

L6458 **Discussion of the Recompense for Deeds Being Inheritances.**[69]

L6459

قوله: (تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا) حجة للصوفية فيما يسمون جزاء الأعمال مواريث، لأن الجنة وإن كانت من ميراث الآخرة فهي ثواب عمل وكل ثواب مثله.

L6460–6462 His saying, "That is the Garden which We give as an inheritance to such of Our servants," is an argument for the Sufis in their calling the recompense for

[65] **Translator's note (L6449):** The phrase rendered 'apprehends what renders him an unbeliever' is obscure as supplied and may be corrupt. The referent of 'his statement' is also unclear.

[66] **Qur'an references (L6448):** Qur'an 19:59 (Maryam); Qur'an 19:60 (Maryam); Qur'an 25:70 (Al-Furqan).

[67] **Translator's note (L6456):** The verbal noun rendered 'referring' can also mean 'rejecting'; the grammatical discussion here favors referring the exception to the category of those prostrating.

[68] **Qur'an references (L6453):** Qur'an 19:62 (Maryam).

[69] **Translator's note (L6458):** The supplied text joins the words for 'that' and 'recompense' without a space.

deeds ‘inheritances,’ because although the Garden is part of the inheritance of the Hereafter, it is a reward for deeds, and every reward is like it.[70][71]

Discussion of Worship Being Burdensome.

His saying, “Lord of the heavens and the earth and whatever is between them, so worship Him and persevere in His worship,” is evidence that worship is burdensome and wearisome, and that the believer is commanded to persevere in it, since the term ‘perseverance’ is only associated with aversion and difficulty.[72][73]

Specific Scope.

His saying, “And the human being says: ‘When I have died, shall I really be brought forth alive?’ (66),” is necessarily specific, because this is the statement of some people rather than others.[74]

Then He said: “By your Lord, We shall surely gather them and the devils.” This is general, because the gathering encompasses everyone.[75]

What further illustration of the language’s breadth could be sought after this, when the beginning of the discourse is specific and its end general, with no intervening expression between them to turn a specific reference into the generality of the meaning understood from it?

Discussion of the Muʿtazilites.

ذكر أن العبادة ثقيلة.

وقوله: (رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ) دليل على أن العبادَة ثقيلة مملوة، والمؤمن مأمور بالصبر عليها إذ اسم الصبر لا يكون إلا مقرونًا بالكراهة والصعوبة.

خصوص.

وقوله: (وَيَقُولُ الْإِنْسَانُ أَإِذَا مَا مِتُّ لَسَوْفَ أُخْرَجُ حَيًّا (٦٦) خصوص لا محالة، لأن هذا قول بعض الناس دون بعض.

ثم قال: (فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ) عموم، لأن الحشر لا يكون إلا للجميع.

فأي شيء يلتمس في سعة اللسان بعد هذا، وابتداء الكلام خصوص وآخره عموم من غير حائل لفظ بينهما يرد خصوصًا إلى عموم المعنى المفهوم منه.

ذكر المعتزلة.

[70] **Translator’s note (L6460):** The Quranic quotation stops before specifying which servants inherit; the translation preserves that incompleteness.

[71] **Qur’an references (L6460):** Qur’an 19:63 (Maryam).

[72] **Translator’s note (L6467):** The supplied word rendered ‘wearisome’ appears corrupt or nonstandard; this rendering reflects its apparent sense in context.

[73] **Qur’an references (L6466):** Qur’an 19:65 (Maryam).

[74] **Qur’an references (L6471):** Qur’an 19:66 (Maryam).

[75] **Qur’an references (L6474):** Qur’an 19:68 (Maryam).

L6481–6484 And His saying: “There is none of you but will come to it; this is, for your Lord, an irrevocably decreed obligation. (71) Then We shall deliver those who were God-fearing and leave the wrongdoers in it on their knees. (72)” is a powerful argument against the Mu‘tazilites concerning the threat of punishment, because they claim that anyone among those who affirm Allah’s oneness who enters the Fire will never emerge from it. Yet here the explicit text of the Quran declares that everyone will come to it and that the God-fearing will depart from it.[76]

وقوله: (وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا (٧١) ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا (٧٢) حجة على المعتزلة في الوعيد شديدة، لزعمهم أن الداخل من الموحدين النار لا يخرج منها أبدًا، وهذا نص القرآن يخبر بورود الجميع إياها وصدر المتقين عنها.

L6485–6487 If they claim that this coming is not coming to the Fire, the beginning of the verse gives them the lie, because it mentions the gathering and mentions Hell by its very name.

فإن زعموا أن الورود ليس بورود النار كذبهم أول الآية، لأنه ذكر الحشر وذكر جهنم بلفظها.

L6488–6493 If they say, “He did say, ‘Then We shall surely bring them around Hell on their knees. (68)’” there are two arguments against them in this: The first is that neither they nor anyone else says that anyone remains eternally around Hell, or is punished there and then escapes from it, such that they could interpret the deliverance Allah mentioned as escape from its surroundings rather than from Hell itself.[77]

فإن قالوا: قد قال: (ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا (٦٨) كانت عليهم فيها حجتان: إحداهما: أنهم لا يقولون ولا غيرهم أن أحدا يخلد حول جهنم، ولا يعذب به ثم ينجو عنه حتى يصرفوا النجاة التي ذكره الله إلى الخلاص من حولها لا منها نفسها.

L6494–6498 The second is that the feminine pronominal suffix in His saying, “There is none of you but will come to it,” has removed all doubt that this means coming to the Fire. For if its surroundings were intended, the wording would have been “but will come to it,” with a masculine suffix, because “surroundings” is masculine. This therefore indicates that they will be brought around it all together, and then come to it; the God-fearing will be saved, and the wrongdoers will remain in it on their knees.[78][79]

والثانية: أن هاء التأنيث في قوله: (وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا) قد أذهبت كل ارتياب بأنه ورود النار. إذ لو أريد حوله لكان: (إلا وارده) ، لأن الحول مذكر، فقد دل هذا على أنهم يحضرون حولها أجمعين ثم يردونها فينجوا المتقون، ويبقى الظالمون فيها جثيا.

L6499–6500 If they say, “Have you not transmitted in some of your Quran commentaries that this coming means the visitation of fever?”

فإن قالوا: أليس قد رويتم في بعض تفاسيركم أن الورود هو ورد الحمى.

[76] **Qur’an references (L6481):** Qur’an 19:71 (Maryam); Qur’an 19:72 (Maryam).

[77] **Qur’an references (L6488):** Qur’an 19:68 (Maryam).

[78] **Translator’s note (L6497):** The hypothetical wording uses a masculine pronominal suffix, whereas the Quranic wording uses a feminine suffix referring to the Fire. English “it” does not itself express this distinction.

[79] **Qur’an references (L6494):** Qur’an 19:71 (Maryam).

قيل: ليس كلما نرويه نصححه، وكيف يكون صحيحا والله يقول: (ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا (٧٢) ، ونحن نرى عيانا أن الحمى إذا أخذت الظالم في وقت فارقت كما تفارق التقي، فلو كان كذلك لبقي جَمّ من الظلمة فيها أبدا، فهذا واضح أنه ورود جهنم في الآخرة لا ورود الحمى في الدنيا، ونحن نقول بعد تصحيح مقالتنا في الورود الذي في كتاب الله أنه ورود جهنم وأن الحمى من فيحها في الدنيا كما قال رسول الله - صلى الله عليه وسلم - فإنه إذا أخذت منا أحدًا أبردناها بالماء ائتمارًا لرسول الله - صلى الله عليه وسلم - وقبولاً لوصيته، ولا يكون ذلك نقضًا للورود في الآخرة.

L6501–6511 The reply is: We do not authenticate everything we transmit. How could this be sound when Allah says, “Then We shall deliver those who were God-fearing and leave the wrongdoers in it on their knees. (72)” and we see with our own eyes that when fever seizes a wrongdoer at some point, it leaves him just as it leaves the God-fearing person? If that interpretation were correct, a great many wrongdoers would remain in it forever. Thus it is clear that this means coming to Hell in the Hereafter, rather than the visitation of fever in this world. Moreover, we say, after establishing the correctness of our position concerning the coming mentioned in Allah’s Book—that it is coming to Hell—and that fever in this world comes from its scorching heat, as the Messenger of Allah—may Allah bless him and grant him peace—said, that when it seizes one of us, we cool it with water in obedience to the Messenger of Allah— may Allah bless him and grant him peace ﷺ—and in acceptance of his counsel, and this does not negate coming to it in the Hereafter.[1][2]

وبعد فلو كانت روايته عن سعيد بن جبير أن الورود هو ورود الحمى لا ورود جهنم صحيحة، وكان القرآن لا يدفعها ما كان لهم علينا فيها شيء، بل كانت لنا عليهم إذ استعظامهم لخروج موحد من النار بعد دخوله إياها هو من أجل خلف الوعد الذي لا يجوز على الله عندهم. فإن كان إخراج من دخلها عظيمًا عندهم فينبغي أن يكون الصفح عمن أوعد إدخالها بذنوب اقترفها أعظم عندهم من الباب الذي يذهبون إليه.

L6512–6517 Furthermore, even if his report from Saʿid ibn Jubayr, that this coming means the visitation of fever rather than coming to Hell, were sound, and the Quran did not contradict it, they would have no argument against us in it whatsoever. Rather, it would be an argument for us against them, since their finding it outrageous that someone who affirms Allah’s oneness should emerge from the Fire after entering it is due to the breaking of a promise, which they consider inadmissible for Allah. If, then, bringing someone out after he has entered it is so grave in their view, then pardoning someone threatened with being made to enter it for sins he committed ought to be graver still in their view, according to the line of reasoning they adopt.[3][4]

أولا يعلمون أن الخلف في اللغة هو: ترك إنجاز الخير، والصفح في الوعيد كرم لا خلف كما دللنا عليه في سورة التوبة عند انتهائنا إلى قوله: (يَحْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ) .

L6518–6521 Do they not know that, in the language, breaking one’s word means failing to fulfill a promise of good, whereas pardoning where punishment has been

[1] **Translator’s note (L6503):** The supplied “‘iyāyā” appears corrupt, probably for “‘iyānan,” meaning “with our own eyes”; the translation follows that probable reading.

[2] **Qur’an references (L6501):** Qur’an 19:72 (Maryam).

[3] **Translator’s note (L6512):** The antecedent of “his” in “his report” is not explicit in the supplied passage.

[4] **Translator’s note (L6515):** The supplied wording says “promise,” rather than “threat”; this distinction is retained.

threatened is generosity, not a breach of one's word, as we demonstrated in the surah Repentance when we reached His saying: "They swear by Allah that they did not say it, although they certainly uttered the word of unbelief and disbelieved after their submission to Islam"?[5]

L6522–6534 If, concerning this coming, they prefer taking refuge in the statement of Saʿid ibn Jubayr to what the Quran indicates, fleeing the refutation of their position concerning the emergence from the Fire of those who entered it, we will concede this to them, because what we seek in exposing the error of the position they have adopted concerning the threat of punishment on account of the breach of one's word can be turned against them through Saʿid's statement. Indeed, pardoning the person threatened and limiting his punishment to the heat of fever in this world is more effective for what he intends. And I hope that Allah will do this for most believers, despite their noses being rubbed in the dust, for it has been transmitted by Mughirah, from Ibrahim, from al-Aswad, from ʿA'ishah—may Allah be pleased with her— that she said: I heard the Messenger of Allah—may Allah bless him and grant him peace ﷺ—say: "Fever is every believer's share of the Fire." Anas—may Allah be pleased with him—also transmitted it through Qatadah's transmission from him, attributing it to the Prophet. Abu Husayn also transmitted, from Abu Salih al-Ashʿari, from Abu Umamah, from the Prophet—may Allah bless him and grant him peace ﷺ— that he said: "Fever is a furnace from Hell, and whatever of it afflicts the believer is his share of the Fire."[6][7][8]

L6535–6542 Shahr ibn Hawshab also transmitted this report from Abu Rayhanah, from the Prophet—may Allah bless him and grant him peace ﷺ— that he visited a man suffering from fever and said: "Allah— blessed and exalted is He—

فإن كانت الاستراحة إلى قول سعيد بن جبير آثر عندهم في الورود مما يدل عليه القرآن فِرارًا من كسر قولهم في خروج من دخل النار منها فنحن نسامحهم، لأن الذي نريده من إيضاح خطأ ما ذهبوا إليه في الوعيد من أجل الخلف قلبه عليهم من قول سعيد بل العفو عن الموعد والاقتصار منه على حرِّ الحمى في الدنيا أبلغ فيما يريد، وأرجو أن يفعل الله ذلك بأكثر المؤمنين على رغم من إنافهم، فقد روى مغيرة، عن إبراهيم، عن الأسود عن عائشة - رضي اللَه عنها - قالت: سمعت رسول الله - صلى الله عليه وسلم - يقول: " الحمى حظ كل مؤمن من النار"، ورواه أنس - رضي الله عنه - أيضا من رواية قتادة عنه مرفوعًا، وروى أبو حصين، عن أبي صالح الأشعري، عن أبي أُمامة، عن النبي - صلى الله عليه وسلم - قال: " الحمى كير من جهنم فما أصاب المؤمن منها كان حظه من النار ".

وروى هذا الحديث أيضا شهر بن حوشب عن أبي ريحانة عن النبي - صلى الله عليه وسلم - أنه عادَ رجلاً من وعك به فقال: " يقول الله - تبارك وتعالى -: هي ناري أسلطها على عبدي المؤمن لتكون حظه من النار "، وحديث أبي بردة عن أبي موسى الأشعري عن النبي - صلى الله عليه وسلم - في تجعيل اليهود والنصارى فداء للمسلمين من النار مشهور.

[5] **Qur'an references (L6518):** Qur'an 9:74 (At-Tawbah).

[6] **Translator's note (L6523):** The syntax of "what we seek … can be turned against them" is strained in the supplied text. The translation gives its apparent argumentative sense without adding a missing clause.

[7] **Translator's note (L6524):** The text shifts to the third-person "he intends," although the preceding argument uses "we seek"; this shift is retained.

[8] **Translator's note (L6525):** The supplied expression "ʿalā raghmin minināfihim" appears corrupt; the translation reflects the recognizable idiom of rubbing opponents' noses in the dust, expressing their humiliation or displeasure.

says: ‘It is My fire, which I unleash upon My believing servant so that it may be his share of the Fire.’” And the report of Abu Burdah, from Abu Musa al-Ashʿari, from the Prophet—may Allah bless him and grant him peace ﷺ—concerning making Jews and Christians a ransom for Muslims from the Fire is well known.

فهذه الأخبار موافقة لتفسير سعيد بن جبير في الحمى والروايات الأخر أن قوما يخرجون من النار بعدما دخلوها فيسمون بعد إدخالهم الجنة الجهنميين، حتى يغيرون فيها، فيذهب الله عنهم سِيماء أهل النار موافقة لدليل القرآن في الورود، وأيهما كان من هذين فهو لنا لا لهم، وأنا آمل أن يكون كل ذلك مؤتلفا غير مختلف، فيكون ما دل - عليه القرآن في الورود ورود لا يحرق ولا يؤلم كما روي في الخبر: “ إذا ورد المؤمن النار لتحلة القسم نادته جهنم يا مؤمن أطفأ نورك لهبي ”.

L6543–6550 These reports therefore accord with Saʿid ibn Jubayr’s interpretation concerning fever, while the other reports that some people emerge from the Fire after entering it and are called, after being admitted to Paradise, “the people of Hell,” until they are changed there and Allah removes from them the marks of the inhabitants of the Fire, accord with the Quran’s indication concerning coming to it. Whichever of these two is the case, it supports us, not them. I hope that all of this is harmonious rather than contradictory, so that what the Quran indicates concerning coming to it is a coming that neither burns nor causes pain, as transmitted in the report: “When the believer comes to the Fire in fulfillment of the oath, Hell calls to him: ‘Believer, your light has extinguished my flame.’”[9]

ويقول أهل الجنة إذا دخلوا الجنة: “ ألم يعدنا ربنا أنا نرد النار، فيقال لهم: بلى، ولكنكم مررتم بها وهي خامدة ”.

L6551–6553 And the inhabitants of Paradise say when they enter Paradise: “Did our Lord not promise us that we would come to the Fire?” Then it is said to them: “Yes, but you passed through it while it was extinguished.”

فإذا خرجوا منها سموا جهنميين، ويكون حظهم من ألمها ما وصل إليهم من مس الحمى وألمها إذ كانت من فيحها.

L6554–6556 When they emerge from it, they are called “the people of Hell,” and their share of its pain will be what reached them of fever’s touch and pain, since it comes from its scorching heat.

فإن قيل: فَمَن الذي تسميهم الجهنميين، وكل يَرِدها ممن يخلد ومن يخرج منها.

L6557–6558 If it is said: Who, then, are those whom you call “the people of Hell,” when everyone comes to it, both those who remain eternally and those who emerge from it?

قيل: قد يجوز أن يكون الورود من جميعهم فمن لم تمس منه شيئا ولم تسمه بسمة وتغير من مَست منه ووسَمَته بسمة ويسمونهم جهنميين.

L6559–6560 The reply is: It is possible that all of them come to it; then those of whom it touches no part and whom it does not mark with a mark—and it changes

[9] **Translator’s note (L6545):** “Until they are changed there” renders the supplied unvocalized verb as passive. Its precise intended sense is uncertain.

those whom it touches and marks with a mark, and they call them “the people of Hell.”[10]

L6561–6562 If it is said: Why do you say at one time that it does not touch them or cause them pain, and at another make the pain and the touch specific to some people rather than others?

L6563–6568 The reply is: These are transmitted reports, some more firmly established than others and more strongly supported in Islam. Whoever finds some ground for hope and expectation does not guarantee that all defects will be absent from it. What is free of defect is what the recited text of the Quran indicates, to which falsehood comes neither from before it nor from behind it: that the coming of everyone is one and the same coming; then He delivers those who were God-fearing, and their deliverance takes two forms.[11]

L6569–6570 Whoever comes to it in fulfillment of His oath—majestic and exalted is He—departs from it by His grace, untouched by pain, if Allah wills.

L6571–6572 As for whoever comes to it because of the sins he committed, Allah subjects him to as much of its pain as He wills, then brings him out of it when He wills, and leaves the wrongdoers in it on their knees.

L6573–6576 Among the sound reports whose chains of transmission we do not doubt is the report of Malik ibn Anas, from Ibn Shihab, from Saʿid ibn al-Musayyab, from Abu Hurayrah, that the Messenger of Allah—may Allah bless him and grant him peace ﷺ—said: “Any Muslim who has sent ahead three of his children through death will not be touched by the Fire except in fulfillment of the oath.”

L6577–6583 And the report of Abu Nadrah, from Abu Saʿid, although it does not equal this one, approaches it in soundness: that the Messenger of Allah—may Allah bless him and grant him peace ﷺ—said: “As for the inhabitants of the Fire who belong there, they neither die in it nor live. But as for people who

فإن قيل: فما بالك تقول: مرة لا تمس منهم ولا تؤلمهم، ومرة تجعل الألم والمسيس خصوصا لقوم دون قوم.

قيل: هي أخبار مروية بعضها أثبت من بعض وأقوى دعامة في الإسلام. ومن وجد شيئا من الرجاء والتأميل لم يضمن زوال الخلل كله عنه، والذي ليس بمخلول ما دَلت عليه التلاوة من القرآن. الذي لا يأتيه الباطل من بين يديه ولا مِن خلفه من أن الورود من الجميع ورود واحد ثم ينجي الذين اتقوا، وتكون نجاتهم على وجهين.

فمن وردها لِتَحلة قَسَمه - جل وتعالى - صدر عنها بنعمته غير ممسوس بألم إن شاء الله.

ومن وردها باقتراف ذنوبه أمسه الله من ألمها ما شاء، ثم أخرجه منها إذا شاء، وترك الظالمين فيها جثيًّا.

ومن الأخبار الصحيحة التي لا نشك في أسانيدها خبر مالك بن أنس، عن ابن شهاب، عن سعيد بن المسيب، عن أبي هريرة أن رسول الله - صلى الله عليه وسلم - قال: “ من قدّم من المسلمين ثلاثة من الولد لم تمسه النار إلا تحلة القَسم ”.

وخبر أبي نضرة، عن أبي سعيد وإن لم يوازِ هذا فهو يقاربه في الصحة أن رسول الله - صلى الله عليه وسلم - قال: “ أما أهل النار الذين هم أهلها فإنهم لا يموتون فيها، ولا يحيون، وأما قوم دَخلوها بذنوبهم فإنهم يموتون فيها، ويصيرون كالحمم فيمكثون فيها ما شاء اللَه حتى إذا أراد الله أن يعتقهم انطلق بهم إلى نهر يقال له: الحياة، فينبتون فيه نبات الحبة في حميل السيل ”.

[10] **Translator’s note (L6560):** The supplied sentence leaves the clause beginning “those of whom it touches no part” without a clear completion. The verb rendered “changes” is unvocalized and its construction is uncertain; no missing completion has been supplied.

[11] **Qur’an references (L6563):** Qur’an 41:42 (Fussilat).

entered it because of their sins, they die in it and become like charcoal, remaining in it for as long as Allah wills, until, when Allah wishes to release them, they are taken to a river called Life, and they grow in it as a seed grows in the debris carried by a flood."

L6584–6590 And the report of Jabir ibn ʿAbd Allah, when he raised his two fingers to his ears and said: "May they both be deafened if I did not hear the Messenger of Allah—may Allah bless him and grant him peace ﷺ—say: 'Coming to it means entering it: no righteous or wicked person remains without entering it. It will be coolness and peace for the believer, as it was for Ibrahim, so much so that Saqar—or he said, Hell—will raise an uproar from as it was for Abraham, so that Saqar—or he said: Gehenna—will indeed roar because of their coolness. "Then We shall deliver those who were mindful of Allah and leave the wrongdoers there on their knees (72)." Thus reliance is placed on this account because the Quran confirms it concerning entry into the Fire.[12][13]

L6591–6592 And in His saying: "Those who disbelieve shall have the fire of Gehenna: no end shall be decreed for them so that they might die, nor shall any of its punishment be lightened for them."[14]

L6593 This indicates that any of those who affirm Allah's oneness who enters the Fire and is touched by it dies there, since it is impossible for the unbeliever to be singled out for a characteristic of his punishment in which the believer also shares. And Allah knows best.

L6594–6595 Muhammed ibn Ali said: Those on the Heights have a condition different from all these, which we have explained in its proper place.

L6596

L6597–6598 His saying: "Say: Whoever is in error, let the All-Merciful extend his respite at length" is an argument against the Muʿtazilites and the Qadarites.[15]

[12]**Translator's note (L6590):** The construction concerning the Quran's confirmation is grammatically irregular as transcribed; the translation follows its apparent sense.

[13]**Qur'an references (L6585):** Qur'an 19:72 (Maryam).

[14]**Qur'an references (L6592):** Qur'an 35:36 (Fatir).

[15]**Qur'an references (L6597):** Qur'an 19:75 (Maryam).

وحديث جابر بن عبد الله حين أهوى بأصبعيه إلى أُذنيه وقال: صُمَّتا إن لم أكن سمعت رسول الله - صلى الله عليه وسلم - يقول: " الورود الدخول لا يبقى برّ ولا فاجر إلا دخلها، فتكون على المؤمن بردًا وسلاما كما كان على إبراهيم حتى إن لسقر - أو قال: لجهنم ضجيجًا من بردهم، (ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا (٧٢) " فالمعول على هذا التصديق القرآن إياه في الورود.

وفي قوله: (وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَى عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا) .

فدل أن من دخل النار من الموحدين فمسته مات فيها، إذ محال أن يخص الكافر بصفة في عذابه فيشاركه فيه المؤمن، والله أعلم.

قال محمد بن علي: ولأهل الأعراف حالة غير هذه كلها قد بيناها في موضعه.

قوله: (قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا) حجة على المعتزلة والقدرية.

Discussion of the Increase of Faith.

"And Allah increases in guidance those who have accepted guidance" is an argument against the Murji'ites concerning the increase of faith.

Discussion of Power.

His saying: "Have you not seen that We have sent the devils against the unbelievers, inciting them vehemently (83)" is an argument against the Muʿtazilites and the Qadarites concerning the sending of devils, and it supports what we said earlier: that Satan is created as a punishment for anyone against whom his Lord's word has become due, driving him toward disobedience to Him and unbelief through his Lord's sending him against him.[16][17]

Discussion of the Breadth of the Arabic Language.

His saying: "On the day We gather the mindful to the All-Merciful as a delegation (85), and drive the criminals to Gehenna as a thirsty company (86)" is evidence for several matters: Among them is confirmation of the reading of those who read, in Surat al-Anʿam, "By Allah, our Lord," with the accusative, by virtue of the language's breadth, shifting from a statement about someone to addressing him directly. Do you not see Him saying: "On the day We gather the mindful to the All-Merciful as a delegation (85)," using the letter nun for "We gather," followed by "to the All-Merciful," rather than saying, "to Us"?[18]

If the preferred reading of "our Lord" were in the genitive as an attributive

[16] **Translator's note (L6609):** The pronouns refer to Satan being sent against the person under punishment, driving that person into disobedience and unbelief.

[17] **Qur'an references (L6605):** Qur'an 19:83 (Maryam).

[18] **Qur'an references (L6612):** Qur'an 19:85 (Maryam); Qur'an 19:86 (Maryam).

ذكر زيادة الإيمان.

وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى) (حجة على المرجئة في زيادة الإيمان.

ذكر القدرة.

قوله: (أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَؤُزُّهُمْ أَزًّا (٨٣) حجة على المعتزلة والقدرية في إرسال الشياطين، وهو يؤيد ما قلناه قبل هذا من أن الشيطان مخلوق نِقمة لمن حقت عليه كلمة ربه يزعجه إلى معاصيه، والكفر بإرسال ربه عليه.

ذكر سعة لسان العرب.

قوله: (يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا (٨٥) وَنَسُوقُ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وِرْدًا (٨٦) دَليل على أشياء: فمنها: تأكيد قراءة من قرأ في سورة الأنعام: (وَاللَّهِ رَبِّنَا) بالنصب على سعة اللسان، بالرجوع من الخبر إلى المخاطب المواجه ألا تراه يقول: (يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا (٨٥) بالنون إلى الرحمن، ولم يقل: إلينا.

ولو كان الاختيار في (رَبِّنَا) بالخفض على النعت لكان - والله - كلا هذا - والله أعلم - بالياء، يحشر على لفظ ما لم يُسَم فاعله إلى الرحمن.

modifier, then, by Allah, all this—Allah knows best—would have been with the letter ya: “they are gathered,” in the passive form, “to the All-Merciful.”[19]

L6622–6624 Among them is the refutation of anyone who says that Allah—majestic is His majesty—is Himself in every place, and is not in one place to the exclusion of another. If He, majestic and exalted, were thus, there would be no meaning in gathering them to Him, since He would be with them wherever they were.

L6625 Among them is the permissibility of referring to a whole group with a singular expression in His saying, “a delegation”; He did not say, “delegations.” Likewise, “a thirsty company,” referring to the criminals.

L6626

L6627–6631 His saying: “They say, ‘The All-Merciful has taken a child’ (88). You have indeed brought forth a monstrous thing (89)” also supports what we said in support of “By Allah, our Lord,” because He said: “You have indeed brought forth a monstrous thing (89),” and did not say, “They have brought forth,” matching the wording of the first statement.[20]

L6632–6633 All this is evidence of the breadth of the language: the genitive and accusative in the reading are both approved equally, neither being preferred over the other. This broadens the scope of what we said concerning[21]

L6634 the surah Opening of the Book: that “Say” is implicit in it, and that the discourse is made easier by omitting it.

L6635 Discussion of the Fact That Sonship and Slavery Cannot Coexist in the Same State.

L6636–6639 “It is not fitting for the All-Merciful to take a child (92). There is no one in the heavens and the earth who does not come to the All-Merciful as a slave (93)” is clear evidence, for anyone who reflects upon it, that sonship

[19] **Translator’s note (L6620):** The form transcribed at the end of this segment is grammatically awkward before “this” in the next segment. “All this” follows the apparent intended sense without treating the wording as sound.

[20] **Qur’an references (L6627):** Qur’an 19:88 (Maryam); Qur’an 19:89 (Maryam).

[21] **Translator’s note (L6632):** The syntax linking the breadth of the language to the two case readings is irregular as transcribed.

ومنها: الرد على من يقول: إن الله - جل جلاله - بنفسه في كل مكان، ولا يكون في مكان دون غيره ولو كان جل وتعالى كذلك ما كان لحشرهم إليه معنى، إذ هو معهم حيث يكونون.

ومنها: إجازة الإخبار عن الجميع بلفظ واحد في قوله: (وَفْدًا) ، ولم يقل: (وفودا) . وكذلك: (وِرْدًا) عن المجرمين.

قوله: (وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا (٨٨) لَقَدْ جِئْتُمْ شَيْئًا إِدًّا (٨٩) يؤيد ما قلنا أيضاً في تأييد: (واللهِ رَبِّنَا) ، لأنه قال لَقَدْ جِئْتُمْ شَيْئًا إِدًّا (٨٩) ولم يقل: جاءوا على لفظ الأول.

وكل هذا دليل على سعة اللسان بالخفض والنصب في القراءة مختاران جميعًا لا يفضل واحد منهما على صاحبه، وفي هذا توسيع ما قلنا في

سورة فاتحة الكتاب من أن فيها إضمار قل، وتسهيل الكلام بإسقاطه.

ذكر أن البنوة والعبودة لا يجتمعان في حال واحدة.

) وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا (٩٢) إِنْ كُلُّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا (٩٣) دليل واضح لمن تدبره أن البنوة والعبودة لا يجتمعان في حال واحدة، وأن من ملك ابنه عتق عليه، لأن الولد لا يكون عبدًا لأبيه في حكم هذه الآية. والله أعلم.

and slavery cannot coexist in the same state, and that anyone who acquires ownership of his son thereby emancipates him, because a child cannot be his father's slave under the ruling of this verse. And Allah knows best.[22]

L6640–6642 His saying: "Indeed, those who believe and do righteous deeds—the All-Merciful will appoint affection for them (96)" is an argument against the Jahmites concerning affection, and an explanation that the believer is given the reward for his deeds in this world and the Hereafter.[23]

قوله: ﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا (٩٦)﴾ حجة على الجهمية في الوُدّ، وبيان لإعطاء المؤمن ثواب عمله في الدنيا والآخرة.

[22] **Qur'an references (L6636):** Qur'an 19:93 (Maryam).
[23] **Qur'an references (L6641):** Qur'an 19:96 (Maryam).



سورة طه

Surah 20: Ta-Ha (Taha)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surat Ta Ha]

Refutation of Those Who Maintain That the Quran Is Created, and Wearing What Is Ritually Impure.[1]

His saying: "When he came to it, he was called: 'O Moses (11), indeed, I am your Lord. Remove your sandals: you are in the sacred valley of Tuwa (12)'" is an argument against anyone who maintains that the Quran is created and claims that speech cannot be attributed to Allah.[2]

He is then asked: Who called Moses with this call?

If he says, "His Lord did not call him; rather, one of His angels called him," he is asked: To whom does "Indeed, I" refer?

If he says, "To the angel," he has disbelieved by making him Moses's Lord—and he will not say that, if Allah wills.

But if he says, "It refers to Allah—exalted is Allah," he is asked: Can it refer to Him while the call comes from someone else?

If he says, "It cannot; that is impossible," he has acknowledged that Allah speaks, and that "Indeed, I am your Lord; remove your sandals," and everything after it, beginning with "And I have chosen you," both the initial address and the reply to Moses, are His speech. His speech cannot be created, because it is one of His attributes; and neither we, nor he, nor anyone who believes in Him admits that any of His attributes could be created.[3]

Had it instead been: "He was called: 'O Moses, indeed, He is your Lord, and He has chosen you; there is no deity except Him, so worship Him and establish prayer for His remembrance,'" with everything after it expressed in this sense, then his assertion concerning createdness with regard to speech

[1] **Translator's note (L6645):** The heading joins the refutation of the createdness of the Quran with the separate topic of wearing ritually impure articles; it does not clearly state a position on the latter.

[2] **Qur'an references (L6647):** Qur'an 20:11 (Taha); Qur'an 20:12 (Taha).

[3] **Qur'an references (L6657):** Qur'an 20:12 (Taha).

[سورة طه]

الرد على من يقول بخلق القرآن ولبس النجس.

قوله: (فَلَمَّا أَتَاهَا نُودِيَ يَا مُوسَى (١١) إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى (١٢) حجة على من يقول بخلق القرآن، ويزعم أن الله لا يجوز عليه الكلام

فيقال له: من نادى موسى بهذا النداء.

فإن قال: لم يناده ربه، إنما ناداه بعض ملائكته. قيل: (إِنِّي أَنَا) راجع على من.

فإن قال: على الملك، كفر حيث جعله رب موسى - ولن يقوله إن شاء الله -.

وإن قال: هو راجع على الله - جل الله -. قيل له: أفيجوز أن يكون ذلك راجعًا عليه والنداء من غيره.

فإن قال: لا يجوز، إنه محال. أقر بأن الله متكلم، وأن: (إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ) وكل ما بعده من (وَأَنَا اخْتَرْتُكَ) من الابتداء، والجواب لموسى كلامه، وكلامه لا يكون مخلوقا، لأنه صفة من صفاته، ولا يجوز عندنا وعنده وعند من يؤمن به أن يكون شيء من صفاته مخلوقا.

ولو كان: نودي يا موسى، إنه هو ربك، وهو اختارك أنه لا إله إلا هو فاعبده، وأقم الصلاة لذكره، وكل ما بعده على هذا المعنى لكان قوله حينئذ أوجه في المخلوق في حق الكلام، وإن كان خطأ من كل جهة.

would then have been more plausible, although it would still be wrong in every respect.[45]

L6664–6666 This and similar passages in the Quran make it clear, without ambiguity, that Allah speaks and utters speech. And if He speaks and utters speech, then whatever proceeds from Him of His speech is uncreated, and the basis is cut off for the absurdities they adduce as a way to establish its createdness, invoking "making" and other expressions.

L6667–6674 His saying, "Remove your sandals: you are in the sacred valley of Tuwa (12)," may also constitute an argument concerning wearing what is ritually impure and making use of what is not ritually pure outside the times of acts of worship; when their time comes, one removes it and divests oneself of it for their sake. It has been transmitted that his sandals—may Allah bless him— were made from the hide of a dead donkey. The apparent sense of the command to remove them indicates that it was because of the sacred valley that he was commanded to remove them, so that he would not tread upon it in them, rather than being forbidden to wear them under all circumstances.[67]

L6675 **Discussion of Asking for Information.**

L6676

L6677–6680 And His saying, exalted is He: "What is that in your right hand, O Moses (17)?" is an argument for asking about something the questioner knows, without this being superfluous.[8]

L6681 Discussion of the Permissibility of Giving an Answer Beyond What Was Asked.

L6682–6683 "He said: 'It is my staff: I lean upon it, and with it I beat down leaves for

[4] **Translator's note (L6660):** This is the author's hypothetical third-person rewording, not a quotation of the Quran's actual wording.

[5] **Translator's note (L6661):** The hypothetical third-person rewording continues from the preceding segment.

[6] **Translator's note (L6670):** The salutation refers to Moses and contains a blessing upon him without the additional wording requesting peace.

[7] **Qur'an references (L6668):** Qur'an 20:12 (Taha).

[8] **Qur'an references (L6677):** Qur'an 20:17 (Taha).

فهذا وما يشاكله في القرآن واضح بلا لُبسة أن الله متكلم ناطق، وإذا كان متكلما ناطقا فما خرج منه من كلامه كان غير مخلوق، وانقطعت مادة ما يوردون من المحالات في التطرق إلى خلقه من الجعل وغيره.

ويحتمل أن يكون قوله: (فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى (١٢) حجة في لبس النجس، والاستمتاع بغير طاهر في غير حين العبادات فإذا جاء وقتها خلع وتجرد منه لها، وقد روي أن نعليه - صلى الله عليه - كانتا من جلد حمارٍ ميت، وظاهر الكلام في الأمر بالخلع يدل على أنه من أجل الوادي المقدس أمر بخلعهما لئلا يطأه بهما، لا أنه نهي عن لبسهما بكل حال.

ذكر الاستخبار.

وقوله تعالى: (وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَى (١٧) حجة في الاستخبار عن الشيء الذي يعلمه المستخبر ولا يكون حشوًا.

ذكر إجازة الجواب فوق الاستخبار.

(قَالَ هِيَ عَصَايَ أَتَوَكَّأُ عَلَيْهَا وَأَهُشُّ بِهَا عَلَى غَنَمِي وَلِيَ فِيهَا مَآرِبُ أُخْرَى (١٨) دليل على إجازة الجواب فوق الاستخبار.

my sheep, and I have other uses for it' (18)" is evidence for the permissibility of giving an answer beyond what was asked.[9]

Discussion of Snakes.[10]

His saying: "He said: 'Take it, and do not fear'" is evidence of concision in discourse, because fear had not previously been mentioned in the wording. Thus His saying, "Do not fear," indicates that when he—may Allah bless him—saw his staff turn into a snake, he was frightened of it.[11][12]

This is evidence that human souls are naturally disposed to fear harmful things, and that the fear that overtakes them when a person sees such things does not diminish the degree of reliance upon Allah at all. In this there is evidence that the Prophet's saying—ﷺ, may Allah bless him and grant him peace—"Whoever leaves any of them out of fear is not one of us" means fear of the blame he might incur by killing them. He thus made it known that he is rewarded, without incurring blame on account of what he guards against: jinn appearing in their bodily forms and shapes.[13]

Especially when they are in open country; it does not mean his fear of their springing at him, since he does not require him to do what he has no capacity to do and what his soul is naturally disposed against.[14]

Discussion of the Muʿtazilites.

[9] **Qur'an references (L6682):** Qur'an 20:18 (Taha).

[10] **Translator's note (L6684):** The heading contains an apparently stray dash and quotation mark.

[11] **Translator's note (L6688):** The salutation refers to Moses and contains a blessing upon him without the additional wording requesting peace.

[12] **Qur'an references (L6686):** Qur'an 20:21 (Taha).

[13] **Translator's note (L6695):** The connection between the feared blame and jinn appearing in snake forms is compressed in the Arabic. The author appears to mean that killing them does not incur the blame the person fears.

[14] **Translator's note (L6696):** The initial expression appears to be an irregular or defective form of the expression meaning "especially."

ذكر - " الحيات.

قوله: (قَالَ خُذْهَا وَلَا تَخَفْ) دليل على اختصار الكلام، لأن ذكر الخوف لم يتقدم في اللفظ فدل قوله: (وَلَا تَخَفْ) على أنه - صلى الله عليه - لما رأى عصاه تحولت حية فرق منها.

وفيه دليل على أن أنفس البشر مجبولة على الخوف من المؤذيات، وأن الخوف اللاحق بها عند رؤيته لها لا يحط من درجة التوكل شيئًا، وفي ذلك دليل على أن قول النبي - صلى الله عليه وسلم -: " فَمَن ترك منهن شيئا خيفة فليس منا " أنه خيفة ما يلحقه من الحرج في قتلهن فأعلم أنه مأجور من غير حرج مما يتقيه من ظهور الجان في خلقهن وصُورهن.

وسيما إذا كُن في الصحاري لا ما يخاف من توثبها عليه، إذ لا يكلفه ما لاطاقة له به ونفسه مجبولة على خلافه.

ذكر المعتزلة.

His saying: “Do not fear, you two. Indeed, I am with you both; I hear and I see (46)” is a forceful argument against the Mu‘tazilites and the Jahmites from which they have no escape. For if hearing and sight meant knowledge and encompassing awareness, He would have confined Himself—Allah knows best—to “Indeed, I am with you both,” and would not have said, “I hear,” just as He said in Surat al-Mujadilah: “There is no private conversation among three without His being their fourth, nor among five without His being their sixth, nor among fewer than that or more without His being with them wherever they may be.”[15]

Thus, when He said, “I hear and I see (46),” after the meaning to which they refer had already been fully expressed, He removed every doubt and dispelled every obscurity concerning the fact that He hears through hearing and sees through sight, both uncreated.

Discussion of the Sorcerer.

His saying: “And behold, their ropes and staffs appeared to him, through their sorcery, to be moving (66)” is evidence that what sorcerers do in their acts of altering the created constitution of forms is illusion, not reality. Whoever claims that they have the power to alter forms and transform them from what Allah created them as into something else has disbelieved, by equating them, through their acts, with the Lord of all worlds. Do you not see that the man who disputed with Abraham concerning his Lord, when he said to him, “I give life and cause death,” was defeated in argument by his saying: “Allah brings the sun from the east, so bring it from the west.”[16][17][18]

He was then confounded, since what was required of him was beyond his

[15] **Qur’an references (L6701):** Qur’an 20:46 (Taha); Qur’an 58:7 (Al-Mujadila).

[16] **Translator’s note (L6713):** The expression for the disputant is irregular as transcribed; its sense is resolved from the continuation about Abraham.

[17] **Translator’s note (L6714):** The verb translated “was defeated in argument” is unusually written in the transcription; the apparent sense is that Abraham overcame the disputant through the following challenge.

[18] **Qur’an references (L6710):** Qur’an 20:66 (Taha); Qur’an 2:258 (Al-Baqarah).

قوله: (لَا تَخَافَا إِنَّنِي مَعَكُمَا أَسْمَعُ وَأَرَى (٤٦) حجة على المعتزلة والجهمية شديدة لا مخلص لهم منها. إذ لو كان معنى السمع والبصر معنى العلم والإحاطة لاقتصر - والله أعلم - على (إِنَّنِي مَعَكُمَا) ولم يقل: (أَسْمَعُ) كما قال في سورة المجادلة: (مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا) .

فلما قال: (أَسْمَعُ وَأَرَى (٤٦) بعد تمام المعنى الذي يشيرون إليه أزال كل ريب، وكشف كل غمة عن أنه يسمع بسمع، ويرى ببصر غير مخلوقين.

ذكر الساحر.

قوله: (فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَى (٦٦) دليل على أن أمر السحرة في أفاعلهم من تغيير خلق الصور تخييل لا حقيقة. فمن زعم أنهم يقدرون على تغيير الصور وتحويلها عما خلقها الله إلى غيرها فقد كفر، لمساواتهم بأفعالهم رب العالمين. ألا ترى أن الحاج إبراهيم في ربه حيث قال له: (أَنَا أحيي وَأُمِيت) فلجه بقوله: (فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ)

فبهت حينئذ إذ ماله معوز عنده. وما يلحق المسحور من ضرر الساحر فيما سوى هذا أيضا فبإذن ربه لقوله: (وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ) .

capacity. Whatever harm the sorcerer inflicts upon the bewitched person in matters other than this, too, is by his Lord's permission, because He says: "They harm no one through it except by Allah's permission."[19][20]

L6718–6721 His saying: "Then he felt fear within himself" confirms what we have said: souls are naturally disposed to fear harmful things. Indeed, this is stronger evidence than the first instance, because the serpent into which his staff turned was truly a serpent.[21]

L6722 What appeared to him concerning the sorcerers' ropes and staffs, however, was false and had no reality.

L6723 He thus feared both alike, with the same fear, because of their apparent movement.

L6724–6726 And His saying, reporting the sorcerers' words—"That He may forgive us our sins and the sorcery you compelled us to perform"— reinforces the validity of a divorce pronounced under coercion, and of every act a person is coerced into performing (2), for if the coerced person were not held accountable for his act, he would have no need for its forgiveness.[22]

L6727–6728 ## Discussion of the Evildoer.

L6729

L6730–6731 His saying: "Indeed, whoever comes to his Lord as an evildoer shall have Hell, wherein he neither dies nor lives (74)" is evidence that 'evildoer' in the Quran applies to the unbeliever.[23]

L6732–6734 "Wherein he neither dies nor lives (74)" contains evidence that any of those who affirm Allah's oneness who enters the Fire because of his sin dies therein

[19] **Translator's note (L6716):** The clause explaining why he was confounded is apparently corrupt or defective. The translation gives its likely sense, but its precise wording cannot be securely resolved from the supplied text.

[20] **Qur'an references (L6716):** Qur'an 2:102 (Al-Baqarah).

[21] **Qur'an references (L6719):** Qur'an 20:67 (Taha).

[22] **Qur'an references (L6724):** Qur'an 20:73 (Taha).

[23] **Qur'an references (L6730):** Qur'an 20:74 (Taha).

قوله: (فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً) محقق لما قلنا: الأنفس مجبولة على الخوف من المؤذيات، بل هذا أوكد من الأول، لأن الحية التي تحولت إليها عصاه كانت على الحقيقة حَية.

وما يخيل إليه من حبال السحرة وعصيهم كان باطلا لا حقيقة له.

فخاف منهما معا خوفا واحدا لظاهر سعيها.

وقوله إخبارا عن السحرة - (لِيَغْفِرَ لَنَا خَطَايَانَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ) يؤكد إجازة طلاق المكره، وكل فعل يكره عليه المرء (٢) إذ لو لم يكن المكره مأخوذا بفعله ما احتاج إلى غفرانه.

ذكر المجرم.

قوله: (إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى (٧٤) دليل على أن المجرم في القرآن واقع على الكافر.

(لَا يَمُوتُ فِيهَا وَلَا يَحْيَى (٧٤) ففيه دليل على أن من دخل من الموحدين بذنبه النار مات فيها، ولم يشعر بعد الموت بألم العذاب حتى يخرج منها.

and does not feel the pain of punishment after death until he is brought out of it.[24]

L6735–6737 For Allah's justice—majestic and exalted is He—does not permit, according to what these people understand, that He make the punishment of the unbeliever and the sinner equal, imposing upon both everlasting residence and the tasting of eternal punishment.

L6738–6740 If it is said: How can someone who has tasted death in the abode of this world die in the Fire, when Allah says: "They shall not taste death therein except the first death"?[25]

L6741–6742 The reply is: This concerns those inhabitants of Paradise whom the Fire has touched only to fulfill the oath, rather than those whom the Fire touches with some of its punishment. Do you not see that He says: "Indeed, the God-fearing shall be in a secure station (51), amid gardens and springs (52), wearing fine silk and brocade, facing one another (53). Thus it shall be; and We shall pair them with fair companions with large, beautiful eyes (54). They shall call therein for every fruit, in security (55). They shall not taste death therein except the first death, and He shall protect them from the punishment of the Blazing Fire (56)"?[26]

L6743–6745 And His saying, reporting the words of al-Samiri and others: "Then they said, 'This is your god and the god of Moses,' but he forgot (88)"— the forgetting may refer to the appointment, namely His saying: "You broke your appointment with me (86)."[27]

L6746–6747 It may also mean that he forgot that the calf, although it lowed, was required to produce speech and a voice.

L6748–6750 Some say that the forgetting was something al-Samiri attributed to Moses—

إذ لا يجوز في عدل الله - جل وتعالى - من حيث يعقل القوم أن يسوي بين عذاب الكافر والمذنب، ويجمع عليهما الخلود. وذوق عذاب الأبد.

فإن قيل: كيف يموت في النار من ذاق الموت في دار الدنيا والله يقول: (لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَى) .

قيل: هذا في أهل الجنة ممن لم تمسه النار إلا تحلة القسم، لاَ فِيمن تمسه النار ببعض عذابها، ألا تراه يقول: (إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ (٥١) فِي جَنَّاتٍ وَعُيُونٍ (٥٢) يَلْبَسُونَ مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ مُتَقَابِلِينَ (٥٣) كَذَلِكَ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ (٥٤) يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ (٥٥) لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَى وَوَقَاهُمْ عَذَابَ الْجَحِيمِ (٥٦) .

وقوله إخبارا عن السامري وغيره: (فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَى فَنَسِيَ (٨٨) يحتمل أن يكون النسيان راجعا على الموعد وهو قوله: (فَأَخْلَفْتُمْ مَوْعِدِي (٨٦) .

ويحتمل أن يكون نَسي أن العجل وإن كان له خوار مطالب بالنطق والصوت.

ومنهم من يقول: إن النسيان أخبر به السامري عن موسى - عليه السلام - كأنه قال: نسي موسى أن العجل إلهه فتركه وطلب غيره وأجيبه.

[24] **Qur'an references (L6732):** Qur'an 20:74 (Taha); Qur'an 87:13 (Al-A'la).

[25] **Qur'an references (L6739):** Qur'an 44:56 (Ad-Dukhan).

[26] **Qur'an references (L6741):** Qur'an 44:51 (Ad-Dukhan); Qur'an 26:147 (Ash-Shu'ara); Qur'an 44:52 (Ad-Dukhan); Qur'an 44:53 (Ad-Dukhan); Qur'an 44:54 (Ad-Dukhan); Qur'an 44:55 (Ad-Dukhan); Qur'an 44:56 (Ad-Dukhan).

[27] **Qur'an references (L6743):** Qur'an 20:88 (Taha).

upon him be peace—as though he said: Moses forgot that the calf was his god, so he left it and sought another and I answer him.[28]

L6751

L6752–6756 His saying: "On the day when the Trumpet is blown, We shall gather the evildoers that day, blue-eyed (102), whispering among themselves, 'You remained only ten' (103)," through His saying: "Only a day (104)," is evidence for what we have said: the dead person does not perceive the length of his stay in the intermediate state. Were it not so, they would not have referred to a stay of ten and of a day.[29]

L6757–6759 If someone says: They say this only by way of lying and obstinate denial, as is their disposition, and adduces His saying—blessed and exalted is He—in the chapter 'The Romans': "On the day when the Hour arises, the evildoers shall swear that they remained only an hour. Thus were they turned away (55)," and says: Do you not see that Allah rejected their statement, saying: "Thus were they turned away (55)"?[30]

L6760–6767 The reply is: His rejection of their statement—and Allah knows best—is not because they perceived and then denied it and obstinately disputed it. Do you not see that they whisper this among themselves? An obstinate denier, even while obstinately denying, knows within himself that he is doing so, whereas these people whisper this among themselves. Rather, it is— and Allah knows best—in the sense that they are deluded about it, and so suppose that they remained that length of time and that this is true, just as they were deluded by their unbelief in this world, and by their being put to death, that they

قوله: (يَوْمَ يُنفَخُ فِي الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا (١٠٢) يَتَخَافَتُونَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا (١٠٣) إلى قوله: (إِلَّا يَوْمًا (١٠٤) دليل على ما قلنا: إن الميت لا يشعر بطول مكثه في البَرزخ، لولا ذلك لما أحالوا على لُبث عشرٍ ويوم.

فإن قال قائل: إنما هذا منهم على سبيل كذب ومكابرة كما هو في سجيتهم، واحتج بقوله - تبارك وتعالى - في سورة الروم: (وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُوا غَيْرَ سَاعَةٍ كَذَلِكَ كَانُوا يُؤْفَكُونَ (٥٥) وقال: ألا ترى أن الله قد أنكر عليهم قولهم فقال: (كَذَلِكَ كَانُوا يُؤْفَكُونَ (٥٥) .

قيل: ليس إنكاره عليهم - والله أعلم - من جهة أنهم شعروا فأنكروا وكابروا، ألا ترى أنهم يتخافتون بينهم بذلك والمكابر وإن كابر فهو عارف بمكابرته في نفسه، وهؤلاء يتخافتون بينهم بذلك ولكنه - والله أعلم - على معنى أنهم مخدوعون بذلك فيظنون أنهم مكثوا ذلك، المقدار وأنه حق "، كما كانوا يخدعون بكفرهم في الدنيا. وإماتتهم أنهم لا يحشرون ولا يبعثون. ونفس الآية التي هي في سورة الروم حجة أيضاً في ذلك.

[28] **Translator's note (L6750):** The isolated wording means "and I answer him," but it does not fit the preceding sentence clearly; the reading may be corrupt.

[29] **Qur'an references (L6752):** Qur'an 20:102 (Taha); Qur'an 20:103 (Taha).

[30] **Qur'an references (L6757):** Qur'an 30:55 (Ar-Rum).

would neither be gathered nor resurrected. The very verse in the chapter 'The Romans' is also evidence for this.[31][32]

Discussion of Intercession.

ذكر الشفاعة.

And His saying: "On that day intercession shall be of no avail except for one to whom the All-Merciful has given permission and whose speech He approves (109)" is evidence that intercession is permitted to particular people, and that someone other than the Prophet —may Allah bless him and grant him peace ﷺ—may intercede and have his intercession accepted, although the greatest intercession belongs to him.[33]

وقوله: (يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا (١٠٩) دليل على أن الشفاعة مأذون فيها لخصوص من الناس، وأن غير النبي - صلى الله عليه وسلم - يشفع فيشفع، وإن كانت الشفاعة العظمى له.

Likewise, His saying: "The intercession of the intercessors shall therefore be of no avail to them (48)" is evidence that there are intercessors; and the denial of its benefit to some people is evidence that others attain happiness through it.[34]

وكذا قوله: (فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ (٤٨) دليل على أن هناك شفعاء، وفي زوال منفعتها عن قوم دليل على أن غيرهم يسعدون بها.

Ellipsis.

اختصار.

Muhammed ibn Ali said: Among the things that confirm the breadth of the Arabic language and its allowance of ellipsis and indication of the meaning is His saying—blessed and exalted is He—in this chapter: "And when We said to the angels, 'Prostrate yourselves before Adam,' they prostrated themselves, except Iblis; he refused (116). Then We said, 'O Adam, this is an enemy to you and to your wife, so do not let him drive you both out of the Garden, lest you suffer hardship' (117)." The discourse thus begins by mentioning their common enemy and warning them both against what he might do to them, then He says, "Lest you suffer hardship," making this refer to Adam alone. He does not say, "Lest you both suffer hardship," because, when he

قال محمد بن علي: ومما يؤكد سعة لسان العرب، وإجازته الاختصار والإشارة إلى المعنى قوله - تبارك وتعالى - في هذه السورة: (وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى (١١٦) فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكُمَا مِنَ الْجَنَّةِ فَتَشْقَى (١١٧) فابتداء الكلام بذكر العدو لهما وحذرهما - من صنيعه بهما، ثم قال: (فَتَشْقَى) فجعله لآدم وحده، ولم يقل: فتشقيا، لأنه إذا شقي شقيمت - والله أعلم - بشقائه.

[31] **Translator's note (L6765):** The source contains a stray closing quotation mark after "true."

[32] **Translator's note (L6766):** The wording "and their being put to death, that they…" is syntactically awkward and possibly corrupt. It has been preserved without emendation.

[33] **Qur'an references (L6770):** Qur'an 20:109 (Taha).

[34] **Qur'an references (L6773):** Qur'an 74:48 (Al-Muddaththir).

suffers hardship, she suffers hardship—and Allah knows best—through his hardship.[35][36]

L6782–6783 It is also possible that the meaning here refers to his obligation to take responsibility for her affairs, since he is the one who looks after her. The wording therefore singles him out on this account.

L6784–6790 Then He says: "It is granted to you that you shall neither hunger therein nor be naked (118), and that you shall neither thirst therein nor be exposed to the sun (119). Then Satan whispered to him, saying, 'O Adam, shall I direct you to the tree of everlasting life and a dominion that never decays?' (120)" Then He says, "So they both ate of it," returning to speaking of them both after mentioning the whispering to him alone. Then He says: "Adam disobeyed his Lord and went astray (121)," singling him out for mention, although she was certainly disobedient like him in eating from the tree, because of His saying in 'The Cow': "Do not, you two, approach this tree, lest you both become wrongdoers (35)." He thus included her in the prohibition.[37]

L6791–6792 And He says: "Then his Lord chose him, turned toward him in forgiveness, and guided him (122)," although she too was granted forgiveness.[38]

L6793 Then He returns to the dual form, saying: "He said, 'Go down from it, both of you, together.'"[39]

L6794–6795 Then He uses the plural form, including Iblis and the serpent with them both—and He knows best—saying: "Some of you are enemies to others."[40]

L6796–6798 Ibn Uyaynah used to say that His words to Adam, "It is granted to you that

ويجوز أن يكون المعنى فيه مصروفا إلى أن عليه التكفل بأمرها وهو القائم عليها. فجرى اللفظ بتوحيده من هذه الجهة.

ثم قال: (إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَى (١١٨) وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَضْحَى (١١٩) فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَا يَبْلَى (١٢٠) ثم قال: (فَأَكَلَا مِنْهَا) فرجع إلى الإخبار عنهما بعد أن ذكر الوسوسة إليه وحده، ثم قال: (وَعَصَى آدَمُ رَبَّهُ فَغَوَى (١٢١) فوحد بالذكر، وهي لا محالة عاصية مثله بأكل الشجرة، لقوله في البقرة: (وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ (٣٥) فعمها بالنهي.

وقال: (ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَى (١٢٢) وهي أيضا متاب عليها.

ثم رجع إلى لفظ التثنية فقال: (قَالَ اهْبِطَا مِنْهَا جَمِيعًا) .

ثم جاء بلفظ الجمع فأدخل إبليس والحية - وهو أعلم - معهما فقال: (بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ) .

وكان ابن عيينة يقول: إن قوله لآدم: (إِن لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعرَى) يعني به في الدنيا، وأولاده دَاخلون معه، ويحتج بأنه لو كان فى الجنة لما عريا فيها حتى بدت سوآتهما ".

[35] **Translator's note (L6781):** The verb rendered "she suffers hardship" is malformed in the supplied text; its intended sense is inferred from the surrounding argument.

[36] **Qur'an references (L6777):** Qur'an 2:34 (Al-Baqarah); Qur'an 20:116 (Taha); Qur'an 20:117 (Taha).

[37] **Qur'an references (L6784):** Qur'an 20:118 (Taha); Qur'an 20:119 (Taha); Qur'an 20:120 (Taha); Qur'an 2:35 (Al-Baqarah); Qur'an 7:19 (Al-A'raf).

[38] **Qur'an references (L6791):** Qur'an 20:122 (Taha).

[39] **Qur'an references (L6793):** Qur'an 20:123 (Taha).

[40] **Qur'an references (L6794):** Qur'an 2:36 (Al-Baqarah); Qur'an 7:24 (Al-A'raf); Qur'an 20:123 (Taha).

you shall neither hunger therein nor be naked," refer to this world, and that his children are included with him. He argued that, had it referred to the Garden, they would not have become naked there, so that their private parts were exposed.[41]

L6799–6800 I do not consider it so; what is intended—and Allah knows best—is only the Garden.

L6801–6808 How could this refer to this world when He—majestic and exalted is He—has just mentioned warning them both and has not departed from the full account, including what Iblis did to them both, what he whispered to them concerning the tree, and their punishment through the exposure of their private parts and their being sent down to earth? Rather, His saying—blessed and exalted is He—"It is granted to you that you shall neither hunger therein nor be naked" concerns the Garden: if you heed My warning to you against your enemy. And you will not disobey Me by accepting his words and believing his whispering. When he accepted his enemy's words and disobeyed his Lord by eating from the tree, He sent him down to earth, where he suffered hardship, and his wife suffered hardship with him; and through their hardship there also suffered his children. Their livelihood and their children's livelihood came to depend upon toil and exertion.[42][43]

L6809–6820 Among the things that confirm that His saying, "It is granted to you that you shall neither hunger therein nor be naked," concerns the Garden, and constitutes a guarantee on His part and fulfillment on Adam's part, through his heeding what he was warned against— rather than a grant in this world and the ability to avail himself of it, as he used to eat abundantly in the Garden wherever he wished and his wife wished—is that we see among his children, whom Ibn Uyaynah claimed were included with him, people who hunger in this world and are naked for much of their lives, their livelihood being miserable rather than abundant. How, then, could He have ordained for

وليس هو عندي كذلك ولا المراد به - والله أعلم - إلا الجنة.

وكيف يكون ذلك في الدنيا وهو - جل وتعالى - بعد ذكر تحذيرهما ولم يخرج من تمام القصة، وصنع إبليس بهما وما وسوس إليهما من أمر الشجرة وما عوقبا به من بدُوِّ سوءاتهما وإهباطهما إلى الأرض. إنما قوله - تبارك وتعالى -: (إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعرَى) في الجنة إن قبلت تحذيري إياك من عدوك. ولن تعصيني بقبول قوله وتصديق وسوسته. فلما قبل قول عدوه وعصى ربه بأكل الشجرة أهبطه إلى الأرض فشقي وشقيت زوجه معه، وشقي بشقائهما أولاده، وصار عيشهما وعيش أولادهما بالتعب والنصب.

ومما يصدق أن قوله: (إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعرَى) هو في الجنة، وهو على سبيل ضمان منه ووفاء من آدم، وقبوله ما حذر منه ليس على سبيل إعطاء في الدنيا وتمكن منه كما كان يأكل في الجنة رغدا حيث شاء وشاءت زوجته أنا نرى من أولاده الذين زعم ابن عيينة أنهم داخلون معه من يجوع في الدنيا ويعرى كثيرا من عيشه، وعيشه نكد غير رغد. فكيف جعل له ألا يجوع فيها ولا يعرى، وأعطاه ذلك وأدخل ولده معه فيه، ونحن نشاهد هذا في أولاده بالمعاينة من غير خبر، ولو كان جعل لهما جعل عطية، واقتدار مُلْك ما أصابهم ذلك طرفة عين، لأنه - جل جلاله - لا يخلف ميعاده بل هم أشقياء كما أخبر إياهم بمصيره إليه بعد المعصية، بل ضمان رزق عبيده في الدنيا ونعمه عليهم في المأكول والملبوس مأخوذ من غير هذا الموضع.

[41] **Qur'an references (L6796):** Qur'an 20:118 (Taha).

[42] **Translator's note (L6805):** The source reads "you will not disobey Me," as a separate assertion; its relationship to the preceding condition is awkward and has not been silently changed to "and do not disobey Me."

[43] **Qur'an references (L6801):** Qur'an 20:118 (Taha).

him that he should neither hunger therein nor be naked, granted him this, and included his offspring with him in it, when we witness this condition among his children through direct observation, without relying on a report? Had He ordained it for them both as a gift and as the power of ownership, they would not have suffered this for the blink of an eye, because He—majestic is His glory—does not break His promise. Rather, they suffer hardship, just as He informed them of his coming to it after disobedience. Rather, the guarantee of His servants' provision in this world and His favors to them in food and clothing is derived from passages other than this one.[44]

والقرآن مملو به، قال الله تعالى: (وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ (٢٢) .

L6821 The Quran is full of it. Allah Most High says: "In heaven is your provision and what you are promised (22)."[45]

(وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ) .

L6822 "Do not kill your children for fear of poverty; We provide for them and for you."[46]

L6823–6827 And He says: "Or who is this who will provide for you if He withholds His provision?" And He says: "Or who originates creation and then repeats it, and who provides for you from heaven and earth? Is there a god alongside Allah? Say, 'Bring your demonstration, if you are truthful' (64)." And He said: "Allah is the One who created you, then provided for you." There are many similar passages. He then spoke of His apportioning provision and sending it down in due measure to whomever He wills, whenever He wills, since He knows His servants better than they know themselves and conveys their provisions to them at times suitable for them. Thus He said: "And He apportioned therein its sustenance in four days." And He said: "If Allah were to extend provision abundantly to His servants, they would transgress on earth; but He sends down in due measure whatever He wills. Indeed, He is fully aware of His servants, all-seeing." (27) Explanation of the Prophet's hadith—may Allah bless him and grant him peace ﷺ: "Four things; whatever exceeds them is subject to an accounting."[47]

وقال: (أَمَّنْ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ) ، وقال: (أَمَّنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَإِلَهٌ مَعَ اللَّهِ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ (٦٤) وقال: (اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ) ، ومثله كثير، ثم أخبر عن تقديره وتنزيله بقدر على من يشاء وإذا شاء، إذ هو أعلم بعباده منهم بأنفسهم، وسائق إليهم بأرزاقهم في أوقات تصلح لهم فقال: (وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ) ، وقال: (وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَكِنْ يُنَزِّلُ بِقَدَرٍ مَا يَشَاءُ إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ (٢٧) . تفسير حديث النبي - صلى الله عليه وسلم -: (أربع ما جاوزهن ففيه الحساب ".

[44] **Qur'an references (L6809):** Qur'an 20:118 (Taha).
[45] **Qur'an references (L6821):** Qur'an 51:22 (Adh-Dhariyat).
[46] **Qur'an references (L6822):** Qur'an 17:31 (Al-Isra).
[47] **Qur'an references (L6823):** Qur'an 67:21 (Al-Mulk); Qur'an 27:64 (An-Naml); Qur'an 30:40 (Ar-Rum); Qur'an 41:10 (Fussilat); Qur'an 42:27 (Ash-Shuraa).

وقال محمد بن علي - رضي الله عنه -: وليس في قول النبي - صلى، لله عليه وسلم -: " أربع ما جاوزهن ففيه الحساب، ما سدَّ الجوعة، وكف العطشة، وستر العورة، وكن البدن. ما يحقق قول ابن عيينة - وضي الله عنه - في تأويله: (إِنَ لَكَ أَلا تَجُوعَ فِيها وَلَا تَعرَى) أنه في الدنيا، إنما هذا إن صح ففيه سعة للمؤمن أن تأخذه من الدنيا بسماحة إذ كان لابد منه، ويكون الحساب عليه فيما توسع فيه من فضولها المستغنى عنه، مع أن الخبر له معارض وهو قوله لأبي بكر وعمر - رضي الله عنهما - حيث أكلا معه عند أبي الهيثم بن التيهان، وقد أخرجهم الجوع الشديد: أكلتم وشربتم وهو من النعيم الذي تسألون عنه ".

يريد - والله أعلم - قوله: (ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ (٨) . وأخبار سوى هذا لو تقصيناها لطال الكتاب بها. ولبيانه موضع غير هذا وهو كتابنا المؤلف في تعارض الأخبار.

ذكر السرف.

L6828–6838 And Muhammed ibn Ali—may Allah be pleased with him—said: There is nothing in the Prophet's statement— may Allah bless him and grant him peace ﷺ—"Four things; whatever exceeds them is subject to an accounting: what satisfies hunger, checks thirst, covers the private parts, and shelters the body"— that substantiates Ibn Uyaynah's statement—may Allah be pleased with him—in his interpretation of "Indeed, it is granted to you that you shall neither hunger therein nor go naked," as referring to this world. Rather, if this report is authentic, it allows the believer latitude to take it from this world without scruple, since it is indispensable; and he will be held to account for that in which he indulges beyond necessity in its dispensable surpluses. Moreover, there is a report opposing this report, namely his statement to Abu Bakr and Umar—may Allah be pleased with them both—when they ate with him at the home of Abu al-Haytham ibn al-Tayyihan, after severe hunger had driven them out: "You have eaten and drunk, and this is among the comforts about which you will be questioned."[48][49][50][51]

L6839–6842 He means—and Allah knows best—His statement: "Then, on that day, you will surely be questioned about the comforts." (8) There are other reports besides this which, were we to investigate them exhaustively, would make the book lengthy. Their explanation belongs elsewhere, namely in our book composed on conflicting reports.[52]

Discussion of Exceeding Bounds.

L6843

L6844

[48] **Translator's note (L6829):** The salutation is corrupted in the transcription as "صلى، لله عليه وسلم"; its apparent intended wording is translated.

[49] **Translator's note (L6832):** The blessing reads "وضي الله عنه," apparently a corruption of "رضي الله عنه"; the apparent intended blessing is translated.

[50] **Translator's note (L6834):** The verb "تأخذه" has an unexpected feminine or second-person form where the context calls for a verb referring to the believer. The translation follows that contextual reference.

[51] **Qur'an references (L6828):** Qur'an 20:118 (Taha).

[52] **Qur'an references (L6840):** Qur'an 102:8 (At-Takathur).

L6845–6851 And His statement: “Thus do We recompense whoever exceeds bounds and does not have faith in the signs of his Lord” confirms what we have said: exceeding bounds means overstepping the limit in all action, not in expenditure alone, and it can also mean error. Here—and Allah knows best—it means unbelief, because it combines error and overstepping the limit, since no action more deserves to be considered an overstepping of one’s bounds than unbelief.[53]

وقوله: (وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ) يؤكد ما قلنا من أن السرف هو: مجاوزة الحد في الفعل كله، لا في الإنفاق وحده، ويكون أيضا بمعنى الخطأ، وهو في هذا الموضع - والله أعلم - الكفر. لأنه قد جمع خطأ ومجاوزة للحد. إذ لا فعل أحق بأن يكون المرء مجاوزا فيه حده من الكفر.

L6852–6853 Then He created and provided, gave, caused death, and gave life; and His blessings cannot be counted. Majestic is our Lord and exalted.

ثم خلق ورزق، وأعطى وأمات وأحيى، وله نِعم لا تحصى جل ربنا وتعالى.

L6854

L6855–6857 And His statement: “Were it not for a word that had already gone forth from your Lord, it would have been inescapable, and an appointed term.” (129) contains—and Allah knows best—a transposition of word order, as though it read: “Were it not for a word that had already gone forth from your Lord and an appointed term, it would have been inescapable.”[54][55]

وقوله: (وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ مُسَمًّى (١٢٩) فيه - والله أعلم - تقديم وتأخير كأنه: ولولا - كلمة سبقت من ربك وأجل مسمى لكان لزاما.

L6858–6861 Its mention of the word’s having already gone forth contains an argument against the Qadariyyah and the Muʿtazilah. It is—and Allah knows best—comparable to His statement: “Were it not for a decree from Allah that had already gone forth, a tremendous punishment would have afflicted you for what you took.” (68) with respect to the meaning of prior occurrence.[56]

وفيه حجة على القدرية والمعتزلة في ذكر سابق الكلمة وهو - والله أعلم - نظير قوله: (لَوْلَا كِتَابٌ مِنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ (٦٨) في معنى السبق

[53] **Qur’an references (L6845):** Qur’an 20:127 (Taha).

[54] **Translator’s note (L6855):** The translation preserves the placement of “and an appointed term”; the author explains its syntactic relationship in the following units.

[55] **Qur’an references (L6855):** Qur’an 20:129 (Taha); Qur’an 10:19 (Yunus); Qur’an 11:110 (Hud); Qur’an 41:45 (Fussilat); Qur’an 42:14 (Ash-Shuraa).

[56] **Qur’an references (L6859):** Qur’an 8:68 (Al-Anfal).



CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة الأنبياء

Surah 21: The Prophets (Al-Anbya)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah: The Prophets]

Discussion of Establishing the Authority of a Single Transmitter's Report.

His statement, exalted is He: "We sent before you only men to whom We gave revelation. So ask the people of the Reminder if you do not know." (7) is an argument for establishing the authority of a single transmitter's report, because each individual among those questioned reports that independently, and his statement constitutes binding proof for the person informed.[1][2]

The Mu'tazilah.

And His statement: "To Him belong all who are in the heavens and the earth; and those who are with Him are not too proud to worship Him" is an argument against the Mu'tazilah and the Jahmiyyah regarding their claim that Allah—majestic is His majesty—is not described as having a boundary to His essence, and that He is not upon the Throne, since they consider it impossible that He should be in one place rather than another. Yet He, blessed and exalted, has said: "And those who are with Him are not too proud to worship Him," thus describing them as being with Him. Were it not the case that He—majestic is His majesty—is in a place while His knowledge is in every place, His statement "And those who are with Him" would have no meaning.[3][4][5]

[1] **Translator's note (L6868):** The unvocalized "المخبر" can mean the informant or the person informed. The latter is adopted here because the argument concerns the binding authority of a report for its recipient.

[2] **Qur'an references (L6866):** Qur'an 21:7 (Al-Anbya).

[3] **Translator's note (L6873):** The phrase "بحد ذات" is syntactically unusual; it is understood here as a boundary pertaining to the divine essence.

[4] **Translator's note (L6876):** The Arabic construction "أنه ... ولو لم يكن" is awkward; the translation conveys its apparent conditional sense.

[5] **Qur'an references (L6871):** Qur'an 21:19 (Al-Anbya).

[سورة الأنبياء]

ذكر ثثبيت خبر الواحد.

قوله تعالى: (وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ (٧) حجة في ثثبيت خبر الواحد، لأن كل واحد من المسؤولين مخبر عن ذلك على الانفراد، والحجة لازمة على المخبر بقوله.

المعتزلة.

وقوله: (وَلَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ) حجة على المعتزلة والجهمية فيما يزعمون أن الله - جل جلاله - لا يوصف بحدٍ ذات، وأنه ليس على العرش. إذ محال عندهم أن يكون في موضع دون موضع وقد قال تبارك وتعالى: (وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ) ، فوصفهم بأنهم عنده، ولو لم يكن جل جلاله أنه في موضع وعلمه في كل موضع ما كان لقوله: (وَمَن عِندَه) معنى.

L6878–6881 It has reached me concerning one of their fools that he gave an interpretation of His statement: “Indeed, the God-fearing will be amid gardens and a river, (54) in a seat of truth, with an all-powerful Sovereign.” (55) What, then, could he possibly say here, when the angels have no reward? Even if they too had a reward, it would be at the Resurrection.[6]

L6882–6883 So he says—woe to him!—that they are with a reward assigned to others in the Garden. They indeed utter an enormity.

L6884–6886 And His statement lends confirmation: “Or have they taken gods from the earth who raise the dead?” (21) This, then, indicates that Allah is the One who can rightly be a god, to the exclusion of those they take from the earth, and He is necessarily in heaven, while His knowledge encompasses the earth and everything else.[7][8][9]

L6887 Discussion of the Refutation of the Jahmiyyah concerning Their Denial of Speech to Allah, Mighty and Majestic.

L6888–6897 And His statement, reporting Abraham’s words—may Allah bless him: “Rather, this great one of theirs did it. So ask them, if they can speak.” (63) is an argument against the Jahmiyyah and the Mu‘tazilah concerning their denial of speech to Allah—majestic is Allah— for they ascribe to Him—woe to them!—what the polytheists ascribed to their gods. Do they not hear a report concerning His intimate friend—may Allah bless him—about this, and concerning the people’s declaring themselves wrongdoers when they took a god that does not speak? This part of what they said is approved; otherwise He would not have said: “Then they were turned upside down upon their heads: ‘You certainly know that these do not speak.’” (65) They were turned upside down upon their heads precisely when they reverted from truth to falsehood and deemed themselves right to worship a god that does not speak,

وبلغني عن بعض سفهائهم أنه تأول قوله: (إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ (٥٤) فِي مَقْعَدِ صِدْقٍ عِنْدَ مَلِيكٍ مُقْتَدِرٍ (٥٥) . فما عسى يستطيع أن يقول هاهنا والملائكة لا ثواب لهم، ولو كان لهم أيضا ثواب لكان في القيامة.

فيقول: - ويله - إنهم عند ثواب مجعول لغيرهم في الجنة. إنهم ليقولون قولا عظيما.

وبؤكد قوله: (أَمِ اتَّخَذُوا آلِهَةً مِنَ الْأَرْضِ هُمْ يُنْشِرُونَ (٢١) فهذا الآن على أن الله الذي يجوز أن يكون إلها دون من يتخذونه من الأرض، وهو في السماء لا محالة، وعلمه محيط بالأرض وغيرها.

ذكر الرد على الجهمية في نفي الكلام عن الله عز وجل.

وقوله إخبارا عن إبراهيم - صلى الله عليه -: (بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ (٦٣) حجة على الجهمية والمعتزلة في نفي الكلام عن الله - جل الله - فيصفون - ويلهم - ما وصف به المشركون آلهتهم، ألا يسمعون بخبر عن خليله - صلى الله عليه - بهذا، وعن تظليم القوم أنفسهم حيث اتخذوا إلها لا ينطق، وهذا مرتضى من قولهم لولا ذلك ما قال: (ثُمَّ نُكِسُوا عَلَى رُءُوسِهِمْ لَقَدْ عَلِمْتَ مَا هَؤُلَاءِ يَنْطِقُونَ (٦٥) فإنما نكسوا على رؤوسهم حيث رجعوا عن الحق إلى الباطل. وصوبوا لأنفسهم عبادة إله لا ينطق بعد أن كانوا ظلموها أفيجوز - ويحهم - أن يكون إله إبراهيم وآلهتهم بصفة واحدة لا ينطق ذاك ولا هؤلاء.

[6] **Qur’an references (L6878):** Qur’an 54:54 (Al-Qamar); Qur’an 54:55 (Al-Qamar).

[7] **Translator’s note (L6884):** “وبؤكد” is apparently a transcriptional corruption of “ويؤكد,” ‘and confirms’; the translation follows that apparent reading.

[8] **Translator’s note (L6885):** The construction “فهذا الآن على أن” lacks an explicit predicate such as ‘indicates’; this is supplied to convey the apparent sense.

[9] **Qur’an references (L6884):** Qur’an 21:21 (Al-Anbya).

after having declared themselves wrongdoers. Can it, then, be permissible—woe to them!—for Abraham's God and their gods to share a single attribute, with neither that One speaking nor these?[10][11][12][13]

L6898–6899 Was their gods' inability to speak not a deficiency in them, and one of the signs establishing the invalidity of their claim to divinity?

L6900–6901 Thus I see that they will countenance nothing—woe to them!—except describing Him with the attributes of lifeless things and of one who can neither speak nor move. This is the very negation of divine attributes; we seek refuge in Allah from it.[14]

L6902 The Breadth of the Arabic Language.

L6903

L6904–6911 His statement: "And Lot: We gave him judgment and knowledge, and We delivered him from the town that used to commit foul deeds. Indeed, they were an evil, defiantly disobedient people." (74) is evidence of the breadth of the Arabic language. Do you not see how He attributed the foul action to the town, although it was its inhabitants who performed it? This is an instance of discourse whose latter portion conveys what is meant by its earlier portion, because when He said, "Indeed, they were an evil people," He established that the action came from them, not from the town. There are many similar instances in the Quran. We have refrained from mentioning them only because al-Shafiʿi—may Allah be pleased with him—has already treated them before us in his book The Epistle. We have therefore confined

أليس كان عجز آلهتهم عن الكلام نقصا فيها، وأحد علامات تحقق بطلان الإلهية عنها.

فأراهم لا يرون - ويحهم - إلا على أن يصفوه صفة الموات، ومن لا يقدر على نطق ولا حركة، وهذا هو التعطيل بعينه نعوذ بالله منه.

سعة لسان العرب.

قوله: (وَلُوطًا آتَيْنَاهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ الْخَبَائِثَ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَاسِقِينَ (٧٤) دليل على سعة لسان العرب، ألا تراه كيف نسب العمل الخبيث إلى القرية، وإنما عمله أهلها، وهذا من الكلام الذي يأتي آخره عن أوله، لأنه حين قال: (إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ) حقق أن العمل كان منهم لا مِن القرية، ومثله كثير في القرآن إنما تركنا ذكره لأن الشافعي - رضي الله عنه - قد سبقنا إليه في كتاب الرسالة، فاقتصرنا منه على هذا الموضع وحده لئلا يعرو الكتاب منه.

[10] **Translator's note (L6888):** The salutation asks for blessing only; it does not include a request for peace.

[11] **Translator's note (L6890):** The object 'to Him' is implicit in the Arabic wording and supplied from the context.

[12] **Translator's note (L6891):** The salutation asks for blessing only; it does not include a request for peace.

[13] **Qur'an references (L6888):** Qur'an 21:63 (Al-Anbya); Qur'an 21:65 (Al-Anbya).

[14] **Translator's note (L6900):** The wording "إلا على أن ... لا يرون" is awkward; the translation conveys the apparent sense without altering the polemical claim.

ourselves to this passage alone, so that the book would not be devoid of an instance of it.[15][16]

L6912–6915 The designation of the action as 'foul deeds' is evidence that impurities may consist of actions, and may also be inherent in entities. They are not confined to embodied entities, nor does every description of something as foul, defiled, or impure intend the opposite of ritual purity, as with feces and urine and things resembling them.

L6916 ## Discussion of Taking Precautions.

L6917

L6918–6922 And His statement: "We taught him the making of armor for you, to protect you from your violence in battle. Will you, then, be thankful?" (80) is evidence that taking precautions does not diminish reliance upon Allah, since Allah— majestic and exalted—has made armor a protection in wars and included it among the blessings for which He has demanded gratitude.[17]

L6923–6924 Why, when that is so, do all ways of earning a livelihood and the preparation of provisions have no effect upon trust in the Creator, nor count as fear of missing out on provision?[18][19]

L6925 ## Discussion of Glorifying Allah.

L6926

L6927–6933 And His statement: "Then he called out amid the darknesses: 'There is no

[15] **Translator's note (L6907):** The phrase "يأتي آخره عن أوله" is unusual. The translation follows the author's ensuing explanation that the latter portion clarifies the referent of the earlier portion.

[16] **Qur'an references (L6904):** Qur'an 21:74 (Al-Anbya); Qur'an 21:77 (Al-Anbya).

[17] **Qur'an references (L6918):** Qur'an 21:80 (Al-Anbya).

[18] **Translator's note (L6923):** The text reads "لماذا كان ذلك كذلك فـ," literally 'why, when that is so, then …,' producing an awkward question. A reading such as "وإذا كان ذلك كذلك," 'and since that is so,' would fit the argument, but has not been silently substituted.

[19] **Translator's note (L6924):** The question mark continues the literal interrogative reading of the anomalous opening in the preceding unit; the apparent intended argument is declarative.

وفي تسمية العمل بالخبائث دليل على أن الأنجاس قد تكون فعلا. وتكون ذاتية، لا أنه مقتصر بها على الذاتيات المجسدات، ولا على أن كل موصوف بالخبث والرجس والنجس مقصود به ضد الطهارة كالغائط والبول وما ضاهاهما.

ذكر الاحتراز.

وقوله: (وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَكُمْ لِتُحْصِنَكُمْ مِنْ بَأْسِكُمْ فَهَلْ أَنْتُمْ شَاكِرُونَ (٨٠) دليل على أن الاحترازات ليست تنقص في التوكل، إذ كان الله - جل وتعالى - قد جعل الدرع صيانة في الحروب، وجعلها في النعم التي طالب بشكرها.

لماذا كان ذلك كذلك فالمكاسب كلها، وإعداد الأقوات غير مؤثرة في الثقة بالخالق، ولا معدودة في عداد خوف فوات الرزق.

ذكر التسبيح.

وقوله: (فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ (٨٧) دليل على أن التهليل والتسبيح يجليان الغموم، وينجيان من الكرب والمصائب، فحقيق على من آمن بكتاب الله أن يجعلها ملجأ في شدائده، ومطية في رخائه ثقة بما وعد الله المؤمنين من إلحاقهم بذي النون في ذلك حيث يقول: (فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ (٨٨) ذكر القدرية.

god but You. Glory be to You! Indeed, I have been among the wrongdoers.'" (87) is evidence that declaring Allah's exclusive divinity and glorifying Him dispel sorrows and deliver from distress and calamities. It therefore behooves whoever has faith in Allah's Book to make them a refuge in his hardships and a mount in his ease, trusting in Allah's promise to the believers to grant them the same treatment in this as the Man of the Fish, when He says: "So We answered him and delivered him from sorrow; and thus do We deliver the believers." (88) Discussion of the Qadariyyah.[20]

L6934–6935 And His statement: "Indeed, those for whom the finest reward has already been decreed by Us will be kept far away from it." (101) is an argument against the Muʿtazilah and the Qadariyyah.[21]

L6936–6938 His statement: "On the day when We roll up heaven as a scroll is rolled up for writings" is an argument against the Jahmiyyah.[22]

وقو له: (إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَى أُولَئِكَ عَنْهَا مُبْعَدُونَ (١٠١) حجة على المعتزلة والقدرية.

قوله: (يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ) حجة على الجهمية.

[20] **Qur'an references (L6927):** Qur'an 21:87 (Al-Anbya); Qur'an 21:88 (Al-Anbya).
[21] **Qur'an references (L6934):** Qur'an 21:101 (Al-Anbya).
[22] **Qur'an references (L6937):** Qur'an 21:104 (Al-Anbya).



CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة الحج

Surah 22: The Pilgrimage (Al-Hajj)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah: The Pilgrimage]

Discussion of Hyperbole.

His statement: “You will see people drunk, although they are not drunk; but Allah’s punishment is severe.” (2) is comparable to what was discussed earlier in Surah The Cow concerning the permissibility of hyperbole in describing things, to the point that they are called by their opposites, as when one says, ‘So-and-so is dead,’ when he is dull in his affairs and devoid of usefulness; and ‘So-and-so is a devil,’ when he is exceedingly cunning; and similar expressions.[1]

Do you not see that He said, “You will see people drunk,” then said, “although they are not drunk,” meaning—and Allah knows best—not from drink, but from being overwhelmed by terror at the earthquake they have witnessed?[2]

The Jahmiyyah.

And His saying: “Among people are those who dispute concerning Allah without knowledge and follow every rebellious devil (3). It has been decreed concerning him that whoever takes him as an ally, he will lead him astray and guide him to the punishment of the Blaze (4)” is an argument against the Mu‘tazilites and the Jahmites that suffices in place of all the preceding arguments, for He says— majestic is His glory—explicitly, without interpretive reinterpretation: the devil leads his ally astray and guides him to the punishment of the Blaze, in accordance with what He has decreed concerning him in this matter.[3]

Among all the preceding arguments against them, I know of none more forceful than this or less ambiguous than it. Praise therefore belongs to

[1] **Qur’an references (L6943):** Qur’an 22:2 (Al-Hajj).
[2] **Qur’an references (L6947):** Qur’an 22:2 (Al-Hajj).
[3] **Qur’an references (L6951):** Qur’an 22:3 (Al-Hajj); Qur’an 22:4 (Al-Hajj).

[سورة الحج]

ذكر المبالغة.

قوله: (وَتَرَى النَّاسَ سُكَارَى وَمَا هُمْ بِسُكَارَى وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ (٢) نظير ما مضى في سورة البقرة من إجازة المبالغة في الأشياء حتى يسمى بأضدادها كما يقال: فلان ميت، إذا كان بليدا في أمره خاليًا من المنافع. وفلان شيطان، إذا كان داهية، وأشباه ذلك.

ألا تراه قال: ((وَتَرَى النَّاسَ سُكَارَى) ثم قال: (وَمَا هُمْ بِسُكَارَى) يعني - والله أعلم - من الشراب، ولكن من غلبة الفزع لما عاينوا من الزلزلة.

الجهمية.

وقوله: (وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَانٍ مَرِيدٍ (٣) كُتِبَ عَلَيْهِ أَنَّهُ مَنْ تَوَلَّاهُ فَأَنَّهُ يُضِلُّهُ وَيَهْدِيهِ إِلَى عَذَابِ السَّعِيرِ (٤) حجة على المعتزلة والجهمية مغنية عن جميع ما تقدمها إذ هو يقول - جل جلاله - نصا من غير تأويل: إن الشيطان يضل وليه، ويهديه إلى عذاب السعير بما كتبه عليه من ذلك.

ولا أعلم في جميع ما مضى من الحجة عليهم أبلغ من هذه ولا أقل التباسًا منها، فالحمد لله الذي وَفق أفهامنا لإثارتها، وهدانا لما ضمن من الحجة عليهم فيها.

Allah, who enabled our understanding to bring it to light and guided us to the argument against them that He included within it.[4]

L6958 Omission of the object pronoun hāʾ.

L6959

L6960–6962 And His saying: "Whomever Allah humiliates has no one to honor him" is one of the places where omission of the object pronoun hāʾ is felicitous.[5]

L6963 Meanings.

L6964

L6965–6968 And His saying: "That is so. Whoever honors Allah's ritual symbols—indeed, that is of the hearts' reverence for Allah (32). You have benefits in them until an appointed term; then their place of sacrifice is at the Ancient House (33)" provides evidence for several things: Among them: greater fatness and a higher price in sacrificial camels are better than increasing the quantity of meat through a number of lean animals.[6]

L6969–6970 Among them: once they have been designated as ritual symbols, benefiting from their backs and milk is forbidden until they are slaughtered.[7]

L6971–6973 Among them: the name "the House" has come to predominate as a designation for the entire Sacred Precinct, which is therefore called by that name, because it is definitively known that the sacrificial animals designated as ritual symbols are not slaughtered beside the House itself; rather, their slaughtering grounds are the land of Minā.[8]

[4]**Translator's note (L6956):** The transcription وَقق appears corrupt, probably for وفّق, "enabled" or "granted success"; the translation follows that probable reading.

[5]**Qur'an references (L6960):** Qur'an 22:18 (Al-Hajj).

[6]**Qur'an references (L6965):** Qur'an 22:32 (Al-Hajj); Qur'an 22:33 (Al-Hajj).

[7]**Translator's note (L6969):** The supplied يحرم says "is forbidden," although the later discussion explicitly defends permission to benefit from their milk and backs after designation. This apparent inconsistency is retained.

[8]**Translator's note (L6973):** The construction إنما هو مناحرها is grammatically awkward; the translation conveys its apparent sense without changing the stated location.

حذف هاء المفعول.

وقوله: (وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِنْ مُكْرِمٍ) من المواضع التي يحسن فيها حذف هاء المفعول.

معان.

وقوله: (ذَلِكَ وَمَنْ يُعَظِّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ (٣٢) لَكُمْ فِيهَا مَنَافِعُ إِلَى أَجَلٍ مُسَمًّى ثُمَّ مَحِلُّهَا إِلَى الْبَيْتِ الْعَتِيقِ (٣٣) دليل على أشياء: فمنها: أن الزيادة في السمن، وكثرة الثمن في البدن أفضل من تكثير اللحم بعدد المهازيل.

ومنها: أنها إذا جعلت شعائر يحرم الانتفاع في الظهر، والدر إلى أن تنحر.

ومنها: أن اسم البيت غلب على الحرم كله فسمي به، لأن العلم يحيط أن الشعائر لا تنحر عند البيت نفسه إنما هو مناحرها أرض منى.

ذكر الأكل مِنَ الهدى.

Discussion of Eating from Sacrificial Offerings.

وقوله: (فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ (٢٨) إباحة الأكل من الهدي كله تطوعه وفرضه، إذ مخرج الإباحة في الأكل عام فمن خص منه شيئا فعليه أن يأتي بالبرهان.

And His saying: "So eat from them and feed the wretched poor person (28)" permits eating from all sacrificial offerings, both voluntary and obligatory, since the wording granting permission for eating is general. Whoever excludes anything from it must therefore produce a demonstration.[9]

ولا أعلم منع الأكل من لحم هدية المفترض من الإجماع المحصل، بل يحيط العلم بأن كل من حج مع رسول الله - صلى الله عليه وسلم - لم يكن هديه تطوعًا، وكان فيهم لا محالة من كان هديه فرضا.

I do not know that prohibiting eating the meat of one's obligatory sacrificial offering is a matter of established consensus. Rather, it is definitively known that not everyone who performed the pilgrimage with the Messenger of Allah—may Allah bless him and grant him peace ﷺ—had a voluntary sacrificial offering; inevitably, some among them had obligatory sacrificial offerings.[10]

ألا ترى أن عائشة - رضي الله عنها - روت أنهم خرجوا مع رسول الله - صلى الله عليه وسلم - فمنهم من أهل بحج وعمرة.

Do you not see that ʿĀ'ishah—may Allah be pleased with her—related that they set out with the Messenger of Allah—may Allah bless him and grant him peace ﷺ—and some of them entered the consecrated state for both the major and minor pilgrimages.

ومنهم من أهل بالحج ومنهم من أهل بعمرة، وأهل رسول الله - صلى الله عليه وسلم - بحج. فهب أن هدي النبي - صلى الله عليه وسلم - حين أكل منه كان تطوعا لإفراده الحج.

Others entered the consecrated state for the major pilgrimage, and others for the minor pilgrimage; and the Messenger of Allah— may Allah bless him and grant him peace—entered it for the major pilgrimage. Now suppose that the Prophet's sacrificial offering—may Allah bless him and grant him peace—was voluntary when he ate from it, because he was performing the major pilgrimage alone.

أيخلو من كان معتمرا أو قارنا مِنْ إن كان هديهم فرضا والله - تبارك وتعالى - يقول قولا عاما: (فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا) ، فما كان من هدي متعة أو قِران فالأكل بظاهر القرآن منه مباح كهو من أكل المفرد الذي يكون تطوعا. إنما لا يأكل من جزاء الصيد والنذور والفدية، لأن هذه لا تسمى شعائر، إنما الشعائر - والله أعلم - ما يكون بسبب القِران. والنذور شيء أوجبه المرء على نفسه فليس له أن يأكل منها. والفدية وجزاء الصيد عقوبة فإذا أكل منه لم تتم العقوبة عليه.

Could those performing the minor pilgrimage or combining it with the major pilgrimage have been without obligatory sacrificial offerings, when Allah— blessed and exalted is He—says in general terms: "Then, when their sides have fallen, eat from them"? Thus, whatever is a sacrificial offering for performing the minor pilgrimage followed by the major pilgrimage in the same season, or for combining the two in one consecrated state, may

[9] **Qur'an references (L6976):** Qur'an 22:28 (Al-Hajj).

[10] **Translator's note (L6979):** The supplied هدية is awkward in context and appears to stand for هديه, "his sacrificial offering"; the translation follows that apparent sense.

be eaten according to the apparent meaning of the Quran, just as one may eat the offering of someone performing the major pilgrimage alone, which is voluntary. One may refrain from eating only offerings made as compensation for hunted game, in fulfillment of vows, or as expiation, because these are not called ritual symbols. Ritual symbols—Allah knows best—are only those that arise from combining the two pilgrimages. Vowed offerings are something a person has made obligatory upon himself, so he may not eat from them. Expiation and compensation for hunted game constitute a punishment; if he eats from such an offering, the punishment will not have been fully imposed upon him.[11][12]

L6997–6999 If this sacrificial offering, from which eating has been permitted, becomes incapacitated before reaching its place of sacrifice, it is impermissible for it to be eaten by its owner or anyone in his traveling party, according to the established practice of the Messenger of Allah—may Allah bless him and grant him peace ﷺ— whether it is obligatory or voluntary.

فإن عطب هذا الهدي الذي أبيح الأكل منه قبل محله لم يجز أن يأكل منه صاحبه، ولا أحد من أهل رفقته لسنة رسول الله - صلى الله عليه وسلم سواء كان فرضا أو تطوعا.

[11] **Translator's note (L6988):** The construction مِنْ إن كان هديهم فرضا is irregular. The translation gives the apparent rhetorical sense while retaining the claim about obligatory offerings.

[12] **Qur'an references (L6988):** Qur'an 22:36 (Al-Hajj).

L7000–7002 ʿAṭāʾ used to permit eating from the offering for performing the minor pilgrimage followed by the major pilgrimage, and from the offering necessitated by being prevented from completing the pilgrimage; and he permitted eating from a vowed offering less than a third, provided that one had not designated it for the needy. If one had designated it for the needy, that was impermissible.

وكان عطاء يجيز أن يأكل من المتعة ومن الإحصار، ويجيز من النذر ما دون الثلث ما لم يسمه للمساكين، فإذا سماه للمساكين لم يجز.

L7003–7005 In my view, being prevented from completing the pilgrimage takes two forms: If the person prevented had stipulated where his consecrated state would end, he may eat from the offering, because its place of sacrifice would then be wherever he was prevented from proceeding, according to the report of Ḍubāʿah.

فالإحصار عندي على وجهين: فإن كان المحصور اشترط المحل فله أن يأكل منه، لأن محلها حينئذ يكون حيث أحصر على حديث ضباعة.

L7006–7011 If he had made no such stipulation, being prevented is a form of incapacitation. For every mishap affecting a sacrificial offering before its place of sacrifice and preventing it from reaching that place constitutes incapacitation; in that case, he may not eat from it. Nor do we know that the Messenger of Allah—may Allah bless him and grant him peace ﷺ—ate, in the year of al-Ḥudaybiyah, from his sacrificial offering when he was prevented from proceeding.

وإن لم يكن اشترط فالحصر وجه من وجوه العطب. إذ كل حادثة على الهدي دون محله تمنع من بلوغه المحل عطب فليس حينئذ أن يأكل منه، ولا نعلم رسول الله - صلى الله عليه وسلم - أكل عام الحديبية من هديه حين أحصر.

L7012–7014 If someone says: “How have you permitted benefiting from the milk and backs of animals designated as ritual symbols, when His saying, ‘You have benefits in them until an appointed term,’ could refer to the time before they are designated as ritual symbols?”[1]

فإن قال قائل: كيف أبحت الانتفاع بدر الشعائر وظهورها، وقد يحتمل أن يكون قوله: (لَكُمْ فِيهَا مَنَافِعُ إِلَى أَجَلٍ مُسَمًّى) قبل أن تجعل شعائر.

L7015–7016 The reply is: Although it admits that possibility, what we have said is the more apparent meaning, because Allah—majestic is His glory— mentioned honoring them and its being of the hearts’ reverence for Allah before mentioning the benefits.

قيل: إن هذا وإن احتمله فالأظهر ما قلناه، لأن الله - جل جلاله - ذكر تعظيمها وأنها من تقوى القلوب قبل ذكر المنافع.

L7017–7018 The reward for fattening sacrificial camels applies to those slaughtered for Allah; as for those slaughtered for food, there is no reward for them merely on account of slaughtering them while fat.

والثواب في تسمين البدن يكون لما تنحر لله، فأما ما نحرت للمأكلة فلا ثواب فيها من جهة نفس النحر سمانًا.

L7019–7021 The Messenger of Allah—may Allah bless him and grant him peace ﷺ—

[1] **Qur’an references (L7012):** Qur’an 22:33 (Al-Hajj).

commanded a man driving a sacrificial camel to ride it, repeating this to him three times. This makes clear that the benefits permitted from them are those after their designation; moreover, the benefits available before their designation are known by virtue of ownership, so there is no need for repetition

Discussion of Slaughtering the Fetus:

And His saying, exalted is He: "For every community We have appointed a sacrificial rite, so that they may mention Allah's name over the livestock animals He has provided them" ʿAṭāʾ ibn Abī Rabāḥ—may Allah be pleased with him—used, as I understand it, to interpret this as referring to mentioning Allah's name when slaughtering the fetus if it emerges alive, and he maintained that if it died before being slaughtered, it was not to be eaten. He apparently held that "the livestock animal" means the fetus.[2]

But this does not clearly support interpreting it as the fetus, because a fetus is not used as a ritual sacrifice.

As for his statement that it must not be eaten if it dies after emerging alive, it is as he said, because every living animal of an edible kind that loses its life without slaughter, or what takes its place in the case of hunted game, animals that have become wild, runaway camels and cattle, and animals that have fallen into a well, is carrion.

The saying of the Messenger of Allah—may Allah bless him and grant him peace ﷺ—"The ritual slaughter of the fetus is the ritual slaughter of its mother," applies to one that emerges dead. Allah knows best.

Discussion of Commanding What Is Right and Forbidding What Is Wrong.

And His saying: "Allah will surely help whoever helps Him. Indeed, Allah is

[2] **Qur'an references (L7025):** Qur'an 22:34 (Al-Hajj).

وقد أمر رسول الله - صلى الله عليه وسلم - رجلاً يسوق بدنة أن يركبها وكرره عليه ثلاثًا. فهذا يبين أن المنافع المباحة منها هي بعد التسمية مع أن منافعها قبل التسمية معروفة بملكها فلا يحتاج إلى التكرير

ذكر ذبح الجنين:

وقوله تعالى: (وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِيَذْكُرُوا اسْمَ اللَّهِ عَلَى مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ) كان عطاء بن أبي رباح - رضي الله عنه - يتناوله فيما أرى التسمية على ذبح الجنين إذا خرج حيًا، ويزعم أنه إذا مات قبل أن يذبح لم يؤكل. كأنه يذهب إلى أن بهيمة الأنعام الجنين.

وليس ذلك ببين في تفسير الجنين، لأن الجنين لا ينسك به.

فأما قوله في ترك أكله إذا مات وقد خرج حيا فكما قال، لأن كل حي خرجت نفسه من المأكول بغير ذبح أو ما يقوم مقامه في الصيد والمتوحش، والناد من الإبل والبقر، والساقط في البئر ميتة.

وقول رسول الله - صلى الله عليه وسلم -: " ذكاة الجنين ذكاة أمه " واقع على من خرج ميتا. والله أعلم.

ذكر الأمر بالمعروف والنهى عن المنكر.

وقوله: (وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ (٤٠) الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَلِلَّهِ عَاقِبَةُ

Strong, Mighty (40). Those who, if We establish them in the land, establish prayer, give the obligatory alms, command what is right, and forbid what is wrong; and to Allah belongs the final outcome of all affairs (41)" provides evidence that commanding what is right and forbidding what is wrong are obligatory, because helping Allah necessarily means helping His religion, since He—majestic and exalted is He—is Strong, Mighty, as He has said.[3]

L7043–7050 He cannot be assailed. What is obligatory upon the adherents of His religion is therefore to help His religion, which He has prescribed for them; and there is no way to achieve that except by making commanding what is right and forbidding what is wrong obligatory. For if they were not obligatory, abstaining from them would be permissible, and the sins incurred through neglecting them would be removed, on the grounds that no one is compelled to perform a voluntary deed or incurs sin by leaving it undone. That would entail the disappearance of support for Allah's religion and the introduction of weakness into it. Since its cause would be the abstention of those who command what is right and forbid what is wrong from doing so, although they are capable of effecting change, their undertaking it cannot permissibly be called voluntary.[4][5]

L7051

L7052–7054 And His saying: "Those who, if We establish them in the land" explains who helps Him—Allah knows best—and praises them for undertaking matters that are obligatory upon them, such as establishing prayer and giving the obligatory alms, when they have the means and ability.[6]

L7055–7056 The two duties lapse in the absence of these, just as prayer lapses through

[3] **Qur'an references (L7040):** Qur'an 22:40 (Al-Hajj); Qur'an 22:41 (Al-Hajj).

[4] **Translator's note (L7045):** The supplied لاتساع is irregular in this construction, apparently for لاتّسع, "it would be permissible" or "there would be latitude." The translation follows that apparent sense.

[5] **Translator's note (L7047):** The Arabic's transition into the following conclusion is syntactically loose; the translation makes the apparent causal connection explicit.

[6] **Qur'an references (L7052):** Qur'an 22:41 (Al-Hajj).

الْأُمُورِ (٤١) دليل على وجوب الأمر بالمعروف والنهي عن المنكر، لأن نصرة الله لا محالة نصرة دينه. إذ هو - جل وتعالى - قوي عزيز كما قال.

لا يرام فإنما الواجب على أهل دينه نصرة دينه الذي شرعه لهم، ولا وصول إليه إلا بإيجاب الأمر بالمعروف والنهي عن المنكر، إذ لو كانا غير مفترضين لاتساع القعود عنهما، وارتفعت المآثم في تضييعهما من أجل أن أحدًا لا يجبر على عمل تطوع، ولا يحرج بتركه، وفي ذلك زوال النصرة عن دين الله، ودخول الوَهَن عليه، وسببه قعود الآمرين بالمعروف والناهين عن المنكر عنه وهم قادرون على التغيير لم يجز أن يسمى نهوضهم إليه تطوعًا.

وقوله: (الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ) تفسير من ينصره - والله أعلم - ومدح لهم بقيامهم بأمور هي مفترضة عليهم كإقام الصلاة وإيتاء الزكاة مع التمكين والقدرة.

وساقطان بعدمهما كما تسقط الصلاة بالعجز من زوال العقل، والزكاة بإعواز المال.

the incapacity resulting from loss of reason, and the obligatory alms through lack of wealth.[7]

L7057–7058 One person possessed of discernment used to maintain that these two duties are obligatory upon rulers rather than their subjects, citing as evidence His saying: “Those who, if We establish them in the land.”[8]

L7059–7065 In my view, this is an oversight, for if that were so, the wording would have been—Allah knows best—“They established prayer and collected the obligatory alms,” as He said: “Take from their wealth a charitable payment.” And then prayer and the obligatory alms, too, would be obligatory only upon rulers rather than their subjects, because Allah, exalted is He—majestic and exalted is He—described those established in the land with all four attributes in a single description. This is a departure from Islam.[9]

L7066 ## Discussion of Concision in Speech.

L7067

L7068–7078 And His saying: “If they reject you as a liar, before them the people of Noah, ʿĀd, and Thamūd rejected as liars (42), as did the people of Abraham and the people of Lot (43), and the inhabitants of Midian; and Moses was rejected as a liar. I therefore granted the unbelievers respite, then seized them. How, then, was My denunciation! (44)” provides evidence for several things: Among them: concision in speech and allusion to the meaning, because in “they reject you as a liar” there is the designation of Muhammed—may Allah bless him and grant him peace ﷺ—which designates the object. But the object of the rejection by those rejecting was not mentioned, either explicitly or pronominally, until Moses—may Allah bless him and grant him peace ﷺ—was mentioned. The listener could therefore dispense with further wording through the allusion to what was mentioned elsewhere, and knew that the people of Noah rejected Noah as a liar, ʿĀd rejected Hūd, Thamūd Ṣāliḥ, and the people of Abraham Abraham; the people of Lot rejected Lot; and the

[7] **Translator’s note (L7055):** “The two duties” apparently refers to commanding what is right and forbidding what is wrong; “these” refers to having the means and ability.

[8] **Qur’an references (L7057):** Qur’an 22:41 (Al-Hajj).

[9] **Qur’an references (L7059):** Qur’an 9:103 (At-Tawbah).

وكان بعض أهل التمييز يزعم أنهما مفروضان على السلاطين دون الرعية ويحتج بقوله: (الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ) .

وهو عندي إغفال، إذ لو كان كذلك لكان - والله أعلم - أقاموا الصلاة وأخذوا الزكاة كما قال: (خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً) ولكانت الصلاة والزكاة أيضا غير مفروضتين إلا على السلاطين دون الرعية، لأن الله تعالى - جل وتعالى - وصف الممكنين في الأرض بالأربعة الأوصاف وصفا واحدا. وهذا خروج من الإسلام.

ذكر اختصار الكلام.

وقوله: (وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودُ (٤٢) وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ (٤٣) وَأَصْحَابُ مَدْيَنَ وَكُذِّبَ مُوسَى فَأَمْلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ نَكِيرِ (٤٤) دليل على أشياء: فمنها: اختصار الكلام والإشارة إلى المعنى، لأن في (يُكَذِّبُوكَ) اسم محمد - صلى الله عليه وسلم - وهي اسم المفعول، ولم يذكر المفعول به من المكذبين ظاهرا ولا مكنيا إلى ذكر موسى - صلى الله عليه وسلم - فاستغنى السامع بالإشارة إلى ما ذكر غير هذا الموضع، وعلم أن قوم نوح كذبوا نوحًا، وعادًا كذبت هودًا، وثمود صالحًا، وقوم إبراهيم إبراهيم، وقوم لوط لوطًا، وأصحاب مدين شعيبًا، وفي أصحاب مدين خصوص لأن شعيبًا - صلى الله عليه وسلم - المكذب وبناته أيضًا من أصحاب مدين ولم يدخلوا في التكذيب.

inhabitants of Midian rejected Shuʿayb. In the expression “the inhabitants of Midian,” there is a specification of scope, because Shuʿayb—may Allah bless him and grant him peace ﷺ—who was rejected, and his daughters were also among the inhabitants of Midian, but were not included among those who rejected him.[1011121314]

L7079 Another lesson from it is that someone distressed by something may find consolation in having someone share his affliction.

L7080–7084 Do you not see how Allah—majestic is His majesty—consoled the Messenger of Allah—may Allah bless him and grant him peace—through his sharing with the prophets who preceded him in their peoples’ rejection of them, and in enduring its bitterness and their abuse? This indicates that the Messenger of Allah—may Allah bless him and grant him peace—and the other prophets—Allah’s blessings be upon them—were distressed by their peoples’ rejection of them.

L7085 Another lesson is that granting the unbelievers respite is a stratagem against them and a gradual drawing of them toward destruction.

L7086–7087 This is a refutation of the Muʿtazilites and the Qadarites.

L7088 Conciseness.[15]

[10]**Translator’s note (L7070):** The vocalization يُكَذِّبُوكَ supplied here differs from يُكَذِّبُوكَ in the earlier quotation. The translation follows the rejection-as-a-liar sense required by the discussion.

[11]**Translator’s note (L7071):** The phrase وهي اسم المفعول is grammatically awkward. Here اسم المفعول appears to mean the designation of the person who is the grammatical object, rather than a morphologically passive participle.

[12]**Translator’s note (L7072):** The supplied مكينا is unusual in this grammatical context; it apparently means an implicit or pronominal expression, contrasting with ظاهرا, “explicitly.”

[13]**Translator’s note (L7077):** The unvocalized word rendered “who was rejected” can also mean “who rejected”; the former fits the argument.

[14]**Qur’an references (L7068):** Qur’an 22:42 (Al-Hajj); Qur’an 9:70 (At-Tawbah); Qur’an 22:43 (Al-Hajj); Qur’an 22:44 (Al-Hajj).

[15]**Translator’s note (L7088):** This isolated word appears to function as a heading for the discussion of concise expression that follows; its placement is uncertain.

ومنه: أن المغتم بالشيء قد يتسلى بأن يكون له في مصيبته شريك.

ألا ترى أن الله - جل جلاله - كيف عزى رسول الله - صلى الله عليه وسلم - بمشاركة من مضى قبله من الأنبياء في تكذيب قومهم إياهم. واحتمال مضضه وأذاهم، فدل على أن رسول الله - صلى الله عليه وسلم - وغيره من الأنبياء - صلوات الله عليهم - كانوا يغتمون من تكذيب قومهم إياهم.

ومنها: أن الإملاء للكافرين مكر بهم واستدراج.

وهو رد على المعتزلة والقدرية.

اختصار.

وقوله: (فَكَأَيِّنْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فَهِيَ خَاوِيَةٌ) وكذلك ما بعده: (وَكَأَيِّنْ مِنْ قَرْيَةٍ أَمْلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا وَإِلَيَّ الْمَصِيرُ (٤٨) حجة واضحة في اختصار الكلام، والاستغناء بما يدل عليه لسياقه عن الإفصاح بالمشار إليه، لأن القرية لم تكن ظالمة ولا مأخوذة إنما المراد بها أهلها.

وفيه رد على المعتزلة فيما يزعمون أن العفو عن الموعودين بالنار لا يجوز على الله، لأنه كذب.

وقد دللنا في غير آية على بطلان قولهم بما يغني عن إعادته في هذا الموضع. فإذا كان العفو عن مستوجب النار الموعد بها كذبا عندهم ينفونه عن الله - جل الله - تعظيما له. والعفو كرم بإجماع العرب لا خلف. فما عسى يقولون في ظلم القرية وأخذها وأشباهه، وظاهر الظلم مضاف إليها، فهل يكفرون - ويحهم - بكل ما كان من هذا النمط في القرآن تعظيما لله عندهم بجهد لهم الذي يحملون أمر الخالق كله عليه، فيجيزون عليه ما يستجيزونه، وينفون عنه ما تضيق عنه، والله الحاكم بيننا وبينهم.

ذكر المعتزلة.

L7089

L7090–7094 And His saying: “How many a town We destroyed while it was doing wrong, so that it lies desolate,” and likewise what follows it: “And how many a town I granted respite while it was doing wrong; then I seized it, and to Me is the final return” (48), constitute clear proof of conciseness in speech and of dispensing with an explicit statement of the referent by relying on what the context indicates instead of expressly naming what is referred to, for the town itself was neither wrongdoing nor seized; rather, what is meant by it is its inhabitants.[16][17]

L7095–7096 In this there is also a refutation of the Muʿtazilites concerning their claim that pardoning those promised the Fire is inadmissible for Allah, because it would be a lie.

L7097–7105 In discussing more than one verse, we have already demonstrated the falsity of their position sufficiently to make it unnecessary to repeat that in this place. If pardoning someone who deserves the Fire and has been threatened with it is, in their view, a lie that they deny of Allah—exalted is Allah—out of reverence for Him, while pardon, by the unanimous agreement of the Arabs, is generosity rather than a breach of one’s word, what, then, might they say about the town’s wrongdoing, its being seized, and similar expressions, when wrongdoing is outwardly attributed to it? Will they then—woe to them—disbelieve in everything of this kind in the Quran, supposedly out of reverence for Allah, through an exertion of theirs upon which they base the whole matter of the Creator, allowing of Him whatever they deem allowable, and denying of Him whatever it cannot accommodate? Allah is the judge between us and them.[18][19]

Discussion of the Muʿtazilites.

L7106–7107

[16] **Translator’s note (L7092):** The supplied wording corresponding to “what the context indicates” is syntactically awkward.

[17] **Qur’an references (L7090):** Qur’an 22:45 (Al-Hajj); Qur’an 22:48 (Al-Hajj).

[18] **Translator’s note (L7103):** The wording “through an exertion of theirs upon which” is obscure and may be corrupt; the translation preserves its apparent wording.

[19] **Translator’s note (L7105):** The feminine subject of “cannot accommodate” has no clear antecedent in the supplied wording, which may be corrupt.

L7108

L7109–7117 And His saying: “So that He may make what Satan casts a trial for those in whose hearts is sickness and those whose hearts are hard. Indeed, the wrong-doers are in far-reaching discord (53). And so that those given knowledge may know that it is the truth from your Lord, and have faith in it, and their hearts may humbly submit to it. Indeed, Allah surely guides those who have faith to a straight path” (54), constitutes clear proof against the Mu‘tazilites and the Qadarites. He has expressly stated of Himself that He makes what Satan casts into the Messenger’s recitation a trial for those in whose hearts is sickness and those whose hearts are hard. He has declared concerning it and its abrogation that it is the truth, and has praised the believers among those possessed of knowledge as people whose hearts truly submit humbly to Him, who are guided to the straight path through His guidance. If their faith in the verses and the praise bestowed upon them for it were rather than for what we have stated, then the wording would have been—and Allah knows best—“And so that those given knowledge may know that they are the truth from your Lord, and have faith in it, and their hearts may humbly submit to them,” because “verses” is feminine.[20][21][22][23][24][25]

L7118 Discussion of the believer’s illness.

L7119–7124 And His saying: “Those who emigrated in the path of Allah and were then

وقوله: (لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْقَاسِيَةِ قُلُوبُهُمْ وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ (٥٣) وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ فَتُخْبِتَ لَهُ قُلُوبُهُمْ وَإِنَّ اللَّهَ لَهَادِ الَّذِينَ آمَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ (٥٤) حجة على المعتزلة والقدرية واضحة، وقد أخبر نصا عن نفسه أنه جاعل ما يلقي الشيطان في أمنية الرسول فتنة للذين في قلوبهم مرض، والقاسية قلوبهم، وأخبر عنه وعن نسخه أنه الحق، وأثنى على المؤمنين من أولي العلم بحقيقة المخبتين قلوبهم له، المهديين إلى الصراط المستقيم بهدايته، ولو كان إيمانهم بالآيات والثناء عليهم بها لا بِما قلنا لكان - والله أعلم: (وليعلم الذين أوتوا العلم أنها الحق من ربك فيؤمنوا به فتخبت لها قلوبهم) لأن الآيات مونثات.

ذكر مرض المؤمن.

وقوله: وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الرَّازِقِينَ (٥٨) لَيُدْخِلَنَّهُمْ مُدْخَلًا يَرْضَوْنَهُ وَإِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ (٥٩) بشارة للمؤمن كبيرة، وتقوية الحديث المروي: “ من مات مريضًا مات شهيدا ”، لأن الله - تبارك وتعالى - قد جمع بين ثواب الميت والمقتول في هذه الآية، ولم يفضل أحدهما على صاحبه بشيء. وأشركهما في الرزق الحسن والمدخل المرضي.

[20] **Translator’s note (L7111):** The word rendered “recitation” can also mean “wish” or “aspiration”; the recitation sense fits the immediate exegetical context.

[21] **Translator’s note (L7112):** The antecedent of “it” is not explicit; the wording leaves uncertain precisely what is said to be abrogated and declared true.

[22] **Translator’s note (L7113):** The construction rendered “as people whose hearts truly submit humbly” is awkward in the supplied Arabic.

[23] **Translator’s note (L7116):** This is the author’s hypothetical reformulation of the verse, not an exact Quranic quotation. “They” renders a feminine singular pronoun referring to the nonhuman plural “verses.” The sentence spanning this unit and the preceding one is syntactically compressed.

[24] **Translator’s note (L7117):** The author’s hypothetical quotation retains the masculine pronoun in “have faith in it,” while changing the other relevant pronouns to feminine forms. This inconsistency is preserved.

[25] **Qur’an references (L7109):** Qur’an 22:53 (Al-Hajj); Qur’an 22:54 (Al-Hajj).

killed or died—Allah will surely provide them with a good provision. Indeed, Allah is surely the best of providers (58). He will surely admit them to a place of entry with which they are pleased. Indeed, Allah is surely all-knowing, forbearing" (59), is great glad tidings for the believer and lends support to the transmitted report: "Whoever dies while ill dies a martyr," because Allah—blessed and exalted is He—has brought together the reward of one who dies and one who is killed in this verse, without giving either any superiority over the other, and has made them share in the good provision and the pleasing place of entry.[26]

L7125–7127 We have already demonstrated that death and killing, although their names distinguish them, are united by a single meaning, in the surah of the House of ʿImran, sufficiently to make repetition here unnecessary.

L7128–7137 Thus, what is caused by a human act is called killing, and what is not caused by a human act is called death. Both are death, and the person who undergoes it, even if called dead, is also called killed, and killed, even if called dead. Do you not see that the Prophet—may Allah bless him and grant him peace ﷺ—said to a man among the polytheists: "My Lord killed your master last night"? If matters were as the Muʿtazilites and the Qadarites claim—that someone unjustly killed is killed at a time other than his appointed term, and that only someone who dies a natural death is called dead—then it would be incumbent upon Allah to bring him back to life so that he might taste the death He promised him when He says: "Every soul shall taste death." Do they not claim, in the matter of the threat of punishment, that pardoning someone threatened with the Fire is inadmissible for Him, because, in their view, it would be a breach of His word?[27][28][29]

L7138–7141 Can someone whose life has departed because of another person's action

وقد دللنا على أن الموت والقتل - وإن فرق بهما اسم - فهو يجمعهما معنى واحد في سورة آل عمران بما يغني عن إعادته في هذا الموضع.

فما كان سببه فعل بشر سمي قتلا، وما لم يكن سببه فعل بشر سمي موتا، وكلاهما موت، وصاحبه وإن سمي ميتا فهو يسمى مقتولا. ومقتولا وإن سمي ميتا. ألا ترى أن النبي - صلى الله عليه وسلم - قال لرجل من المشركين: " إن ربي قد قتل صاحبك البارحة "، ولو كان الأمر كما تزعم المعتزلة والقدرية أن المقتول ظلما مقتول بغير أجله. ولا يسمى ميتا إلا من مات ميتة نفسه، لكان حقا على الله أن يحييه ليذوق الميتة التي وعده حيث يقول: (كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ) أليس يزعمون في باب الوعيد أن العفو عن الموعود بالنار لا يجوز عليه لأنه خلف عندهم.

فهل يخلو مَن زهقت نفسه بسبب فعل غيره، وتعديه عليه من أن يكون ذائقا الموت الموعود به في قوله: (كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ) . وبقوله: (إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ (٣٠) أو غير ذائقه.

[26] **Qur'an references (L7119):** Qur'an 22:58 (Al-Hajj); Qur'an 22:59 (Al-Hajj).

[27] **Translator's note (L7129):** The supplied wording appears to assert the applicability of "killed" too broadly. Its repetition with the next unit is preserved.

[28] **Translator's note (L7130):** The opening repeats the preceding assertion in an awkward, apparently defective construction.

[29] **Qur'an references (L7128):** Qur'an 3:185 (Ali 'Imran); Qur'an 21:35 (Al-Anbya); Qur'an 29:57 (Al-'Ankabut).

and aggression against him be anything other than either one who tastes the death promised in His saying, “Every soul shall taste death,” and in His saying, “You will indeed die, and they will indeed die” (30), or one who does not taste it?[30]

L7142–7143 If he does taste that death, why should he not be someone who dies at his appointed term, and why should another’s action against him not be something decreed for him?

L7144 Or how can that person, through his aggression, bring forward what Allah has deferred for him?

L7145–7150 Does He not say: “When their appointed term comes, they can neither delay it for an hour nor bring it forward” (34), “And Allah will never defer a soul when its appointed term has come”? Thus, although the killer of a believer commits aggression against him through his action, his aggression is written against him, and the person killed dies at his appointed term. And if he does taste that death, when will he taste that—woe to them—when he has already departed life and left this world?[31][32]

L7151 Will he taste it in the Hereafter, or will He return him to this world to make him taste it without a human act?

L7152–7156 What, in their view, distinguishes the two killings, when both have a human cause, even though the two are an act of obedience in the one case and disobedience in the other, in the question I shall put to them, saying: What do you say about those polytheists whom Allah commanded us to kill wherever we found them, and whom we killed—their killing being necessarily a punishment for their unbelief—do they die at their appointed terms and receive

فإن كان ذائق تلك الموتة فلم لا يكون ميتا بأجله، ولا يكون فعل غير به مقضيًّا عليه.

أم كيف يقدر هو بتعديه أن يقدم ما أخره الله عنه.

أليس يقول: (فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ (٣٤) (وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا) فقاتل المؤمن وإن كان متعديا عليه بفعله فمكتوب عليه تعديه، والمقتول ميت بأجله وإن كان ذائق تلك الموتة، فمتى يذوق تلك ويحهم وقد فارق الحياة وخرج من الدنيا.

أفيذوقها في الآخرة أم يرده إلى الدنيا ليذيقه إياها بغير فعل بشر.

وما الذي يفرق بين القِتْلَتين عندهم، وكلاهما سبب من البشر وإن كانا مطيعا بأحدهما عاصيا بالآخر، فيما أنا سائلهم فأقول: ما تقولون فيمن أمرنا الله بقتلهم من المشركين حيث وجدناهم فقتلناهم - وقتلهم لا محالة عقوبة لكفرهم -، أهم ميتون بآجالهم ويسمون ميتين، أم مقتولون بغير آجالهم وغير مسمين ميتين.

[30] **Qur’an references (L7138):** Qur’an 3:185 (Ali ’Imran); Qur’an 21:35 (Al-Anbya); Qur’an 29:57 (Al-’Ankabut); Qur’an 39:30 (Az-Zumar).

[31] **Translator’s note (L7149):** The supplied text says “if he does taste that death,” although the ensuing argument appears to require “if he does not taste that death.” The apparent omission of a negative has not been silently repaired.

[32] **Qur’an references (L7145):** Qur’an 7:34 (Al-A’raf); Qur’an 16:61 (An-Nahl); Qur’an 63:11 (Al-Munafiqun).

the designation “dead,” or are they killed at times other than their appointed terms and not designated “dead”?[33]

L7157–7160 If they say, “Rather, they are killed at their appointed terms and die through it,” they are asked: Why, then, should someone unjustly killed not die at his appointed term, when in both cases his life is taken through a cause attributable to created servants? Granted that the obedient and the disobedient differ in their action, how does the person acted upon differ with respect to the action’s reaching him and taking his life through it?[34][35][36]

L7161–7162 If they say, “Rather, they are killed at times other than their appointed terms and do not die through it,” the argument becomes binding upon them from two directions.

L7163–7166 The first is that they have regarded the very same act, counted as an agent’s injustice toward another, as falling within the category of justice, although it is a single act, even if performed upon two people differing in conduct.

L7167–7168 The other is the consequence their position entails: the death promised to someone killed at a time other than his appointed term remains outstanding.

L7169–7170 They are also asked: Tell us about the killing of unbelievers that the believers have been commanded to perform: is it a punishment for their unbelief, or is it not a punishment?

L7171–7178 If they say, “A punishment for their unbelief,” they are asked: What, then, justifies punishing them a second time in the Hereafter with the Fire? How does this accord, in your view, with the justice in whose knowledge you claim such sophistication, when Allah—majestic and exalted is He— says: “And kill them wherever you encounter them,” through to His saying: “Such is the

فإن قالوا: بل هم مقتولون بآجالهم ميتون به. قيل: فلم لا كان المقتول ظلما ميتا بأجله، وكلاهما مفادت نفسه بسبب من العبيد، وهب أن المطيع والعاصي مختلفان في الفعل كيف تختلف المفعول به في وصول الفعل إليه وإفاتة نفسه به.

وإن قالوا: بل مقتولون بغير آجالهم غير ميتين به. لزمتهم الحجة من جهتين.

إحداهما: أن فعلا بعينه معدودا من فاعل جورا على غيره قد رأوه جاريا في عداد العدل وهو فعل واحد، وإن كان بمفعولين مختلفي السيرة.

والأخرى: ما يلزمهم في قولهم من بقاء الميتة الموعد بها من قتل بغير أجله.

ويقال لهم: أخبرونا عن القتل الذي أمر المؤمنون به للكفار، أهو عقوبة لكفرهم أم غير عقوبة.

فإن قالوا: عقوبة لكفرهم. قيل: فما وجه تثنية العقوبة عليهم في الآخرة بالنار، وكيف خروجه عندكم في العدل الذي تدعون التحذلق في معرفته، والله - جل وتعالى - يقول،: وَاقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ) إلى قوله: (كَذَلِكَ جَزَاءُ الْكَافِرِينَ (١٩١) فإن قالوا: هو بعض أجزاء جزائهم، وطائفة من عقوبة كفرهم. وتمامه يجزون به في النار. قيل لهم: أَوَ للكفر عقوبة معروفة متناهية الحد يكون القتل بعضها.

[33] **Translator’s note (L7152):** The dual form at the end is grammatically awkward with the singular descriptions in the next unit. The apparent intended distinction is between obedience and disobedience in the two acts of killing.

[34] **Translator’s note (L7157):** The referent of the final singular pronoun, rendered “it,” is not explicit; it most naturally refers to the killing.

[35] **Translator’s note (L7158):** The form rendered “his life is taken” appears textually defective, but its intended sense is supported by the ensuing wording.

[36] **Translator’s note (L7160):** The supplied verb has an irregular gender agreement with “the person acted upon.”

recompense of the unbelievers" (191)? If they say, "It is one component of their recompense and a portion of the punishment for their unbelief, and its remainder will be requited upon them in the Fire," they are asked: Does unbelief, then, have a known punishment with a finite limit, of which killing is a part?

فإن قالوا: نعم. قيل: فما وجه تخليدهم في النار، والتخليد لا نهاية له، وقد زعمتم أن عقوبتهم متناهية، والقتل طائفة منها.

L7179–7182 If they say, "Yes," they are asked: What, then, justifies making them remain eternally in the Fire, when eternal abiding has no end, yet you have claimed that their punishment is finite and that killing is a portion of it?

فإما أن يكون قولكم في نهاية الكفر وعقوبته خطأ، وإما أن يكون تخليدهم من العدل الذي لا تعقلونه، ويوجب عليكم القول بالقضاء. وإعداده في وجوه العدل وإن لم تعقلوه.

L7183–7185 Either your position concerning the finitude of unbelief and its punishment is mistaken, or their eternal abiding is an instance of justice that you do not comprehend, obliging you to affirm divine decree and to count it among the forms of justice, even if you do not comprehend it.[37]

وإن قالوا: ليس بعقوبة لكفرهم، لأن عقوبة الكفر تخليدهم النار بعد الحشر. قيل لهم: فما وجه قتلهم، وتصرفه في العدل الذي تحملونه على فطرة عقولكم.

L7186–7189 If they say, "It is not a punishment for their unbelief, because the punishment for unbelief is making them remain eternally in the Fire after the gathering for judgment," they are asked: What, then, justifies killing them, and how does it fall within the justice that you subject to the innate constitution of your intellects?

هذا مع ما يلزمهم من خلاف نص القرآن حيث جعل الله ذلك عقوبة لكفرهم وجزاء له.

L7190–7191 This is in addition to their necessarily contradicting the explicit text of the Quran, since Allah made that a punishment for their unbelief and a recompense for it.

ويقال: هل يخلو أمره - جل وتعالى - بقتلهم إن كان غير عقوبة عندكم من أن يكون عدلا لا تعقلونه يلزمكم أن تؤمنوا بغيره وإن لم تعقلوه كإيمانكم بهذا، أو جورا عندكم تجحدون بتنزيله فيكفونا مؤونة الاشتغال تناقضكم لما تصرخون به من ظاهر كفركم.

L7192–7195 It is also said: If His command—majestic and exalted is He—to kill them is not, in your view, a punishment, can it be anything other than an instance of justice you do not comprehend, obliging you to believe in other such instances even if you do not comprehend them, just as you believe in this one; or an injustice in your view, whose revelation you deny, thereby sparing

[37] **Translator's note (L7185):** The supplied word literally suggests "preparing it"; in context, "counting it" appears intended. The translation follows that contextual sense while noting the apparent textual defect.

us the trouble of occupying ourselves with your contradictions, because of the overt unbelief you proclaim?[38][39]

L7196–7201 Had you spoken as He spoke, and followed throughout all this the Quran and the Messenger—may Allah bless him and grant him peace—in holding that anyone whose life is taken through a human or nonhuman act dies at his appointed term, the unbeliever together with eternal abiding in the Fire, both being punishment, and had you disavowed a justice that excludes in the innate constitution of your minds concerning it, and had entrusted its disposition to the Just One who knows its true nature, you would have escaped all these contradictions.[40][41]

L7202–7209 Furthermore, if knowledge of justice on the Creator's part could be obtained through the philosophy of those who philosophize and the intellects of those who stumble, it would be among the most impossible of impossibilities for a single act—namely, killing—to be reckoned praiseworthy in one circumstance and blameworthy in another, an act of obedience in one circumstance and an act of disobedience in another on the part of its perpetrator, while its befalling its victim constitutes felicity in one circumstance and wretchedness in another. But Allah's judgments are not to be countered by rejection or confronted with philosophy. Rather, one believes in them all, submitting to the Creator concerning them, because the believer knows that He— majestic and exalted—is just however He decrees and judges, rewards and punishes. None can reverse His judgment, and He is swift in reckoning.

ولو قلتم كما قال، واتبعتم في جميعه القرآن، والرسول - صلى الله عليه وسلم - من أن المفات نفسه بفعل البشر وغير البشر ميت بأجله. الكافر مع خلود في النار معا عقوبة، وتبرأتم من عدل يخرج في فطرة عقولكم فيه، وسلمتم صرفته من العادل الذي يعرف كنهه سلمتم من جميع هذه المناقضات.

وبعد فلو جاز أخذ معرفة العدل من الخالق بفلسفة المتفلسفين. وعقول العاثرين لكان من أمحل المحال أن يكون فعل واحد - وهو القتل - معدودا في حال مدحا وفي حال ذما، وفي حال طاعة. وفي حال معصية من فاعله، ووقوعه بالمفعول في حال سعادة وفي حال شقاوة، ولكن أحكام الله لا تضاهى بالرد، ولا تقابل بالفلسفة، ويؤمن بجميعها مسلما للخالق فيها علما من المؤمن بأنه - جل وتعالى - عدل كيف قضى وحكم، وأثاب وعاقب لا معقب لحكمه وهو سريع الحساب.

[38] **Translator's note (L7194):** The Arabic shifts here from addressing the opponents directly to referring to them in the third person; the translation maintains the direct address for intelligibility.

[39] **Translator's note (L7195):** The expression rendered "occupying ourselves with your contradictions" is grammatically defective in the supplied Arabic; an expected connecting preposition appears absent.

[40] **Translator's note (L7198):** The supplied opening lacks a clear grammatical connection to the preceding sentence. It appears to omit wording concerning the killing of the unbeliever; no such missing wording has been inserted. The sentence continues beyond this unit.

[41] **Translator's note (L7200):** The segment begins mid-sentence. The unvocalized صرفته is uncertain here; "its disposition" follows the apparent sense of entrusting the matter to Allah.

ذكر الرجوع من الخبر إلى المخاطبة.

وقوله: (وَإِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا الْمُنْكَرَ يَكَادُونَ يَسْطُونَ بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ آيَاتِنَا) حجة في الرجوع من الخبر إلى المخاطبة، ولو لم يجز ذلك لكان: يعرف في وجوه الذين كفروا المنكر.

وفيه دليل على أن أهل الباطل تضيق صدورهم من الحق.

وقوله: (قُلْ أَفَأُنَبِّئُكُمْ بِشَرٍّ مِنْ ذَلِكُمُ النَّارُ) نظير ما مضى في سورة المائدة من قوله: (قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ مَنْ لَعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ.

لأنْ تلاوة الآيات ليس بشر، والنار شر.

Discussion of the Shift from Third-Person Statement to Direct Address.

And His saying, “When Our signs are recited to them as clear proofs, you recognize disapproval in the faces of those who disbelieve. They almost assault those who recite Our signs to them,” is an argument for the shift from third-person statement to direct address. Were that impermissible, it would have read: “Disapproval is recognized in the faces of those who disbelieve.”[42][43]

It also provides evidence that the breasts of the adherents of falsehood are constricted by the truth.

And His saying, “Say: Shall I then inform you of something worse than that? The Fire,” is analogous to His saying previously discussed in the Chapter of the Table: “Say: Shall I inform you of something worse than that as a recompense with Allah? Those whom Allah has cursed and with whom He is angry.”[44][45]

For the recitation of the signs is not an evil, whereas the Fire is an evil.

[42] **Translator’s note (L7214):** The unvocalized يعرف is read here as the passive “is recognized,” in accordance with the author’s contrast with the second-person “you recognize.”

[43] **Qur’an references (L7212):** Qur’an 22:72 (Al-Hajj).

[44] **Translator’s note (L7218):** The Arabic leaves the opening quotation parenthesis unclosed; the quoted wording ends here.

[45] **Qur’an references (L7217):** Qur’an 22:72 (Al-Hajj); Qur’an 5:60 (Al-Ma’idah).

سورة المؤمنون

Surah 23: The Believers (Al-Mu’minun)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[The Chapter of the Believers]

The Murji'ah.

And His saying, exalted is He: "The believers have indeed prospered (1), those who are humble in their prayer (2)," through His saying, "Those are the inheritors (10)," is a clear argument against the Murji'ah. Do you not see how He described the believers with attributes of action and made them inheritors of His Garden and His Paradise only by virtue of those attributes? How, then, can someone have complete faith if he is devoid of these attributes mentioned in the description of the believers?[1]

Specific Reference.

And His saying, "We certainly created the human being from an extract of clay (12)," is general in its formulation but specific to Adam—may Allah bless him.[2]

"Then We made him a drop of semen." The pronoun "him" does not refer back to Adam; rather, it refers to his offspring, because they share with him the designation of humanity. This applies generally to them, except Jesus—may Allah bless him and grant him peace, ﷺ—for he was not made a drop of semen, but was created by the Lord's power in his mother's womb. Eve falls outside both clay and the drop of semen, because her creation occurred after Adam's creation and after the breathing of the spirit into him, from one of his ribs; and the rib at that time was bone.[3]

Since this is the Quran's manner of eloquence—restricting and generalizing, and indicating the meaning with such extreme concision—then everyone's

[1] **Qur'an references (L7223):** Qur'an 23:1 (Al-Mu'minun); Qur'an 23:2 (Al-Mu'minun); Qur'an 23:10 (Al-Mu'minun).

[2] **Qur'an references (L7231):** Qur'an 23:12 (Al-Mu'minun).

[3] **Qur'an references (L7233):** Qur'an 23:13 (Al-Mu'minun).

[سورة المؤمنون]

المرجئة.

وقوله تعالى: قَدْ أَفْلَحَ الْمُؤْمِنُونَ (١) الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ (٢) إلى قوله: (أُولَئِكَ هُمُ الْوَارِثُونَ (١٠) حجة على المرجئة واضحة، ألا تراه كيف نعت المؤمنين بنعوت العمل ولم يجعلهم وارثي جنته وفردوسه إلا بها. فكيف يكون مستكمل الإيمان من عري من هذه النعوت المذكورة في وصف المؤمنين.

خصوص.

وقوله: (وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ (١٢) عام المخرج خاص لآدم - صلى الله عليه -.

(ثُمَّ جَعَلْنَاهُ نُطْفَةً) الهاء غير راجعة إلى آدم، بل راجعة على ولده لأنهم شاركوه باسم الإنسية، وهي عموم منهم إلا عيسى - صلى الله عليه وسلم - فإنه غير مجعول نطفة بل مخلوق بقدرة الرب في بطن أمه، وحواء خارجة من الطين والنطفة معا، لأن خلقها بعد خلق آدم، وبعد نفخ الروح فيه من ضِلع من أضلاعه والضلع حينئذ عظم.

فإذا كان القرآن هذا سبيله من الفصاحة يحصر ويعم، ويشير إلى المعنى على هذا الاختصار الشديد فإحجام كل عليه، وادعاء علمه من معرفة به افتراء على منزله سبحانه.

venturing upon it and claiming knowledge of it on the basis of acquaintance with it is a fabrication against its Revealer, glory be to Him.[4]

L7243 Then He included everyone generally in death—those to whom He referred specifically at first and those whom He included generally—saying: "Then, after that, you will surely die (15). Then, on the Day of Resurrection, you will surely be raised (16)."[5]

L7244

L7245–7250 And His saying, "We certainly created above you seven layered ways, and We were not heedless of creation (17)," is a refutation of anyone who claims that Allah Himself is on earth just as He is in heaven. Were that so, there would be no point in His saying, "And We were not heedless of creation," because one who is himself with his creation is known not to be heedless of them. Rather, He showed those who doubt that the seven layered ways do not veil His creation from Him or cause Him to forget their affairs. This is clear, with no obscurity in it.[6]

L7251–7252 Discussion of Abu Hanifah.

L7253–7257 And His saying, reporting the words of some who denied their messenger and accused him concerning what he brought from his Lord: "He is only a man who has fabricated a lie against Allah, and we do not believe him (38)," is an argument against anyone who prepares an excuse for Abu Hanifah concerning the reports from the Messenger of Allah that he rejected— may Allah bless him and grant him peace, ﷺ—on the grounds that, in his judgment,

ثم عم الجميع بالموت من خص في الأول ومن عم فقال: (ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ (١٥) ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ (١٦)

وقوله: (وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ وَمَا كُنَّا عَنِ الْخَلْقِ غَافِلِينَ (١٧) ٠ رد على من يزعم أن الله في الأرض بنفسه كهو في السماء، ولو كان كذلك ما كان في قوله: (وَمَا كُنَّا عَنِ الْخَلْقِ غَافِلِينَ) فائدة، لأن من كان مع خلقه بنفسه علم أنه لا يغفل عنهم، ولكنه دل المرتابين على أن الطرائق السبعة لا تحجب خلقه عنه، ولا تنسيه أمرهم. وهو واضح لا إشكال فيه.

ذكر أبي حنيفة.

وقوله إخبارًا عن بعض من كذبوا رسولهم واتهموه فيما جاء به عن ربه: (إِنْ هُوَ إِلَّا رَجُلٌ افْتَرَى عَلَى اللَّهِ كَذِبًا وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ (٣٨) حجة على من يمهد عذر أبي حنيفة فيما ردَّ من أخبار رسول الله - صلى الله عليه وسلم - على أنها لم تصح عنده عن رسول الله - صلى الله عليه وسلم -.

[4] **Translator's note (L7241):** The wording إحقام كل عليه من معرفة به literally means "on the basis of acquaintance with it," although the argument appears to require a qualification such as "without acquaintance with it." No missing negative has been supplied.

[5] **Qur'an references (L7243):** Qur'an 23:15 (Al-Mu'minun); Qur'an 23:16 (Al-Mu'minun).

[6] **Qur'an references (L7245):** Qur'an 23:17 (Al-Mu'minun).

they had not been authenticated as coming from the Messenger of Allah—may Allah bless him and grant him peace.[7][8]

L7258–7265 For whatever is authentic in its origin, the person who rejects it is not excused by accusing its transmitters. Do you not see that Allah—majestic and exalted—did not provide these people with an excuse for accusing their messenger— may Allah bless him—and supposing that what he attributed to Allah and asserted concerning Him could not be admissible of Him? Likewise, when Abu Hanifah rejected the reports of the Messenger of Allah—may Allah bless him and grant him peace, ﷺ—he rejected them —according to the claim of this person who prepares an excuse for him—only to uphold the Messenger of Allah's transcendence—may Allah bless him and grant him peace—above saying anything that the intellect of someone like him would reject. If, then, he were excused for accusing truthful transmitters, the people of this verse would have been excused for accusing the truthful messenger.[9][10]

L7266–7274 Since they were not excused, and accepting his statement was imposed upon them, while they regarded it as an enormity because of his truthfulness, Abu Hanifah was obliged to accept the transmission of truthful men from the Messenger of Allah— may Allah bless him and grant him peace, ﷺ—concerning giving the cavalryman a greater share than the infantryman, a Muslim, and not reject it because he regarded that as an enormity, or to uphold the Messenger of Allah's transcendence—may Allah bless him and grant him peace—above giving an animal a greater share than a Muslim man, and similar grounds on which he rejected the reports. Moreover, his

إذ كل ما كان صحيحا في الأصل لم يعذر راده باتهام رواته، ألا ترى أن الله - جل وتعالى - لم يمهد عذر هؤلاء فيما اتهموا رسولهم - صلى الله عليه - وظنوا أنه لا يجوز على الله ما نسبه إليه وادعاه عليه، وكذا أبوحنيفة لما رد أخبار رسول الله - صلى الله عليه وسلم - لم يردها على من زعم هذا الذي يمهد عذره - إلا تنزيَها لرسول الله - صلى الله عليه وسلم - ألا يقول شيئا يأباه عقلُ مثله، فلو كان معذورا في اتهام الصادقين من النقلة لعذر أهل هذه الآية في اتهام الرسول الصادق.

فلما لم يعذروا وفرض عليهم قبول قوله، واستعظموه لصدقه وجب على أبي حنيفة أن يقبل رواية الصادقين عن رسول الله - صلى الله عليه وسلم - في تفضيل سهم الفارس على الراجل مسلم، ولا يردها استعظاما لذلك، ولا تنزيَها لرسول الله - صلى الله عليه وسلم - عن تفضيله سهم بهيمة على سهم رجل مسلم وأشباهه فيما رد به الأخبار، مع أن قوله - صلى الله عليه وسلم -: " سهم له وسهمان لفرسه " ليس كما ذهب إليه الأحمق، إنما قال: " لفرسه " أي لما ينفق عليه في علفه ومؤونته.

[7] **Translator's note (L7255):** The supplied ردَ appears corrupt; "rejected" follows the apparent intended reading ردّ, supported by the repeated wording in the surrounding argument.

[8] **Qur'an references (L7253):** Qur'an 23:38 (Al-Mu'minun).

[9] **Translator's note (L7263):** The wording على من زعم هذا الذي يمهد عذره is syntactically irregular. The translation follows its apparent contextual sense, "according to the claim of this person who prepares an excuse for him."

[10] **Translator's note (L7264):** The supplied ألا يقول literally gives "that he should not say"; its attachment to "uphold … transcendence" is awkward. The translation preserves the apparent intended relationship.

saying—may Allah bless him and grant him peace, ﷺ— "One share for him and two shares for his horse," does not mean what the fool took it to mean. He merely said, "For his horse," meaning for what he spends on its fodder and upkeep.[1112]

L7275–7277 Suppose that he is excused in this—although he is not excused, because it is a transmitted report—what excuse does he have for reckoning the poll tax as a bribe?[13]

L7278 The Quran has indeed been revealed concerning it, and the community has agreed upon it.

L7279–7282 Even if the only consideration for invalidating analogy and juristic preference were that they lead to such things, that would suffice. How much more so when the arguments for invalidating them are too numerous to be counted).[14]

L7283–7284 If it is said: "Do you then equate Abu Hanifah's accusation against the transmitters of reports with those people's accusation against a messenger whose truthfulness is established by signs?"

L7285–7286 The answer is: What makes the proof binding upon those to whom he was sent is his truthfulness, rather than that by which his truthfulness is established. The signs do not speak and convey commands, prohibitions, and other things from Allah.

L7287–7288 The one who speaks is the bearer of the signs. Once his truthfulness is es-

وهب أن هذا يعذر فيه - وإن لم يكن معذورا لأنها رواية - ما عذره في إعداد الجزية رشوة.

وقد نزل القرآن بها، وقدِ اتفقت الأمة عليها.

ولو لم يكن في إبطال القياس والاستحسان من المعتبر إلا ما يؤدي إلى مثل هذه الأشياء لكفى. فكيف والحجج في إبطالها أكثر من أن تحصى) .

فإن قيل: أفتجعل اتهام أبي حنيفة لرواة الأخبار كاتهام أولئك لرسولٍ يثبت صدقه بالآيات.

قيل: الذي يوجب الحجة على المبعوث إليهم صدقه لا ما يثبت به الصدق، والآيات لا تتكلم فتخبر بالأمر والنهي وغيره عن الله.

والمتكلم صاحب الآيات فإذا ثبت صدقه عند المخبر وجب عليه تصديقه، وقبول قوله فيما يحكيه عن غيره.

[11] **Translator's note (L7266):** The phrase واستعظموه لصدقه, "they regarded it as an enormity because of his truthfulness," is awkward in this argument. The supplied wording has been retained rather than emended.

[12] **Translator's note (L7269):** مسلم, "a Muslim," apparently qualifies the infantryman in the preceding segment, although the supplied construction lacks the expected definite article.

[13] **Translator's note (L7277):** إعداد ordinarily means "preparing" or "making ready," which is awkward here. "Reckoning" reflects the apparent intended sense of counting or considering the poll tax a bribe; the supplied reading has not been treated as unproblematic.

[14] **Translator's note (L7282):** The closing parenthesis has no corresponding opening parenthesis in the supplied passage.

tablished for the person being informed, that person is obliged to believe him and accept his statement concerning what he relates from someone else.[15]

L7289–7290 We have demonstrated in the book Explanation of the Texts that a sorcerer may perform a feat beyond others' capacity while everything he says is a lie.[16]

L7291–7294 But since He—blessed and exalted—placed in human nature the disposition that it does not regard as established the truthfulness of informants except through indications in them that reassure the hearts of those being informed, He gave the messengers signs by which they are distinguished from all other creatures, to reinforce the proof against those to whom they were sent.

L7295–7297 As for the binding force of the proof, it rests on truthfulness, not on the signs. Thus, by whatever means an informant's truthfulness is established for the person informed, that person must accept his statement, and the proof becomes binding upon him through it, even if the means are unlike the signs of the messengers.[17]

L7298–7300 Has Allah—exalted is His majesty—not commanded acceptance of the statement of an upright witness on the basis of what is known—namely, his apparent uprightness and truthfulness of speech—even though his truthfulness has not been established for us by a sign bestowed upon him like the signs of the Messenger?[18]

L7301–7303 Abu Hanifah is among those who accept a solitary report, and through the transmission of these very same men whose reports he rejected, many reports

وقد دللنا في كتاب شرح النصوص على أن الساحر قد يجيء بمعوز من الفعل، وقوله كذب كله.

ولكنه لما جعل - تبارك وتعالى - في أطباع البشرية ألا يثبت عندها صدق المخبِرين إلا بأمارات فيهم يسكن إليها قلوب المخبَرين جعل للرسل آيات يتباينون بها سائر الخلق، لتوكيد الحجة على المبعوث إليهم.

فأما لزوم الحجة فالصدق لا بالآيات، فبأي شيء ثبت صدق المخبِر عند المخبَر وجب قبول قوله عليه ولزمته الحجة به، وإن لم يكن مثل آيات الرسل.

أليس الله - جل جلاله - قد أمر بقبول قول العدل من الشهود على ما يعرف - فظاهر عدالته وصدق لهجته - ولم يثبت صدقه عندنا بآية أوتيها كآيات الرسول.

وأبو حنيفة ممن يقول بخبر الواحد، وقد ثبت عنده برواية هؤلاء بأعيانهم الذين رد أخبارهم أخبار كثيرة وقال بها، وجعلها حجة لمذهبه.

[15] **Translator's note (L7287):** المخبر is unvocalized here and could denote either the informant or the person informed; the argument and the later explicitly vocalized distinction support the latter.

[16] **Translator's note (L7289):** بمعوز من الفعل is an unusual expression; "a feat beyond others' capacity" reflects the sense of something difficult or unattainable for others.

[17] **Translator's note (L7295):** The construction فالصدق لا بالآيات is elliptical and uneven; "it rests on truthfulness, not on the signs" expresses the apparent sense without changing the distinction.

[18] **Translator's note (L7299):** The supplied فظاهر, literally "so the apparent …," is syntactically awkward after ما يعرف. The translation takes the phrase as explaining what is known about the witness.

were established as authentic in his judgment; he adopted them and made them evidence for his legal position.

أفيكونون عنده في حال صادقين، وفي أخرى كاذبين، فالآية حجة على ممهد عذره بما لا عذر فيه بينة لمن تدبرها عليه.

L7304–7306 Can they, then, be truthful in his judgment in one instance and liars in another? Thus the verse is an argument against the person who prepares an excuse for him where no excuse exists—an argument against him that is clear to anyone who reflects upon it.

L7307

قوله: (مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ (٤٣) حجة على المعتزلة والقدرية فيما يزعمون أن المقتول ميت بغير أجله.

L7308–7310 His saying, “No community precedes its appointed term, nor do they delay beyond it (43),” is an argument against the Mu‘tazilah and the Qadariyyah concerning their claim that someone who is killed dies at a time other than his appointed term.[19]

ذكر نقض ضلالة الضالين على ألسنتهم.

L7311–7312 Discussion of the Refutation of the Erring People’s Error through Their Own Tongues.

وقوله تعالى إخبارا عن فرعون وملئه: (فَقَالُوا أَنُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا عَابِدُونَ (٤٧) دليل على أن الله - جل جلاله - يجري نقض ضلالة الضالين على ألسنتهم فلا يشعرون بها، ولا أتباعهم ليحق كلمته على من قضى عليه الشقوة.

L7313–7317 And His saying, exalted is He, reporting the words of Pharaoh and his chiefs: “They said: Shall we believe two human beings like ourselves, while their people are our servants? (47),” is evidence that Allah—exalted is His majesty—causes the refutation of the erring people’s error to pass over their own tongues, while neither they nor their followers perceive it, so that He may make His word come true against those for whom He has decreed wretchedness.[20]

ألا ترى أن فرعون مع ادعائه الربوبية قال مع ملئه: (فَقَالُوا أَنُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا) ولم يحترز من تسمية نفسه بشرا، وقد سماها ربا لا ملؤه.

L7318 Do you not see that Pharaoh, despite claiming lordship, said along with his chiefs, “They said: Shall we believe two human beings like ourselves?” He did not guard against calling himself a human being, although he had called himself a lord, not his chiefs.[21][22]

قالوا: كيف تدعي الربوبية وأنت بشر مثلنا ومثل موسى وأخيه.

L7319 They said: “How can you claim lordship when you are a human being like

[19] **Qur’an references (L7308):** Qur’an 15:5 (Al-Hijr); Qur’an 23:43 (Al-Mu’minun).

[20] **Qur’an references (L7313):** Qur’an 23:47 (Al-Mu’minun).

[21] **Translator’s note (L7318):** The ending لا ملؤه, “not his chiefs,” is awkward before the following “They said.” A reading such as لو أن ملأه, introducing a hypothetical objection by his chiefs, might fit the argument, but is not supplied and has not been substituted.

[22] **Qur’an references (L7318):** Qur’an 23:47 (Al-Mu’minun).

us and like Moses and his brother?”[23]

L7320–7323 Likewise, every innovator spares his followers the need to scrutinize his statements against him: here he is contradicting himself, while neither he nor his followers perceive it, like al-Bahili, who composed a book refuting those who liken Allah to His creatures, then made his entire refutation an instance of such likening, without perceiving it.

L7324

L7325–7327 His saying, “We made the son of Mary and his mother a sign,” uses “sign” in the singular, although they are two signs—and Allah knows best—referring it back to the wondrous nature of their affair: that a female should conceive without a male and give birth to a child without a father.[24][25]

L7328 Ellipsis “[26]

L7329

L7330–7333 And His saying: “And We sheltered them both on a height possessing a settled resting place and flowing water (50).” The conjunction “and” introduces “flowing”—and Allah knows best—as though the expression were “flowing water,” so it sufficed to indicate it, as in the other instances of ellipsis preceding this. Had it been an adjective qualifying the resting place, it would have appeared without the conjunction “and.”[27]

L7334–7335 The Mu‘tazilites.

L7336

وهكذا كل مبتدع يغني أتباعه عن فَلي قوله عليه، وهو ذا يناقض نفسه ولا يشعر هو ولا أتباعه كالباهلي الذي صنف كتابا في الرد على المشبهة ثم جعل رده تشبيهًا كله، ولم يشعر.

قوله: (وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً) وحدت الآية وهما آيتان - والله أعلم - ردًّا على العجب من أمرهما أن تكون أنثى تحمل من غير ذكر، وتلد مولودًا بلا أَبٍ.

اختصار “

وقوله: (وَآوَيْنَاهُمَا إِلَى رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ (٥٠) دخلت الواو - والله أعلم - على معين كأنه: (ماء معين) فاستغنى بالإشارة إليها كسائر ما تقدمه من الاختصار. ولو كانت من نعت القرار لكان بغير واو.

المعتزلة.

[23] **Translator’s note (L7319):** The supplied قالوا presents this as something they said, although the preceding discussion suggests that the author may have intended a hypothetical objection. The translation retains the supplied wording.

[24] **Translator’s note (L7326):** ردًّا على العجب is an unusual construction here. “Referring it back to the wondrous nature of their affair” reflects the apparent explanation of why the singular “sign” encompasses both persons.

[25] **Qur’an references (L7325):** Qur’an 23:50 (Al-Mu’minun).

[26] **Translator’s note (L7328):** The word appears with an isolated quotation mark; its relationship to the surrounding text is unclear.

[27] **Qur’an references (L7330):** Qur’an 23:50 (Al-Mu’minun).

L7337–7343 And His saying: “So leave them in their immersion until a time (54). Do they suppose that, through the wealth and sons with which We supply them (55), We are hastening good things to them? Rather, they do not perceive (56).” establishes the poor judgment of the Qadarites and Muʿtazilites, the weakness of their deliberation, and their being deluded by Allah’s forbearance toward them in their distortion of the reading in the surah Āl ʿImrān, where they gave the initial vowel an i-sound in the first occurrence of “We only grant them respite,” and an a-sound in the latter. What, then, could they possibly manage here, when He has explicitly said: “That with which We supply them of wealth and sons (55)” is not the good that He intends for them thereby? Granting respite and supplying are one and the same. We have explained this there sufficiently to make repeating it here unnecessary.[28][29][30]

وقوله: (فَذَرْهُمْ فِي غَمْرَتِهِمْ حَتَّى حِينٍ (٥٤) أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِنْ مَالٍ وَبَنِينَ (٥٥) نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَا يَشْعُرُونَ (٥٦) يحقق سوء خطر القدرية والمعتزلة، وضعف رويتهم، واغترارهم بحلم الله عنهم في تحريف القراءة في سورة آل عمران حيث كسروا: (إِنَّمَا نُمْلِي لَهُمْ) الأولى، وفتحو الآخرة، فما عسى يقدرون عليه هاهنا وقد قال نصا: (أَنَّمَا نُمِدُّهُمْ بِهِ مِنْ مَالٍ وَبَنِينَ (٥٥) ليس هو الخير يريدهم به، والإملاء والإمداد واحد، وقد شرحنا هناك بما يغني عن إعادته هاهنا.

L7344–7352 Muhammed ibn ʿAlī said: Thus He—majestic is His glory—denied that what He supplies them with constitutes a hastening of good things to them. Then He explained who hastens toward good things, saying: “Indeed, those who are apprehensive out of fear of their Lord (57), and those who believe in the signs of their Lord (58), and those who associate no partners with their Lord (59), and those who give what they have given,” we intended it as one—“while their hearts are fearful because they are returning to their Lord (60): those hasten toward good things, and they are foremost in attaining them (61).” It is as though He said—and Allah knows best: We do not hasten good things to those people, but We hasten them to those whose description is this, so they hasten toward them. The evidence for this is likewise a verse—and Allah knows best: “Rather, their hearts are immersed in heedlessness of

قال محمد بن علي: فنفى - جل جلاله - أن يكون ما يمدهم به مسارعة لهم في الخيرات، ثم بين من يسارع في الخيرات فقال: (إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ (٥٧) وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ (٥٨) وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ (٥٩) وَالَّذِينَ يُؤْتُونَ مَا آتَوْا) أردناه واحد - (وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَى رَبِّهِمْ رَاجِعُونَ (٦٠) أُولَئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ (٦١) فكأنه - والله أعلم - قال: لا نسارع لأولئك في الخيرات، ولكنا نسارع فيها لمن هذا صفتهم فيسارعون، والدليل على ذلك آية كذلك - والله أعلم: (بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ مِنْ هَذَا وَلَهُمْ أَعْمَالٌ مِنْ دُونِ ذَلِكَ هُمْ لَهَا عَامِلُونَ (٦٣) فرجع إلى صفة الأولين.

[28] **Translator’s note (L7340):** The discussion concerns reading the initial particle as innamā in the first occurrence and annamā in the latter; English cannot reproduce this vowel distinction directly.

[29] **Translator’s note (L7343):** The syntax linking the preceding quotation to “is not the good that He intends for them thereby” is awkward in the supplied text; the translation retains the author’s claim.

[30] **Qur’an references (L7337):** Qur’an 23:54 (Al-Mu’minun); Qur’an 23:55 (Al-Mu’minun); Qur’an 23:56 (Al-Mu’minun); Qur’an 3:178 (Ali ’Imran).

this, and they have deeds besides that which they are doing (63)." Thus He returned to describing the first group.[31][32][33]

L7353–7356 Will they not reflect—woe to them—that no one hastens toward any good unless it has already been hastened to him therein, and that attributing an act to its agent does not exclude the possibility that another has decreed it for him and enabled him to perform it?

L7357 Glad Tidings for the Apprehensive.

L7358–7362 And in His saying, exalted is He—blessed and exalted is He: "We charge no soul beyond its capacity, and with Us is a record that speaks the truth, and they will not be wronged (62)," there are glad tidings for those who are apprehensive out of fear of their Lord and whose hearts, despite their righteous deeds, are fearful of returning to their Lord, and reassurance for their souls that they need not fear injustice, and they are reassured that Allah—majestic is His glory—does not demand of them more than their capacity, and their capacity as manifested in their righteous deeds has been fully recorded by a record that speaks on their behalf.[34]

L7363

L7364–7366 And His saying: "My signs used to be recited to you, but you would turn back on your heels (66), behaving arrogantly on account of it, conversing by night, speaking offensively (67)." The pronoun "it" in "on account of it" does not refer back to the signs, because "signs" is feminine.[35][36]

أفلا يعتبرون - ويحهم - أن أحدا لا يسارع في خير إلا وقد سُورع له فيه، وأن الفعل المضاف إلى فاعله لا يدفع إمكان قضاء غيره عليه وتوفيقه له.

بشارة للمشفقين.

وفي قوله تعالى - تبارك وتعالى -: (وَلَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَلَدَيْنَا كِتَابٌ يَنْطِقُ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ (٦٢) بشارة للمشفقين من خشية ربهم والوجِلة قلوبهم مع صالح أعمالهم من الرجوع إلى ربهم، وتطييب أنفسهم بأن لا يرهبوا ظلما، ويطمئنون إلى أن الله - جل جلاله - لا يطالبهم فوق وسعهم، ووسعهم في صالح أعمالهم قد أحصاه كتاب ينطق لهم.

وقوله: (قَدْ كَانَتْ آيَاتِي تُتْلَى عَلَيْكُمْ فَكُنْتُمْ عَلَى أَعْقَابِكُمْ تَنْكِصُونَ (٦٦) مُسْتَكْبِرِينَ بِهِ سَامِرًا تَهْجُرُونَ (٦٧) الهاء في (بِهِ) ليست راجعة على الآيات، لأن الآيات مؤنثة.

[31] **Translator's note (L7348):** The opening phrase, literally "we intended it [as] one," is syntactically disconnected and appears corrupt or incomplete. It has not been silently repaired.

[32] **Translator's note (L7350):** The expression "a verse likewise" is awkward in the supplied Arabic; the following unit supplies the quoted verse.

[33] **Qur'an references (L7345):** Qur'an 23:57 (Al-Mu'minun); Qur'an 23:58 (Al-Mu'minun); Qur'an 23:59 (Al-Mu'minun); Qur'an 23:60 (Al-Mu'minun); Qur'an 23:61 (Al-Mu'minun); Qur'an 23:63 (Al-Mu'minun).

[34] **Qur'an references (L7358):** Qur'an 23:62 (Al-Mu'minun).

[35] **Translator's note (L7364):** "Speaking offensively" represents one interpretation of tahjurūn; the author subsequently discusses its interpretation as "abandoning" as well.

It is said that it refers back to the Sacred Precinct, as though He said: You used to behave arrogantly on account of the Sacred Precinct, and would not humble yourselves within it by worshipping your Lord.

The exegetes disagreed concerning His saying, "You speak offensively."

Al-Ḥasan used to say: "You abandon Allah's Book and His Prophet—may Allah bless him and grant him peace."

Qatādah used to say: "You speak words of associating partners with Allah and of slander in Allah's Sacred Precinct and in the presence of His Prophet —may Allah bless him and grant him peace ﷺ."

He understands it as offensive speech, meaning ugly and obscene speech. This accords with the reading of those who read "you speak offensively"—with a u-vowel on the tāʾ and an i-vowel on the jīm. Perhaps Qatādah read it that way, and the transmitter did not harm him, in which case he would share Nāfiʿ's reading.[37][38]

On People's Dispositions.

And His saying, exalted is He: "Have they not reflected upon the Word, or has there come to them what did not come to their forefathers (68)?" is evidence that people's dispositions contain an aversion to what they have never heard of and whose precedent has not been established among those before them. Thus the argument against them was presented in terms they could understand, and they would not object to their being singled out for what they were called to, so that the argument would be more firmly estab-

[36] **Qur'an references (L7364):** Qur'an 23:66 (Al-Mu'minun); Qur'an 23:67 (Al-Mu'minun).

[37] **Translator's note (L7377):** The vowel marks displayed on the quoted word do not match the accompanying verbal instructions, which specify tuh jirūn, conventionally transliterated tuh jirūn without the space: tuhjirūn. The translation follows the explicit description while flagging the discrepancy.

[38] **Translator's note (L7378):** The supplied text literally says "the transmitter did not harm him." This is anomalous in context and may be a corruption of wording meaning that the transmitter did not convey the reading; the translation retains the supplied wording.

ويقال: هي راجعة على الحرم كأنه قال: كنتم تستكبرون بالحرم. ولا تتذللون فيه بعبادة ربكم.

واختلف المفسرون في قوله: (تَهجُرُونَ) .

فكان الحسن يقول: " تهجرون كتاب الله ونبيه - صلى الله عليه وسلم - ".

وكان قتادة يقول: " تكلمون بالشرك والبهتان في حرم الله وعند نبيه - صلى الله عليه وسلم - ".

يذهب إلى الهجر وهو القبيح من القول الفاحش منه. فهذا يجيء على قراءة من قرأ: (تهُجِرُون - بضم التاء، وخفض الجيم - ولعل قتادة قرأه كذلك، فلم يؤذه الراوي، فيكون شريك نافع في قراءته.

فى سجايا الناس.

وقوله تعالى: (أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ أَمْ جَاءَهُمْ مَا لَمْ يَأْتِ آبَاءَهُمُ الْأَوَّلِينَ (٦٨) دليل على أن في سجايا الناس نُبوًا عما لم يسمعوا به، ولم تجرِ سنته فيمن قبلهم فصارت الحجة عليهم بذلك من حيث يعقلونها، ولا ينكرون تخصيصهم بما دعوا إليه، لتكون أوكد عليهم وأبعد لهم من أن يعذروا عند أنفسهم، لا أنها لا تلزمهم ولا تجب عليهم إلا بما سار سُنة في غيرهم، فقد أمر آدم بترك الأكل من الشجرة ولزمته حجة ربه، ولم يتقدم له في ذلك مقتدم.

lished against them and leave them further from being excused in their own eyes; not that it becomes binding and obligatory upon them only through something that has become an established practice among others. Adam was commanded to refrain from eating from the tree, and his Lord's argument became binding upon him, although no predecessor had preceded him in that.[39]

L7388–7390 No one, therefore, may reject a clear argument presented to him by someone, even if he has never heard it from anyone else, and no one other than its presenter has previously brought it to him, relying on the fact that Allah—majestic is His praise— said concerning these people: "Or has there come to them what did not come to their forefathers (68)?"[40]

L7391–7392 For this statement of His—and Allah knows best—expresses disapproval, rather than approval.

L7393 **Discussion of the Grandfather.**

L7394

L7395–7396 And His saying, exalted is He: "Or has there come to them what did not come to their forefathers (68)?" is comparable to the verses that confirm that a grandfather is a father.[41]

L7397–7400 Muhammed ibn ʿAlī Abū Aḥmad said: The application of the designation "father" to the grandfather contains nothing that gives him the father's standing in inheritance in every circumstance and excludes, in his presence, the brothers and sisters to whom Allah explicitly granted inheritance in the Quran.

L7401 We have demonstrated in the surah al-Baqarah that the designation "father" also applies to the paternal uncle, in

L7402 His saying: "Or were you witnesses when death came to Jacob, when he said to his sons, 'What will you worship after me?' They said, 'We shall worship your God and the God of your fathers, Abraham, Ishmael, and Isaac.'"[42]

[39] **Qur'an references (L7381):** Qur'an 23:68 (Al-Mu'minun).
[40] **Qur'an references (L7388):** Qur'an 23:68 (Al-Mu'minun).
[41] **Qur'an references (L7395):** Qur'an 23:68 (Al-Mu'minun).
[42] **Qur'an references (L7402):** Qur'an 2:133 (Al-Baqarah).

فليس لأحد رد حجة واضحة يوردها عليه مورد وإن لم يكن سمعها من غيره، ولا سبق موردها إليه سواه اعتمادًا على أن الله - جل ثناؤه - قال في هؤلاء: (أَمْ جَاءَهُمْ مَا لَمْ يَأْتِ آبَاءَهُمُ الْأَوَّلِينَ (٦٨) .

لأن ذلك منه - والله أعلم - على معنى النكير لا على الارتضاء.

ذكر الجد.

وقوله تعالى: (أَمْ جَاءَهُمْ مَا لَمْ يَأْتِ آبَاءَهُمُ الْأَوَّلِينَ (٦٨) نظير ما يؤكد من الآيات أن الجد أب.

قال محمد بن علي أبو أحمد: وليس في وقوع اسم الأب على الجد ما يجريه في الميراث مجراه بكل حال، ويسقط معه الإخوة والأخوات الذين وَرثهم الله نصا في القرآن.

فقد دللنا في سورة البقرة على أن اسم الأبِ واقع على العم أيضا في

قوله: (أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ) .

وإسماعيل لا محالة عم يعقوب، فلم تحجب به الإخوة والأخوات لوقوع اسم الأبِ عليه، والميراث بابٌ آخر يحتاج فيه إلى حجة مفردة.

واسم الأب واقع على أب الأم نصا كوقوعه على أبِ الأب، قد كان رسول الله - صلى الله عليه وسلم - يسمي الحسن والحسين ابنيه. ويسميانه جدهما، ولا ميراث له بحال.

فليس في وقوع اسم الأب على الجد ما ينزله في الميراث منزلته.

والذي نقول به في ميراثه - ونسأل الله التوفيق - إنما لم نجد الله - جل جلاله - فصل له ميراثا باسمه في كتابه، ولا وجدنا رسول الله - صلى الله عليه وسلم - فصله مع غيره إلا مَا وَرِثه عن سبطه إذا انفرد جميع تركته فلا نجد شيئا نورثه إلا إجماع الأُمة، فعلينا أن ننظر إلى الفريضة فإذا كانت مجمعا عليها أعطيناه نصيبه، وإذا اختلف فيها أعطيناه الأقل الذي قد أجمع كل عليه، لنكون قائلين في جميع ميراثه بالإجماع، إذا المعول في توريثه على الإجماع، ومن الإجماع في أمره أيضا أنه مسمى بالعصبة وله حظ من قول النبي - صلى الله عليه وسلم -: " ألحقوا المال بالفرائض فما بقي فهو لأولى رجل ذكر "، وهو موضوع نشرحه في كتاب الفرائض من شرح النصوص.

L7403–7405 Ishmael is unquestionably Jacob's paternal uncle, yet the brothers and sisters are not excluded from inheritance by him merely because the designation "father" applies to him. Inheritance is a separate subject requiring a separate argument.

L7406–7408 The designation "father" explicitly applies to the mother's father just as it applies to the father's father. Indeed, the Messenger of Allah ﷺ used to call al-Ḥasan and al-Ḥusayn his two sons, and they used to call him their grandfather, yet he has no inheritance under any circumstances.[43]

L7409–7410 Thus the application of the designation "father" to the grandfather contains nothing that places him in the father's position in inheritance.

L7411–7421 Our position concerning his inheritance—and we ask Allah for enabling guidance—is that, since we have not found that Allah— majestic is His glory— specified an inheritance for him by name in His Book, nor have we found that the Messenger of Allah— may Allah bless him and grant him peace ﷺ— specified it when he inherits alongside others, except for what he inherited from his daughter's son when he alone inherits his entire estate, we find nothing by which to grant him inheritance except the community's consensus. We must therefore examine the prescribed inheritance allocation: if it is agreed upon by consensus, we give him his share; if it is disputed, we give him the smaller amount upon which everyone has agreed, so that in all of his inheritance our position rests on consensus, since consensus is what is relied upon in granting him inheritance. Among the matters concerning him agreed upon by consensus is also that he is designated a residuary heir and has an entitlement under the Prophet's saying—may Allah bless him and grant him peace ﷺ —"Allocate the property according to the prescribed shares; whatever remains belongs to the nearest male man." This is a subject

[43] **Translator's note (L7408):** The pronoun "he" is not explicitly resolved. In the argument it appears to refer to the maternal grandfather as an inheritance category, although the immediately preceding example names the Prophet.

we explain in the Book of Prescribed Inheritance Shares in Explanation of the Texts.[44][45][46][47]

L7422 Discussion of Accepting a Report from a Single Transmitter.

L7423 His saying: "Or have they not recognized their Messenger, so that they deny him (69)? Or do they say that there is madness in him?"[48]

L7424–7425 is evidence that accepting a report from a single transmitter is obligatory, provided that the recipient knows the reporter's truthfulness and soundness of mind.

L7426–7429 Do you not see that Quraysh's arguments were cut off by what they knew of the Prophet's soundness of mind— may Allah bless him and grant him peace ﷺ—and his truthfulness? Thus his report from Allah—majestic is His glory—became binding upon them, since they had no fault to find in His Messenger ﷺ to which they could cling and have recourse in declaring him a liar.

L7430–7431 For anyone who reflects upon it, this is among the strongest arguments for establishing the authority of a report from a single transmitter, although everything we mentioned before it is sufficient.

L7432 Discussion of the Scales.

L7433

L7434–7439 And His saying, exalted is He: "Those whose scales are heavy—it is they who are successful (102). And those whose scales are light—it is they who have lost their own souls, abiding eternally in Hell (103)." is evidence that

[44] **Translator's note (L7411):** The construction beginning "our position" and continuing with "only/since we have not found" is syntactically awkward in the supplied text.

[45] **Translator's note (L7413):** The supplied wording refers specifically to a daughter's son and shifts into the past tense, "he inherited." Its relationship to the grandfather's general entitlement is unclear; these features have been retained.

[46] **Translator's note (L7417):** The supplied text has idhā, ordinarily "if/when," where the argument appears to require a causal connective; "since" renders that contextual sense.

[47] **Translator's note (L7419):** "Male man" retains the emphatic repetition in the supplied quotation.

[48] **Qur'an references (L7423):** Qur'an 23:69 (Al-Mu'minun).

ذكر قبول خبر الواحد.

قوله: (أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُ مُنْكِرُونَ (٦٩) أَمْ يَقُولُونَ بِهِ جِنَّةٌ)

دليل على أن خبر الواحد يلزم قبوله بشرط معرفة المخبَر بصدق المخبِر وثبات عقله.

ألا ترى أن حجج قريش كانت منقطعة بما عرفت من عقل النبي - صلى الله عليه وسلم - وصدقه فلزمهم خبره عن الله - جل جلاله - إذ لا علة لهم في رسوله - صلى الله عليه وسلم - يتعلقون بها، ويأوون في تكذيبه إليها.

وهذا من أكبر ما يحتج به في تثبيت خبر الواحد لمن تدبره. وإن كان كلما ذكرناه قبله شافيا.

ذكر الموازين.

وقوله تعالى: (فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ (١٠٢) وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ (١٠٣) دليل أن الموازين للكافر والمؤمن معًا، وأن الأجساد والأعمال تُوزَن جميعًا، وفي تمام الآية ذهاب الريب على أن من خسر نفسه، وخلد في النار تحفه مثل به هو الكافر حيث يقول: (تَلْفَحُ وُجُوهَهُمُ النَّارُ وَهُمْ فِيهَا كَالِحُونَ (١٠٤) أَلَمْ تَكُنْ آيَاتِي تُتْلَى عَلَيْكُمْ فَكُنْتُمْ بِهَا تُكَذِّبُونَ (١٠٥) ومما يؤكد أن الإنسان يوزن مع عمله قوله: (قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا (١٠٣) الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا (١٠٤)

the scales are for both the unbeliever and the believer, and that bodies and deeds are weighed alike. The continuation of the verse removes doubt that the one who has lost his own soul and abides eternally in the Fire, which surrounds him, made an example of, is the unbeliever, where He says: “The Fire scorches their faces, and within it they are grimacing (104). Were My signs not recited to you, yet you used to deny them (105)?” Among the things confirming that a person is weighed together with his deeds is His saying: “Say: Shall We inform you of those who are greatest in loss with respect to their deeds (103)? Those whose striving has gone astray in the life of this world while they suppose that they are doing well (104). Those are the ones who disbelieved in the signs of their Lord and in meeting Him, so their deeds have come to nothing, and We shall assign them no weight on the Day of Resurrection (105).”[49][50]

أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا (١٠٥) .

L7440–7444 The Messenger of Allah ﷺ said: “A large, fat man, a voracious eater and drinker, will be brought and placed on the scales, yet he will not weigh as much as a mosquito’s wing.” Then he recited: “And We shall assign them no weight on the Day of Resurrection (105).” , and he said concerning the believer’s weight, when Abd Allah ibn Masud climbed a tree and they laughed at the thinness of his shins: “Are you laughing at their thinness? In the Balance, the two of them are heavier than Uhud.”[51]

وقال رسول الله - صلى الله عليه وسلم -: “ يؤتى بالرجل العظيم السمين، الأكول الشروب فيوضع في الميزان فلا يزن جناح بعوضة ” ثم تلا: (فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا (١٠٥) ، وقال في وزن المؤمن حين صعد عبد الله بن مسعود شجرة فضحكوا من دِقة ساقيه: “ أتضحكون من دقتهما، لهما في الميزان أثقل من أُحد ”.

L7445–7446 The Mutazilites.

المعتزلة.

L7447–7449 His saying, exalted is He, reporting what the people of the Fire say: “They said: Our Lord, our wretchedness overcame us, and we were a people astray (106)” is an argument against the Mutazilites and the Qadarites, because Allah—majestic is His glory—did not rebuff them for this statement; rather,

قوله تعالى إخبارا عن أهل النار: (قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ (١٠٦) حجة على المعتزلة والقدرية، لأن الله - جل جلاله - لم يخُسهم بهذا القول، إنما أخساهم باتخاذهم المؤمنين سخريا، وضحكهم منهم.

[49] **Translator’s note (L7438):** The phrase after “the Fire,” literally approximately “surrounds him; an example was made of him,” is corrupt or syntactically incomplete. The translation retains its discernible elements without silently supplying a repaired text.

[50] **Qur’an references (L7434):** Qur’an 7:8 (Al-A’raf); Qur’an 23:102 (Al-Mu’minun); Qur’an 23:103 (Al-Mu’minun); Qur’an 23:104 (Al-Mu’minun); Qur’an 23:105 (Al-Mu’minun); Qur’an 18:103 (Al-Kahf); Qur’an 18:104 (Al-Kahf); Qur’an 18:105 (Al-Kahf).

[51] **Qur’an references (L7440):** Qur’an 18:105 (Al-Kahf).

He rebuffed them for making the believers objects of ridicule and laughing at them.[52][53]

L7450 How could He disapprove of what they said, when He, blessed and exalted is He, has said: "As for those who were wretched, they shall be in the Fire, where they shall have exhalation and inhalation (106)."[54]

L7451–7454 And He said through the tongue of His Prophet—ﷺ (may Allah bless him and grant him peace)— "A human being is recorded as wretched and fortunate in his mother's womb," as transmitted by trustworthy transmitters whose truthfulness and precision are not doubted.[55]

L7455 Even if He had disapproved of it, that too would have been along the lines of what we mentioned in Surat al-Anam concerning

L7456 His saying: "Those who associate partners with Allah will say: Had Allah willed, we would not have associated partners with Him."[56]

L7457–7460 "Then, when the Trumpet is blown, there will be no ties of kinship between them that day, nor will they question one another (101)" contains—and Allah knows best—an implicit "by it"; reference to it was sufficient, in accordance with the practice of the eloquent Arabs in their speech.[57][58]

L7461–7463 It is as though the terrors of the Resurrection distract them from appealing to one another through ties of kinship, so those ties are cut off from providing any benefit; it does not mean that they do not speak at all or question one another. How could that be so, when Allah, exalted is He, has said: "And

وكيف ينكر عليهم ما قالوا، وقد قال تبارك وتعالى: (فَأَمَّا الَّذِينَ شَقُوا فَفِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ (١٠٦) .

وقال على لسان نبيه - صلى الله عليه وسلم - " إن الإنسان يُكتب شقيا وسعيدا في بطن أمه " برواية الثقات الذين لا يرتاب بصدقهم وإتقانهم.

ولو كان أنكره أيضا لكان على نحو ما ذكرنا في سورة الأنعام عند

قوله: (سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا) .

(فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ (١٠١) فيه - والله أعلم - ضمير (بِهِ) ، فاستغنى بالإشارة إليه على ما تفعله العرب الفصحاء في كلامها.

كأنه يلهيهم أهوال القيامة عن التساؤل بالأنساب، فهي منقطعة المنافع، لا أنهم لا يتكلمون بتة ولا يتساءلون. وكيف يكون كذلك وقد قال الله تعالى: (وَقِفُوهُمْ إِنَّهُمْ مَسْئُولُونَ (٢٤) مَا لَكُمْ لَا تَنَاصَرُونَ (٢٥) بَلْ هُمُ الْيَوْمَ مُسْتَسْلِمُونَ (٢٦) وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ (٢٧) .

[52] **Translator's note (L7448):** The unusual form يخُسهم appears to mean 'rebuff them,' in connection with the following أخساهم and the Quranic command to remain abject in the Fire. The transcription is not silently regularized.

[53] **Qur'an references (L7447):** Qur'an 23:106 (Al-Mu'minun).

[54] **Qur'an references (L7450):** Qur'an 11:106 (Hud).

[55] **Translator's note (L7453):** The supplied wording says 'wretched and fortunate,' with 'and,' rather than 'wretched or fortunate.' This wording is retained.

[56] **Qur'an references (L7456):** Qur'an 6:148 (Al-An'am).

[57] **Translator's note (L7459):** The author understands an omitted prepositional expression, 'by it,' referring to kinship, in the clause about questioning one another.

[58] **Qur'an references (L7458):** Qur'an 23:101 (Al-Mu'minun).

detain them: they are to be questioned (24). What is the matter with you that you do not help one another (25)? Rather, today they are surrendering (26). And they turn to one another, questioning one another (27)."[59]

L7464 And He said: "You will die, and they will die (30). Then, on the Day of Resurrection, you will dispute with one another before your Lord (31)."[60]

L7465–7467 Thus, what we have said concerning their ceasing to question one another is clear to anyone who reflects upon it, and it is supported by His saying, majestic and mighty is He: "On the day when a man flees from his brother (34), and his mother and his father (35), and his wife and his sons (36): each one of them that day will have a concern sufficient to occupy him (37)."[61]

L7468

L7469–7472 And His saying: "He said: How many years did you remain in the earth (112)? They said: We remained a day or part of a day; ask those who keep count (113). He said: You remained only a little while, if only you had known (114)" is also an argument that the dead person does not perceive the length of his stay in the intermediate realm. Do you not see that they answered with the same words as the answer given by the man who passed by the town, whom Allah caused to die for a hundred years and then raised: "He said: How long did you remain? He said: I remained a day or part of a day."[62]

L7473–7474 Allah replied to them: "You remained only a little while, if only you had known (114)" which indicates that they did not know.[63]

وقال: (إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ (٣٠) ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ (٣١) .

فمعنى ما قلنا: من ترك التساؤل واضح لمن تدبره، ويؤيده قوله جل وعز: (يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ (٣٤) وَأُمِّهِ وَأَبِيهِ (٣٥) وَصَاحِبَتِهِ وَبَنِيهِ (٣٦) لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ (٣٧) .

وقوله: (قَالَ كَمْ لَبِثْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ (١١٢) قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَاسْأَلِ الْعَادِّينَ (١١٣) قَالَ إِنْ لَبِثْتُمْ إِلَّا قَلِيلًا لَوْ أَنَّكُمْ كُنْتُمْ تَعْلَمُونَ (١١٤) حجة أيضاً في أن الميت لا يشعر بطول مكثه في البرزخ، ألا تراهم أجابوا بلفظ ما أجاب المارُّ على القرية الذي أماته الله مائة عام ثم بعثه، (قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ) .

ورَد الله عليهم: (إِنْ لَبِثْتُمْ إِلَّا قَلِيلًا لَوْ أَنَّكُمْ كُنْتُمْ تَعْلَمُونَ (١١٤) فدل على أنهم لم يكونوا يعلمون.

[59] **Qur'an references (L7461):** Qur'an 37:24 (As-Saffat); Qur'an 37:25 (As-Saffat); Qur'an 37:26 (As-Saffat); Qur'an 37:27 (As-Saffat); Qur'an 52:25 (At-Tur).

[60] **Qur'an references (L7464):** Qur'an 39:30 (Az-Zumar); Qur'an 39:31 (Az-Zumar).

[61] **Qur'an references (L7466):** Qur'an 80:34 ('Abasa); Qur'an 80:35 ('Abasa); Qur'an 80:36 ('Abasa); Qur'an 80:37 ('Abasa).

[62] **Qur'an references (L7469):** Qur'an 23:112 (Al-Mu'minun); Qur'an 23:113 (Al-Mu'minun); Qur'an 23:114 (Al-Mu'minun); Qur'an 2:259 (Al-Baqarah).

[63] **Qur'an references (L7473):** Qur'an 23:114 (Al-Mu'minun).

L7475

L7476–7479 And His saying: “You remained only a little while” He called it—and He knows best—a little while in His estimation, not theirs, just as He said: “O you who believe, fear Allah, and let each soul consider what it has sent ahead for tomorrow.”[64]

L7480 Thus, in His estimation—majestic is His glory—the Hour is as near as tomorrow. And he, ﷺ (may Allah bless him and grant him peace), said: “I was sent at the very breath of the Hour, and I preceded it as this one precedes this one,” and he pointed with his index and middle fingers.[65]

L7481–7484 All this is near and brief in His estimation, even though it is distant and lengthy in the estimation of His creatures, as He said: “The angels and the Spirit ascend to Him in a day whose measure is fifty thousand years (4). So be patient with a beautiful patience (5). They see it as distant (6), but We see it as near (7)” The earth in this passage—and Allah knows best—is the earth of the grave.[66]

L7485–7486 If it is asked: What, then, is the meaning of “Ask those who keep count (113),” when all of them have become equal in death, each with his fellow?

L7487–7488 The reply is: Nothing has been heard concerning this. It is possible that they meant those who remained after them and counted the days of their death until they themselves died. Allah knows best how it is.[67]

L7489–7490 What is astonishing is the person who reads “He said: How long did you

وقوله: (إِنْ لَبِثْتُمْ إِلَّا قَلِيلًا) وإنما سماه - وهو أعلم - قليلا عنده لا عندهم كما قال: (يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَا قَدَّمَتْ لِغَدٍ) .

فالساعة عنده - جل جلاله - في القرب كغد، وقال صلى الله عليه وسلم: “ بعثت في نفس الساعة فسبقتها كما سبقت هذه هذه ” وأشار بالسبابة والوسطى.

وكل هذا قريب عنده قليل وإن كان عند خلقه بعيدا طويلا كما قال: (تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ (٤) فَاصْبِرْ صَبْرًا جَمِيلًا (٥) إِنَّهُمْ يَرَوْنَهُ بَعِيدًا (٦) وَنَرَاهُ قَرِيبًا (٧) والأرض في هذا الموضع - والله أعلم - أرض القبر.

فإن قيل: فما معنى (فَاسْأَلِ الْعَادِّينَ (١١٣) ، وكلهم قَدِ استوى في الموت مع صاحبه.

قيل: لم يُسمَع فيه شيء، ويحتمل أن يكونوا أرادوا من بقي بعدهم وعدُّوا أيام موتهم إلى أن ماتوا. والله أعلم كيف هو.

والعجب لمن قرأ: (قَالَ كَمْ لَبِثْتُمْ فِي الْأَرْضِ) (قَالَ إِنْ لَبِثْتُمْ إِلَّا قَلِيلًا) على الأمر لا عَلى الخبر (١) ، وكيف يكون ذلك هو

[64] **Qur’an references (L7476):** Qur’an 59:18 (Al-Hashr).

[65] **Translator’s note (L7480):** The expression ‘at the very breath of the Hour’ renders في نفس الساعة, an unusual expression that can suggest the Hour’s first breath or onset.

[66] **Qur’an references (L7481):** Qur’an 70:4 (Al-Ma’arij); Qur’an 70:5 (Al-Ma’arij); Qur’an 70:6 (Al-Ma’arij); Qur’an 70:7 (Al-Ma’arij).

[67] **Translator’s note (L7488):** The written form وعدُّوا is awkward in this construction. The translation takes it as referring to the survivors counting the days during which the earlier dead remained dead, until the survivors also died.

remain in the earth?" and "He said: You remained only a little while" as commands rather than reports (1). How could that be[68][69]

L7491

L7492 (1) The reading is transmitted through recurrent, independently corroborated transmission and is the reading of Ibn Kathir, Hamzah, and al-Kisai. Accordingly, there is no basis for the author's astonishment.[70]

L7493–7497 something they concede at the Resurrection? It is not known from any of the reports or transmitted accounts, nor does the context of the Book indicate, that Allah—blessed and exalted is He—addresses the people of the Fire with what He said, beginning with His saying: "Were My signs not recited to you?" and continuing to His saying: "Today I have rewarded them for their patience: they are indeed the successful ones (111)."[71][72]

L7498–7502 and then says to Muhammed—ﷺ (may Allah bless him and grant him peace)—'Say to them: "He said: How many years did you remain in the earth (112)?"' Even if the only evidence that both occurrences are "He said," reporting His own words— majestic is His glory—were His saying, "They said: We remained," it would suffice, because it is awkward in Arab speech to say: 'Say such-and-such to so-and-so. He said: Such-and-such.' If there

[68] **Translator's note (L7489):** The supplied quotations both have the declarative 'He said'; the following discussion concerns reading them as the imperative 'Say.' Their supplied wording is retained.

[69] **Qur'an references (L7489):** Qur'an 23:112 (Al-Mu'minun); Qur'an 23:114 (Al-Mu'minun).

[70] **Translator's note (L7492):** This is an editor's footnote criticizing the author's objection. 'Recurrent, independently corroborated transmission' renders the technical term mutawatir.

[71] **Translator's note (L7494):** The phrase شيء يسلمون في القيامة is awkward and may be corrupt. 'Something they concede at the Resurrection' is a tentative rendering; the intended connection to the preceding question is uncertain.

[72] **Qur'an references (L7494):** Qur'an 23:105 (Al-Mu'minun); Qur'an 23:111 (Al-Mu'minun).

(١) القراءة متواترة وهي لابن كثير وحمزة والكسائي، ومن ثَمَّ فلا وجه لتعجب المؤلف.

شيء يسلمون في القيامة، ولا يعلم في شيء من الأخبار والروايات وَلا دَل عليه سياق الكتاب أن الله - تبارك وتعالى - يخاطب أهل النار بما قال من عند قوله: (أَلَمْ تَكُنْ آيَاتِي تُتْلَى عَلَيْكُمْ) إلى قوله: (إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا أَنَّهُمْ هُمُ الْفَائِزُونَ (١١١)

ثم يقول لمحمد - صلى الله عليه وسلم -: قل لهم: (قَالَ كَمْ لَبِثْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ (١١٢) ولو لم يكن من الدليل على أنهما جميعا (قال) على الإخبار عن نفسه - جل جلاله - إلا قوله: (قَالُوا لَبِثْنَا) لكفى، لأنه يقبح في كلام العرب أن يقال: قل لفلان كذا. قال: كذا، ولو كان في (قالوا) فإنه كانت القراءة على الأمر حينئذ أشبه وأوجه. والله أعلم.

were an ‘and’ in “They said,” then the imperative reading would be more fitting and better justified. Allah knows best.[73][74][75]

[73] **Translator’s note (L7498):** The quotation again supplies ‘He said’ where the argument discusses the imperative ‘Say.’ This apparent quotation inconsistency is retained.

[74] **Translator’s note (L7501):** The text literally has ‘if there were in “They said,”’ without identifying what would be there. The translation tentatively supplies ‘an “and”’ on the basis of the following explanation, but the wording appears incomplete or corrupt.

[75] **Qur’an references (L7498):** Qur’an 23:112 (Al-Mu’minun).

L7503–7505 For its meaning could then be: ‘Say such-and-such to so-and-so, and he will say to you such-and-such.’ Allah is the guardian of correctness.

لأنه كان يجوز أن يكون معناه: قل لفلان كذا وكذا. فيقول لك كذا. والله ولي الصواب.

سورة النور

Surah 24: The Light (An-Nur)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

Return to the reading collection

[Surat al-Nur: The Light]

On carrying out the prescribed punishment:

[سورة النور]

ذكر إقامة الحد:

His saying, exalted is He: “The woman who commits unlawful intercourse and the man who commits unlawful intercourse: flog each of them one hundred lashes, and let no pity for them seize you in Allah’s religion, if you believe in Allah and the Last Day” is a severe threat concerning failure to carry out the prescribed punishments. The pity in question necessarily means suspending the prescribed punishment after it has become obligatory, rather than the tenderness toward the person being flogged that one feels while carrying it out. Thus, if someone abandons it, he has neglected it and committed what Allah forbade. If he carries it out while feeling tenderness, he is not harmed by feeling tenderness, since he has no control over it. The Messenger of Allah—may Allah bless him and grant him peace—felt the aversion he felt at amputating the thief’s hand—and he knew best the interpretation of what had been sent down to him—yet it did not prevent him from amputating another’s hand. Indeed, he urged it and threatened punishment for intercession that intervenes between carrying it out and suspending it, And concerning amputating the hand of the Makhzumi woman, he said: “Were she Fatimah daughter of Muhammed, I would amputate her hand.”[1][2]

It has thus become clear beyond any ambiguity that the pity forbidden here means suspending the prescribed punishment and failing to carry it out after it has become obligatory.

I fear for the faith of anyone who suspends it, because He—majestic is His glory—has made carrying it out one of its conditions, as you see.

قوله تعالى: (الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ) وعيد شديد في ترك إقامة الحدود. والرأفة - لا محالة - تعطيل الحد بعد وجوبه، لا ما يلحق المرء عند إقامته من الرقة على المجلود، فإذا تركه فقد ضيعه وواقع نهي الله، وإذا أقامه مع الرقة لم يضره لحوق الرقة، إذ هو غير مالك لها، فقد أصاب رسول الله - صلى الله عليه وسلم - من قطع السارق ما أصاب من الكراهة - وهو أعلم بتأويل ما أُنزل عليه - ولم يمنعه من قطع غيره بل حث عليه، وأوعد على الشفاعة الحائلة بين إقامته وبين تعطيله، وقال في قطع المخزومية: " لو كانت فاطمة بنت محمد لقطعتها ".

فقد وضح وضوحا لا التباس فيه أن الرأفة المنهي عنها تعطيل الحد، وترك إقامته بعد وجوبه.

وأنا خائف على إيمان من عطله، لأنه - جل جلاله - قد جعل إقامته من شرطه كما ترى.

وقوله: (وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِنَ الْمُؤْمِنِينَ (٢) دليل على أنه يقام علانية غير سر، ليتعظ به سائر الناس.

[1] **Translator’s note (L7519):** The supplied formulation is awkward: intercession is described as intervening ‘between carrying it out and suspending it.’ The wording is retained, although the context concerns intercession that prevents execution of the punishment.

[2] **Qur’an references (L7510):** Qur’an 24:2 (An-Nur).

L7527–7529 And His saying: “Let a group of the believers witness their punishment (2)” is evidence that it is to be carried out publicly, without secrecy, so that the rest of the people may take heed from it.[3]

L7530 Disagreement:

L7531

L7532 And His saying, exalted is He: “The man who commits unlawful intercourse marries only a woman who commits unlawful intercourse or a woman who associates partners with Allah; and the woman who commits unlawful intercourse is married only by a man who commits unlawful intercourse or a man who associates partners with Allah. That has been forbidden to the believers (3).”[4][5]

L7533–7534 The Quranic commentators disagreed about its interpretation: Al-Shabi used to say: “That concerns the time of pre-Islamic ignorance.”

L7535–7537 Said ibn al-Musayyab used to say: “It is abrogated; it was abrogated by the verse that follows it: ‘Arrange marriages for the unmarried among you and the righteous among your male slaves and your female slaves.’ She is one of the unmarried women.[6][7]

L7538–7540 Al-Hasan used to say: “If he has received the prescribed punishment and she has received the prescribed punishment, neither of them may marry anyone except someone like himself or herself; and the male and female associators of partners with Allah were abrogated.”[8]

L7541–7543 Habib al-Muallim transmitted, from Amr ibn Shuayb, from Said al-Maqburi,

[3] **Qur’an references (L7527):** Qur’an 24:2 (An-Nur).

[4] **Translator’s note (L7532):** The verb rendered ‘marries’ here is nikah, whose interpretation as marriage or sexual intercourse is disputed in the discussion that follows.

[5] **Qur’an references (L7532):** Qur’an 24:3 (An-Nur).

[6] **Translator’s note (L7537):** The supplied text does not close the quotation begun in 7535:0; this sentence may continue Said ibn al-Musayyab’s explanation. ‘She’ refers to the woman who committed unlawful intercourse.

[7] **Qur’an references (L7535):** Qur’an 24:32 (An-Nur).

[8] **Translator’s note (L7540):** ‘Were abrogated’ refers elliptically to the provision concerning marriage to such persons, rather than to the persons themselves.

الاختلاف:

وقوله تعالى: (الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحُرِّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ (٣) .

اختلف المفسرون في تأويله: فكان الشعبي يقول: “ ذلك في الجاهلية ”.

وكان سعيد بن المسيب يقول: “ هي منسوخة، نسختها الآية التي بعدها: وَأَنْكِحُوا الْأَيَامَى مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ) هي من أيامى النساء.

وكان الحسن يقول: “ إذا حُد وحُدت لم يتزوج كل واحد منهما إلا مثله، ونسخ المشرك والمشركة ”.

وروى حبيب المعلم، عن عمرو بن شعيب، عن سعيد المقبري. عن أبي هريرة، عن النبي - صلى الله عليه وسلم - قال: “ الزاني المجلود لا ينكح إلا مثله ” تصديقا لقول الحسن.

from Abu Hurayrah, from the Prophet—ﷺ (may Allah bless him and grant him peace)—that he said: "The man who commits unlawful intercourse and has been flogged marries only someone like himself," confirming al-Hasan's statement.

L7544–7545 Mujahid said: "It was revealed concerning prostitutes in the time of pre-Islamic ignorance who had banners by which they were recognized."

L7546–7549 Amr ibn Shuayb said, transmitting from his father, from his grandfather: "It was revealed concerning Umm Mahzul alone. Marthad ibn Abi Marthad al-Ghanawi sought permission from the Messenger of Allah—may Allah bless him and grant him peace—to marry her, and this verse was revealed."

L7550–7552 Ibn Abbas said: "It does not mean marriage; it means sexual intercourse. No one commits unlawful intercourse with her, while he is committing unlawful intercourse, except a man who commits unlawful intercourse or a man who associates partners with Allah.[9]

L7553–7557 Muhammed ibn Ali said: As for al-Hasan's statement, it contradicts consensus, for we know of no one who disagreed that, when two persons who have not previously consummated a marriage commit unlawful intercourse, or when unjust rulers suspend the prescribed punishment of two persons who have previously consummated a marriage, each of them is permitted to marry someone who has committed unlawful intercourse once, or someone who has not committed unlawful intercourse. Indeed, al-Hasan's statement is more curious than his statement, because he permits the two of them to marry before the flogging.[10][11]

L7558–7559 If he is prohibiting marriage on the basis of the verse, the verse prohibits

وقال مجاهد: " نزلت في بَغَايَا كُن في الجاهلية لهن رايات يعرفن بها ".

وقال عمرو بن شعيب، عن أبيه، عن جده: " نزلت في أم مهزول وحدها، استأذن مرثد بن أبي مرثد الغنوي رسول الله - صلى الله عليه وسلم - في تزوجها فنزلت هذه الآية ".

وقال ابن عباس: " ليس هو بالنكاح إنما هو الجماع، لا يزني بها وهو يزني إلا زانٍ أو مشرك.

قال محمد بن علي: أما قول الحسن فهو خلاف الإجماع، لأنا لا نعلم أحدا خالف في أن البِكْرَين إذا زنيا، أو الثيبين إذا عطل الجائرون حدّهما حل لكل واحد منهما أن يتزوج بمن زنى مرة، ومن لم يزنِ، بل قول الحسن أظرف من قوله، لأنه يبيح قبل الجلد أن يتزوجا.

فإن كان مانعًا بالآية، فالآية تمنع الزاني لا المجلود، والزنا حادث بالفرج لا بالسوط. فكيف يجيز تزويج الزاني ويمنع تزويج المضروب.

[9] **Translator's note (L7552):** The repetitive wording 'while he is committing unlawful intercourse' is present in the source. The quotation is not closed in the supplied text.

[10] **Translator's note (L7554):** The two legal categories are bikr and thayyib, respectively; in this context they distinguish persons without and with prior consummated marital experience.

[11] **Translator's note (L7557):** The comparison 'al-Hasan's statement is more curious than his statement' has an unclear referent and may be corrupt. It is retained without assigning the second statement to another person.

the person who commits unlawful intercourse, not the person who has been flogged; unlawful intercourse occurs through the sexual organ, not through the whip. How, then, can he permit the marriage of the person who commits unlawful intercourse and prohibit the marriage of the person who has been beaten?

هذا إغفال غير مشكل، والحديث المرفوع في تصديقه ضعيف الإسناد لا تثبت بمثله حجة.

L7560–7562 This is an unmistakable oversight. The hadith attributed to the Prophet in confirmation of his statement has a weak chain of transmission; no authoritative proof is established by a report of that kind.

وأما قول سعيد بن المسيب فإن الخطاب في قوله: (وَأَنْكِحُوا الْأَيَامَى مِنْكُمْ) خطاب واقع على الأولياء في إنكاحهن لا على المتزوجين في نِكاحهن.

L7563 As for the statement of Saʿid ibn al-Musayyab, the address in His saying, "And marry off the unmarried among you," is an address directed to guardians concerning marrying these women off, not to prospective husbands concerning marrying them.[12]

فكيف ننسخ آية تحظر النكاح بآية تبيح الإنكاح، بل تأمر به أمرا.

L7564 How, then, can we abrogate a verse prohibiting marriage by a verse permitting marrying others off—indeed, expressly commanding it?

فإن كان أراد أن هذه المنكحة قد يجوز أن تكون زانية فأمر بتزويجها فليس في إمكان ذلك ما يبيح تزويج الزاني بغير زانية، والزانية بغير الزاني، إن كانت الآية الأولى قد منعت من جهة أن عضل الولي في إنكاح الزانية من زان، وإنكاح العفيفة من عفيف عضل واحد، فأمر أن لا يعضل وينكح.

L7565–7569 If he meant that this woman being married off might possibly be a fornicator, and that He therefore commanded that she be married off, there is nothing in that possibility that permits marrying a male fornicator to a woman who is not a fornicator, or a female fornicator to a man who is not a fornicator, if the first verse prohibited this, given that a guardian's obstructing the marriage of a female fornicator to a male fornicator, and the marriage of a chaste woman to a chaste man, constitute the same obstruction; he was therefore commanded not to obstruct and to marry them off.

وقد أغنى الله عن وضع الإنكاح موضع النكاح بما استثنى في نفس الآية الأولى حيث يقول: (الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ) .

L7570–7571 Allah has rendered it unnecessary to substitute marrying others off for marrying, through the exception He made in the very first verse, where He says: "The male fornicator marries none but a female fornicator or a polytheist woman, and the female fornicator is married by none but a male fornicator or a polytheist man."[13]

أوليس إن كانت الآية على المنع كما ذهب إليه ويحتاج إلى النسخ قد أباح فيها للزانية أن تنكح الزاني، وللزاني أن ينكح الزانية، فليست بنا حاجة إلى أن نلتمس إذنه - جل وتعالى - من موضع سواه.

L7572–7575 Is it not the case that, if the verse conveys a prohibition, as he maintained, and requires abrogation, He has already permitted therein a female forni-

[12] **Qur'an references (L7563):** Qur'an 24:32 (An-Nur).
[13] **Qur'an references (L7570):** Qur'an 24:3 (An-Nur).

cator to marry a male fornicator, and a male fornicator to marry a female fornicator? We therefore have no need to seek His permission—majestic and exalted is He—from any passage other than this one.

L7576–7589 Were it not for the soundness of the report from Ibn al-Musayyab—may Allah be pleased with him—his standing would be too high in our estimation, and his rank too exalted, for us to establish such a thing against him. Yet oversight has befallen everyone bereft of revelation and unsupported by it. He—may Allah be pleased with him —exercised independent judgment and received the reward of those who exercise independent judgment, even though he missed the correctness of those who judge rightly. Nor do I know of any report transmitted whose case is more astonishing than this one: that it should have been circulated with such circulation, borne by eminent men, men of excellence, and specialists in the language, and recorded in compiled works of Quranic exegesis and other subjects, while the point at which the oversight occurred remained hidden from them all. What is astonishing about al-Shafiʿi—may Allah be pleased with him—despite his profound immersion in the language, when he is in himself an embodiment of the language, no outsider to it, is how he came to adopt his statement. Had he adopted Mujahid's report, which he himself transmitted, that would have been safer for him, because the prostitutes have all died, and marrying women who subsequently commit fornication after them is permissible for a male fornicator and for a man who is not a fornicator.[14][15][16]

L7590–7596 Muhammed ibn ʿAli said: The position we maintain—and we ask Allah for guidance to what is right—is the position of Ibn ʿAbbas, because the beginning of the verse opens with a declarative statement, not a prohibition. Had it been a prohibition, the letter ḥāʾ in "marries" in the two places would have been in the jussive, not the indicative. It is thus as though He—and Allah knows best —stated that, in his fornication, a male fornicator has intercourse only

ولولا صحة الرواية عن ابن المسيب - رضي الله عنه - لكان أرفع قدرًا عندنا، وأجل منزلة، من أن نثبت مثل هذا عليه، ولكن الإغفال لحق بكل من عَرِي من الوحي ولم يؤيد به، وهو - رضي الله عنه - قد اجتهد وأخذ ثواب المجتهدين وإن أغفل إصابة المصيبين، ولا أعلم رواية وردت أعجب أمرا من هذه أن تكون بتداول تداولها وتحملها الأكابر والفاضلون وأهل اللغة، وتدون في المصنفات من التفاسير وغيرها فيستتر موضع الإغفال فيها عن جماعتهم، والعجب للشافعي - رضي الله عنه - مع إغراقه في اللغة، وهو في نفسه لغة غير دخيل فيها كيف ذهب إلى قوله فلو ذهب إلى رواية مجاهد فقد رواها كان أسلم له، لأن البغايا قد هلكن كلهن، وتزويج من يحدث الزنا من النساء بعدهن مباح للزاني وغير الزاني.

قال محمد بن علي: والذي نقول به - ونسأل الله التوفيق - قول ابن عباس، لأن أول الآية مبتدأ بالخبر لا بالنهي، ولو كان نَهيًا كانت (الحاء) في (يَنكِحُ) موضعين مجزومة لا مرفوعة فكأنه - والله أعلم - أخبر أن الزاني لا يجامع في زناه إلا زانية مثله ترى الزنا محرمًا كما يراه، أو مشركة بربه والزانية لا يصلها إلا زان يرى الزنا محرمًا كما تراه أو مشركا وله محللاً، والمؤمنون محرم عليهم فعله محرمين له ومحللين.

[14] **Translator's note (L7578):** The supplied verb meaning "establish" has an irregular grammatical form in this construction; the intended attribution is nevertheless clear.

[15] **Translator's note (L7581):** The wording corresponding to "circulated with such circulation" is repetitive and syntactically awkward in the supplied text.

[16] **Translator's note (L7585):** The description of al-Shafiʿi as himself "language" is an emphatic metaphor in the original.

with a female fornicator like himself, who regards fornication as forbidden just as he regards it, or with a woman who associates partners with his Lord; and a female fornicator is approached sexually only by a male fornicator who regards fornication as forbidden just as she regards it, or by a polytheist who regards it as lawful. Believers are forbidden to commit it, whether regarding it as forbidden or regarding it as lawful.[17]

L7597–7602 The original meaning of marriage in the speech of the Arabs is sexual intercourse; the marriage contract is then called by that name, because what predominates in contracting it is that it was not called by that name. Do you not see that the Messenger of Allah —may Allah bless him and grant him peace ﷺ—when he forbade men and women to speak about what occurs between them when lying together, said: "Shall I not tell you the likeness of that? Its likeness is like a male devil who met a female devil on the road and had intercourse with her while people watched."[18][19]

وأصل النكاح في كلام العرِب: الوطء، ثم يسمى عقد التزويج به، لأن الأغلب في عقده أنه لم يُسمى به، ألا ترى أن رسول الله - صلى الله عليه وسلم - لما نهى الرجال والنساء أن يتحدثوا بما يكون من بعضهم إلى بعض في المضاجعة قال: " ألا أخبركم مثل ذلكم مثله كمثل شيطان لقي شيطانة في الطريق فنكحها والناس ينظرون ".

L7603–7604 This is too well known in the speech of the Arabs to require a demonstration establishing it.

وهذا أشهر في كلام العرب من أن يحتاج إلى إقامة البرهان عليه..

L7605–7608 Muhammed ibn ʿAli said: I see that people have combined an accuser of unlawful sexual intercourse with a witness, completing the number of four with the two of them, and averting the prescribed punishment from them when the full number is made up from the two categories, whether they are upright or not upright. In my view, this contradicts the Book, the Sunnah, rational consideration, and analogy alike.[20]

قال محمد بن علي: أرى الناس قد ألفوا من القاذف والشاهد وإكمال عدد الأربعة بهما وكدرء الحد عنهم إذا تكاملوا من جنسين عدولا كانوا أو غير عدول. وهو عندي خلاف الكتاب والسنة، والنظر والقياس معا.

[17] **Translator's note (L7595):** The supplied wording around "or by a polytheist who regards it as lawful" has irregular case and an awkward conjunction before "regards it as lawful"; the translation gives the apparent sense without implying that the Arabic is regular.

[18] **Translator's note (L7599):** The clause explaining the naming is apparently corrupt: the supplied wording includes an anomalously vocalized negative particle and literally says that it "was not called by that name," leaving the argument unclear. It has not been silently repaired.

[19] **Translator's note (L7601):** The quotation repeats the word "likeness" in an awkward construction; that repetition is retained.

[20] **Translator's note (L7605):** The unvocalized verb is read here as "have combined." The construction extending into the next unit is awkward, particularly the conjunction before "averting."

فأما الكتاب فقوله: (وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ (٤) ، فنص الكتاب على جلد القاذفين وتسميتهم فساقا، واطراح شهادتهم دون إقامة أربعة شهداء على تصديق قولهم يبرئونهم من الجلد والفسق، واطراح الشهادة.

L7609–7611 As for the Book, there is His saying: "Those who accuse chaste women and then do not produce four witnesses: flog them with eighty lashes, and never accept testimony from them; those are the defiantly disobedient (4)." The Book thus expressly stipulates flogging the accusers, designating them defiantly disobedient, and rejecting their testimony, unless they produce four witnesses to confirm the truth of their statement, clearing them of flogging, the designation of defiant disobedience, and the rejection of their testimony.[21]

فيقال لمن ألزم الواحد والاثنين والثلاثة اسم القذفة فإذا جاء رابع يقذف معهم أزال عن الثلاثة الاسم بمشاركة هذا الواحد لهم فيما كانوا بسبيله من لزوم القذف لهم، ووجوب الحد عليهم -: لمَ أزلت حد الله الذي نصَّ عليه في كتابه، وأزلت اسم الفسق عنهم، ولم يزله الله عنهم إلا بالتوبة، وعادوا عندك عدولا، ولا تقبل شهادتهم في جميع ما شهدوا عليه والله يقول: (وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا) ، لأن الواحد قال خلاف قول أصحابه، أو هو شاهد وهم قذفة، أم عادوا كلهم شهودا بعد أن كانوا قذفة.

L7612–7619 It is therefore said to someone who applies the designation of accusers to one, two, or three men, but, when a fourth comes forward making the accusation with them, removes that designation from the three because this one man has joined them in the situation they were in, involving their liability for the accusation and their obligation to undergo the prescribed punishment: Why have you removed Allah's prescribed punishment, which He expressly stipulated in His Book, and removed from them the designation of defiant disobedience, when Allah removes it from them only through repentance, and they have become upright again in your estimation, yet you do not accept their testimony concerning everything to which they have testified, while Allah says, "And never accept testimony from them"? Is it because the one man said something contrary to what his companions said, or is he a witness while they are accusers, or have they all become witnesses after having been accusers?[22][23]

وكل ما قال من هذه المعاني كابر في القول لا يشكل على السامع عالما كان أو جاهلا.

L7620–7621 Whichever of these explanations he gives, he obstinately disputes the obvious in speech, in a manner unmistakable to the listener, whether learned or ignorant.

فهبنا سمحنا له بتسمية الرابع شاهدا - ومعاذ الله أن نسمح - أليس الله - جل جلاله - اشترط أربعة شهداء، وهم أقاموا شاهدا واحدا، أتكون نفس واحدة أربعة أنفس، أم يكون حكمه حكم أربعة، وكان عدده واحدا فلم اشترط الله إذاً أربعة شهداء.

L7622–7626 Suppose, then, that we conceded to him the designation of the fourth man as a witness—and Allah forbid that we should concede it! Has not Allah—majestic is His majesty—stipulated four witnesses, whereas they have produced only one witness? Can one person be four persons, or can his legal

[21] **Qur'an references (L7610):** Qur'an 24:4 (An-Nur).

[22] **Translator's note (L7616):** The supplied text says "you do not accept," although the surrounding argument appears to challenge the acceptance of their testimony. The negative has been retained.

[23] **Qur'an references (L7612):** Qur'an 24:4 (An-Nur).

status be that of four, while his number remains one? Why, then, did Allah stipulate four witnesses?

L7627–7628 He is also asked: Tell me about a single accuser: is he cleared of his accusation by three witnesses, so that he himself is their fourth, or must he produce four?

L7629–7632 If he says, "Three suffice him," he contradicts the explicit text, because the smallest number to which the designation of accuser applies in His saying, "Those who accuse chaste women," is one. Why, then, was it not: "Then do not produce three witnesses"? Besides contradicting the explicit text of the Quran, he openly confronts the community of Muslims with rejection.[24][25]

L7633–7635 For we know of no one who has said that, when one man accuses a Muslim of unlawful sexual intercourse, producing three witnesses suffices him. Indeed, concerning four men who testified that a woman had committed unlawful sexual intercourse, one of whom was her husband, they said: The husband undertakes the procedure of mutual imprecation, and the three are flogged.

L7636–7640 If this is the situation of one man because he is an accuser, then the situation of two and three is the same, because they are accusers. We know of no scriptural text, Sunnah, consensus, or rational consideration that distinguishes between them. It is merely a supposition they have entertained concerning ʿUmar—may Allah be pleased with him— when he flogged the three after the fourth differed from them in his account of witnessing unlawful sexual intercourse.

L7641–7644 ʿUmar—may Allah be pleased with him—was too knowledgeable about Allah's Book for this to escape him, given its clarity, its explicitness, and its scant ambiguity. Rather, they attribute error to him, for, in the case of those flogged by his judgment, there must either have been an accuser of

ويقال له: أرأيت القاذف الواحد أيبرأ من قذفه بثلاثة شهداء حتى يكون هو رابعهم، أم يحتاج إلى إقامة أربع.

فإن قال: يكفيه ثلاثة، خالف النص، لأن أقل ما يقع عليه اسم القاذف في قوله: (وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ) واحد، فهلا كان: ثم لم يأتوا بثلاثة شهداء، وهو مع خلاف نص القرآن، مكاشف جماعة المسلمين بالرد.

فإنا لا نعلم أحدا قال: إن الواحد إذا قذف مسلما يكفيه إقامة ثلاثة شهداء حتى إنهم قالوا في أربعة شهدوا على امرأة بالزنا أحدهم زوجها: يُلاعِن الزوج ويجُلَد الثلاثة.

وإذا كان هذا صورة الواحد، لأنه قاذف، فهكذا صورة الاثنين والثلاثة لأنهم قذفة، لا نعلم كتابا ولا سنة، ولا إجماعا ولا معقولا فرق بينهم، وما هو إلا توهم توهموه على عمر - رضي الله عنه - حين جلد الثلاثة لما خالفهم الرابع في حكاية رؤية الزنا.

وعمر - رضي الله عنه - أعلم بكتاب الله من أن يذهب عليه هذا مع وضوحه، وبيانه وقلة تشابهه، ولكنهم يغلطون عليه، إذ ليس يخلو المجلودون بقضيته من أن يكون هناك قاذف للمقذوف ادعاء شهادتهم. أم هم قذفة لا غير.

[24] **Translator's note (L7631):** "Three witnesses" is the author's hypothetical alternative wording, not a quotation presented as the actual Quranic text.

[25] **Qur'an references (L7629):** Qur'an 24:4 (An-Nur).

the accused who invoked their testimony, or they themselves were simply accusers.[26]

L7645 If there was an accuser, why did ʿUmar not count him as a fourth alongside the others and thereby remove the prescribed punishment from them?[27]

L7646–7651 If they themselves were the accusers, he flogged them only because they did not produce four witnesses, as Allah Most High said. The fourth was not an accuser such that he should flog him, because a man may move about above a woman and breathe heavily without bringing his private part into contact with her private part or her thighs, and he would incur neither a prescribed punishment nor a discretionary punishment, nothing beyond sinfulness between himself and his Lord; or a ruler might punish him at his discretion if he saw fit, just as ʿUmar—may Allah be pleased with him—punished at his discretion the man and woman who were found under a single cover.[28][29]

L7652–7656 What, then, could be more serious than contradicting the Quran's explicit text because of an error conjecturally attributed to ʿUmar—may Allah be pleased with him—something he did not do? He is too exalted to abandon the explicit text of Allah's Book concerning a ruling that He has explained with the utmost clarity. Since the report about him does not relate that an accuser invoked the testimony of Abu Bakrah and his two companions, we know that ʿUmar—may Allah be pleased with him—flogged them because, in his judgment, they were accusers, not witnesses.[30]

فإذا كان هناك قاذف فلم يعده عمرُ رابعا مع القوم فيزيل الحد عنهم.

وإن كانوا هم القذفة فإنما جلدهم، لأنهم لم يأتوا بأربعة شهداء كما قال الله تعالى، والرابع لم يكن قاذفا فيجلده، لأنه قد يتحول فوق المرأة فيتنفس من ليس بمفض فرجه إلى فرجها ولا بِفخاذها، ولا يكون عليه حد ولا تعزير أكثر من المأثم فيما بينه وبين ربه، أو يعزره إمام إن رأى ذلك كما عزَّر عمر - رضي الله عنه - الرجل والمرأة اللذين وجدا في لحاف واحد.

فأي شيء أعظم من خلاف القرآن نصا لخطأ متوهم على عمر - رضي الله عنه - ما لم يفعله، وهو أَجَل من أن يدع نص كتاب الله في حكم قد بينه أوضح بيان، ولما لم يحك في خبره أن قاذفا ادعى شهادة أبي بكرة وصاحبيه علمنا أن عمر - رضي الله عنه - جلدهم لأنهم قذفة عنده لا شهود.

[26] **Translator's note (L7643):** The supplied expression rendered "invoked their testimony" is grammatically irregular, apparently using a verbal noun where the construction calls for a finite verb.

[27] **Translator's note (L7645):** The unvocalized wording rendered "why did … not" can also be read as a simple negative, "he did not." The rhetorical question fits the surrounding argument.

[28] **Translator's note (L7647):** The wording rendered "move about" is unusual in this description and may reflect a transcription problem; it has not been replaced with a conjectured reading.

[29] **Translator's note (L7649):** The Arabic awkwardly places "nothing beyond sinfulness" after denying both prescribed and discretionary punishment, before allowing discretionary punishment in the following clause. The tension is retained.

[30] **Translator's note (L7654):** The phrase "something he did not do" is loosely attached in the supplied Arabic; its reference to the alleged action attributed to ʿUmar is retained.

L7657 For we know of no prescribed punishment imposed on a witness in any kind of testimony.

L7658–7662 Those who accused ʿA’ishah—may Allah be pleased with her—numbered five men and one woman. Allah designated them accusers and did not designate them witnesses, saying: “Indeed, those who brought the slander are a group from among you.” He thus used the plural, then said: “Why did they not produce four witnesses to it? Since they did not produce the witnesses, it is they who, in Allah’s sight, are the liars (13).”[31]

L7663–7669 Although ʿA’ishah differs from other accused women and was exonerated through revelation from the Lord of the heavens, they are all the more entitled to the same treatment as she received in His saying, “Why did they not produce four witnesses to it?” For if He—majestic and exalted is He—had not intended this to be a ruling concerning every accused woman other than her until the Day of Resurrection, there would have been—and He knows best—in declaring those who accused her to be liars, through His saying, “Indeed, those who brought the slander are a group from among you,” through His saying, “And they said, ‘This is manifest slander’ (12),” And they brought it together with it in what He said: “Why did they not bring four witnesses to it?”[32][33][34][35]

L7670 He intended—and He knows best—that this should apply to those who came after her; what preceded and followed contained sufficient grounds for her exoneration.[36]

إذ لا نعلم على شاهد حدا في شيء من الشهادات.

وقد كان عدد من قذف عائشة - رضي الله عنها - خمسة رجال وامرأة، فجعلهم الله قذفة ولم يجعلهم شهودا فقال: (إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِنْكُمْ) فجمع ثم قال: (لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ (١٣) .

وعائشة وإن كانت مباينة لسائر المرميات، ومبرأة بوحي رب السموات فهن أحق بها فيما قال: (لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ) ، إذ لو لم يرد - جل وتعالى - أن يكون ذلك حكمًا في كل مرمية سواها إلى يوم القيامة لكان - وهو أعلم في تكذيب من رماها - بقوله: (إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِنْكُمْ) إلى قوله: (وَقَالُوا هَذَا إِفْكٌ مُبِينٌ (١٢) وجاءوا معه فيما قال: (لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ) .

أراد وهو أعلم أن يكون لمن بعدها، وكان لها فيما تقدم وتأخر كفاية تبرأ به.

[31] **Qur’an references (L7658):** Qur’an 24:11 (An-Nur); Qur’an 24:13 (An-Nur).

[32] **Translator’s note (L7664):** The pronoun rendered “the same treatment as she received” is compressed and somewhat ambiguous; the context concerns extending the four-witness requirement to other accused women.

[33] **Translator’s note (L7667):** The supplied conditional conclusion is syntactically incomplete: “there would have been” lacks a clear complement. The apparent missing expression has not been supplied, and “and He knows best” follows the wording given.

[34] **Translator’s note (L7669):** The referents of “they” and “it” in the opening phrase are unclear from the supplied context; the wording has been retained without supplying them.

[35] **Qur’an references (L7663):** Qur’an 24:13 (An-Nur); Qur’an 24:11 (An-Nur).

[36] **Translator’s note (L7670):** The feminine pronouns apparently refer to the woman whose exoneration is under discussion; she is not named in the supplied passage.

فإن قيل: فما الفرق بين القاذف والشاهد في هذا الباب.

L7671 If it is asked: What, then, is the difference between an accuser of illicit intercourse and a witness in this matter?

قيل: القاذف من يقول لامرأة: يا زانية، فترافعه إلى الحاكم، أو يقول لرجل: يا زان، فيطالبه عند الحاكم، بتصحيح ما رماه فيسأله الحاكم أربعة شهداء ليحمي به ظهره من جلد القذف، فإذا جاء بهم مجتمعين سمع شهادتهم، وأزال الحد عن القاذف، وأقام على المقذوف وحده من جلد مائة في البكر، والرجم في الثيب.

L7672–7676 The answer is: An accuser is someone who says to a woman, "You fornicator!" and she brings proceedings against him before the judge; or he says to a man, "You fornicator!" and the man demands before the judge that he substantiate the accusation he has made against him. Then the judge asks him for four witnesses, by whom he may protect his back from the lashes prescribed for an accusation of illicit intercourse. If he brings them together, the judge hears their testimony, removes the prescribed penalty from the accuser, and imposes upon the accused alone the penalty of one hundred lashes for someone who has not previously consummated a marriage, and stoning for someone who has.

وإن جاء بأقل من أربعة لم يسمع منهم، إذ ليس في شهادتهم ما يزيل الحد عن القاذف، ولا يوجب الحد على المقذوف.

L7677–7679 If he brings fewer than four, the judge does not hear them, since their testimony contains nothing that removes the prescribed penalty from the accuser or makes the accused liable to the prescribed penalty.

ولمن علِم صدق قذفه ولم يكن معه ثلاثة يعلمون مثل علمه أن يمتنع من إقامة الشهادة على المقذوف، إذ ليس في امتناعه إبطال حق، ولازوال ملك، ولا وجوب حد يحرج بالقعود عنه.

L7680–7683 Someone who knows that his accusation is true, but does not have with him three others who possess the same knowledge, may refrain from giving testimony against the accused, since his refraining neither nullifies a right nor causes the loss of ownership, nor does it involve an obligatory prescribed penalty that would make his failure to act sinful.

فالعالِم لا يضمها إلا مع ثلاثة يكون رابعهم، والحاكم لا يسمع ممن نقص عن العدد، فإن جاء بهم مجتمعين سمع منهم، فإذا بينوا الشهادة على رؤية الزنا كالمرود في المكحلة أزال عنه الحد، وحد صاحبه.

L7684–7686 Thus, the person who has knowledge does not add his testimony except alongside three others, with himself as their fourth; and the judge does not hear those who fall short of the required number. If he brings them together, the judge hears them. When they clearly give testimony that they saw illicit intercourse, like a kohl applicator in its container, he removes the prescribed penalty from him and inflicts the prescribed penalty on the other man.[37][38]

وإن لم يأتِ بهم مجتمعين جلده للمقذوف.

L7687 If he does not bring them together, the judge has him flogged on behalf of the accused.

[37] **Translator's note (L7684):** "Add his testimony" renders the unusual expression meaning literally "join it"; the feminine object apparently refers to testimony.

[38] **Translator's note (L7686):** The comparison describes directly witnessed penetration. "Him" refers to the accuser, and "the other man" to the accused.

فإن سأل التأجيل أجله بإذن المرمي ما يوقت له، فإن جاء بهم وإلا جلده. ومما يزيده تأكيدًا قوله في الأزواج: (وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ) ، فدل على أن الأجنبيين يبرأون من الجلد بشهود ليست أنفسهم فيهم، كما يبرأ الزوج من اللعان بشهود أربعة ليست نفسه فيهم، فهذا ما عليه من خِلاف الكتاب.

If he requests a postponement, the judge, with the accused's permission, grants him the period fixed for him. If he brings them, well and good; otherwise, he has him flogged. Further confirmation comes from His statement concerning spouses: "And those who accuse their spouses and have no witnesses except themselves." This indicates that accusers other than husbands escape flogging through witnesses among whom they themselves are not included, just as a husband escapes the procedure of mutual imprecation through four witnesses among whom he himself is not included. This, then, is the extent of his disagreement with the Book.[39]

وأما السنة فإن سعد قال يا رسول الله: أرأيت لو رأيت إن وجدت مع امراتي رجلاً، أمهله حتى آتي بأربعة شهداء، فقال رسول الله - صلى القَه عليه وسلم -: " نعم " ولم يقل له: يكفيك أن تأتي بثلاثة تكون رابعهم.

As for the Sunnah, Saʿd said: "O Messenger of Allah, tell me: if I saw—if I found a man with my wife, should I leave him alone until I bring four witnesses?" The Messenger of Allah—may Allah bless him and grant him peace—said: "Yes." He did not say to him: "It is enough for you to bring three, with yourself as their fourth."[40][41]

فدل على أن دعواه على الرجل قذف له لا يبرأ منه إلا بأربعة شهداء.

This indicates that his allegation against the man constitutes an accusation of illicit intercourse against him, liability for which he escapes only through four witnesses.

فإن قتله برئ من دمه بأربعة شهداء، وإن تركه حتى يتولاه رسول الله - صلى الله عليه وسلم - بالرجم بشهادة الأربعة برئ هو من حد القذف.

If he kills him, he is cleared of liability for his blood through four witnesses; and if he leaves him until the Messenger of Allah—may Allah bless him and grant him peace ﷺ—undertakes to have him stoned on the testimony of the four, he himself is cleared of the prescribed penalty for an accusation of illicit intercourse.

وأما الإجماع: فقد اتفق الجميع على أن المدعي لا يكون شاهدًا لنفسه ولا يستحق بقوله حقا، ولا يدفع عنه واجبًا.

As for consensus, everyone has agreed that a claimant cannot serve as a witness on his own behalf, nor does he establish an entitlement by his own statement or thereby ward off an obligation incumbent upon him.

وأرى من يجعل الشاهد والقاذف واحدا، ويزيل الحد عنهم إذا أتموا أربعة - وهم قذفة - يوجب بهم رجم المقذوف، ويزيل بهم عن أنفسهم حد القذف فقد أبطل بهم شيئا، وأوجب غيره بقول أنفسهم بلا شاهد مدعى ولا يمين منكر وفي ذلك هدم

I consider that someone who treats the witness and the accuser as one and the same, and removes the prescribed penalty from them when they

[39] **Qur'an references (L7688):** Qur'an 24:6 (An-Nur).

[40] **Translator's note (L7690):** The repeated conditional wording, "if I saw—if I found," is present in the supplied text and has been retained.

[41] **Translator's note (L7693):** The divine name in this portion of the blessing is corruptly transcribed as "القَه"; its intended reading as "Allah" is clear from the formula.

number four—although they are accusers—thereby making the accused liable to stoning through them and removing from them themselves the prescribed penalty for an accusation of illicit intercourse, has thereby annulled one thing and imposed another on the strength of their own statements, without a claimant's witness or a denying defendant's oath. This demolishes Islam and rejects the statement of the Messenger of Allah —may Allah bless him and grant him peace ﷺ—"The burden of evidence rests upon the claimant, and the oath upon the one against whom the claim is made."

L7708–7710 If he claims that he removes the prescribed penalty for an accusation of illicit intercourse from them when they number four, but does not impose upon the accused the prescribed penalty for illicit intercourse, he has gone further into absurdity.

L7711 He should then be asked: Why have you removed the prescribed penalty for an accusation of illicit intercourse from them?

L7712 Is it because, on the outward evidence, you regard them as truthful or as lying?

L7713 If he says: I have removed it from them because, on the outward evidence, they are truthful.

L7714 The reply is: Are they truthful in their testimony or in their accusation?

L7715 If he says: In their testimony.

L7716–7717 The reply is: How can you refrain from inflicting the prescribed penalty on a fornicator against whom four testify, when Allah—majestic and exalted—says: "The female fornicator and the male fornicator: flog each of them one hundred lashes."[42]

L7718 And the Messenger of Allah—may Allah bless him and grant him peace ﷺ—ordered the stoning of those possessing the legal status of having consummated a valid marriage.[43]

[42] **Qur'an references (L7716):** Qur'an 24:2 (An-Nur).

[43] **Translator's note (L7718):** The final description renders the technical legal term muḥṣan, which here concerns eligibility for the prescribed penalty of stoning.

الإسلام، ورد قول رسول الله - صلى الله عليه وسلم -: " - البينة على المدعي، واليمين على المدعى عليه ".

فإن زعم أنه يزيل عنهم حد القذف إذا أتموا أربعة، ولا يوجب على المقذوف حد الزنا زاد في الإحالة.

فيقال له: لم أزلت عنهم حد القذف.

لأنهم في الظاهر عندك صادقون أم كاذبون.

فإن قال: أزلت عنهم لأنهم في الظاهر صادقون.

قيل: فهم صادقون في الشهادة أَوْ في القذف.

فإن قال: في الشهادة.

قيل: كيف لا تحد زانيًا يشهد عليه أربعة والله - جل وتعالى - يقول: (الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ) .

ورسول الله - صلى الله عليه وسلم - أمر برجم المحصنين.

L7719 If he says: They are truthful in their accusation.

وإن قال: هم صادقون في القذف.

L7720–7725 The reply is: How can they be truthful when they have not produced witnesses to their statement, while Allah says: "And those who accuse chaste women, then do not bring four witnesses"; and He said: "Why did they not bring four witnesses to it? Since they did not bring the witnesses, it is they who, in Allah's sight, are the liars. (13) Has not Allah the Most High declared the accuser a liar if he does not bring four witnesses? How, then, can someone whom Allah has declared a liar be truthful?[44]

قيل: كيف يكونون صادقين ولم يقيموا على قولهم شهداء، والله يقول: (وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ) ، وقال: (لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ (١٣) أفليس الله العلي قد كذب الرامي إذا لم يأت بأربعة شهداء، فكيف يكون صادقا من كذبه الله.

L7726 If he says: They have presented themselves as witnesses.

فإن قال: قد أقاموا أنفسهم.

L7727 He should be told: Then allow them, in every claim to a right, to present themselves as witnesses when there is no one else.

قيل له: فأجز إذاً في كل حق أن يقيموا أنفسهم إذا لم يكن غيرهم.

L7728–7729 If he says: Their own selves cannot be accepted in an accusation of illicit intercourse, because Allah stipulated the production of others.[45]

فإن قال: لا يجوز في القذف أنفسهم، لأن الله شرط إقامة غيرهم.

L7730–7731 The reply is: Likewise, their own selves cannot be accepted in an accusation of illicit intercourse, because Allah stipulated others in the case of both accusers other than husbands and the husband himself.

قيل: وكذلك لا يجوز في القذف أنفسهم، لأن الله شرط غيرهم في الأجنبيين والزوج معا.

L7732–7734 As for rational examination and analogy, the proponent of this position does not permit the acceptance of those who lack probity in any matter concerning rights. Why, then, does he avert the prescribed penalty for an accusation of illicit intercourse when the number of accusers reaches four, removing it from them?[46]

وأما النظر والقيا: فإن صاحب هذه المقالة لا يجيز إجازة غير العدول في شيء من الحقوق، فما باله يدرأ حد القذف إذا تكامل عدد القذفة أربعة عنهم.

L7735–7738 In his view, the prescribed penalty for an accusation of illicit intercourse is one of the accused's rights. He thus nullifies another person's right, which Allah has established by the explicit text of the Quran, because the number

وحد القذف عنده حق من حقوق المقذوف، فهو يبطل حقا لغيره قد أوجب الله بنص القرآن، لأن تكامل عدد قذفته أربعة، والله - جل وتعالى - لم يزله عنه إلا بالشهود.

[44] **Qur'an references (L7720):** Qur'an 24:4 (An-Nur); Qur'an 24:13 (An-Nur).

[45] **Translator's note (L7728):** The objection as supplied already refers to an accusation of illicit intercourse, making it substantially repeat the following reply. This apparent textual or argumentative difficulty has been retained.

[46] **Translator's note (L7732):** The supplied word "القيا" is apparently a truncated form of "القياس," meaning analogy.

of his accusers has reached four, although Allah—majestic and exalted—has removed it from him only through witnesses.

فهب أنا نقيم أنفسهم له مقام الشهود، أنقيم عددهم مقام العدالة.

L7739 Suppose we grant him that we place their own selves in the position of witnesses: do we place their number in the position of probity?

إن هذا لأخبر بالقبح عن نفسه من أن يحتاج إلى إقامة شاهد عليه.

L7740 This proclaims its own ugliness too plainly to need a witness to establish it.

ومالله لا يقبل مائة شاهد لا يعرف عدالتهم وقد رضي الله بشاهدين في سائر الحقوق، وشرط العدد فيهما كشرط العدد في الزنا، لأنهما مع العدد محتاجون إلى شرط العدالة، فلم لا كان العدد في شهود الزنا ليس محتاجا إلى شرط العدالة.

L7741–7744 Why does he not accept a hundred witnesses whose probity he does not know, when Allah has accepted two witnesses in all other matters concerning rights, and the numerical requirement for those two is like the numerical requirement in illicit intercourse, since, besides meeting the numerical requirement, they must satisfy the condition of probity? Why, then, should the required number of witnesses to illicit intercourse have no need to satisfy the condition of probity?

وقد استدل قائل هذا القول بما شرط الله من العدالة في موضع على أن ما أطلق منه في معنى ما شرط فيه، وأحسبه لا يزيل حد القذف عن واحد لو أقام أربعة غير عدول، فجعل عددهم لغوا لا يزيل بهم عن غيرهم حدهم ويجيزهم لأنفسهم في زوال الحد عنهم في جهتين. إحداهما: عدم عدالتهم.

L7745–7750 The proponent of this position has inferred, from Allah's stipulation of probity in one passage, that passages in which no such qualification is expressed carry the same meaning as those in which it is stipulated. I also suppose that he would not remove the prescribed penalty for an accusation of illicit intercourse from a single person if he produced four witnesses lacking probity. He thus treats their number as having no effect, so that through them he does not remove from others the prescribed penalty incumbent upon them, yet accepts them on their own behalf to remove the prescribed penalty from themselves, in two respects: The first is their lack of probity.[47]

والأخرى: إنزالهم - في القذف موضع الشهود، وهم قذفة بنص القرآن.

L7751–7752 The other is placing them, in an accusation of illicit intercourse, in the position of witnesses, although they are accusers according to the explicit text of the Quran.

ولو تقصينا الحجج في هذا المعنى لطال الكتاب به، وفيما ذكرنا كفاية لمن فهمه، وبصره رشده، ووفق رأيه.

L7753–7754 Were we to exhaust the arguments on this matter, the book would become lengthy because of it. What we have mentioned is sufficient for someone who understands it, is shown the right course, and is granted sound judgment.[48]

[47] **Translator's note (L7749):** The closing "in two respects" introduces two ensuing grounds of objection, although its attachment in the supplied sentence is awkward.

[48] **Translator's note (L7754):** The unvocalized closing verbs permit some uncertainty over agency; the translation understands the person as being granted discernment and sound judgment.

فإن قال قائل: فما الدليل على أن حَد القذف حق من حقوق المقذوف، ولم يبين الله ذلك في الآية.

قيل: قد بينه على لسان رسول الله - صلى الله عليه وسلم - حيث يقول: " مَن قذف مملوكه وهو بريء مما ت\اقال، جُلِد له الحد يوم القيامة ".

فأضاف الحد إليه، وجعله حقا له.

فإن قال: أفيجوز للإمام أن لايجلده إذا عفا المقذوف عنه بعد علمه به أم هو مثل المحارب يجب عليه القتل بقتل غيره، فيعفو وليه من الدم. فلا يكون للإمام تركه لعفو الولي عنه.

قيل: بل عليه أن يجلده عفا المقذوف عنه أو طالب به، من أجل أنه وإن كان حقا من حقوقه، ووجب بسببه فقدِ انتهك محرما لله بين فيه عقوبة، ولم يجعل السلطان مفردا فيها له كما جعله لولي المقتول بقتله غير المحارب حيث يقول: (وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِ سُلْطَانًا) .

وإذا كان الله - تبارك وتعالى - قد أوجب في انتهاك هذا المحرم عقوبة. ولم يشترط فيها عفو من جعلها بسببه لم يجز تعطيلها.

L7755–7756 If someone asks: What is the proof that the prescribed penalty for an accusation of illicit intercourse is one of the rights of the accused, when Allah has not explained that in the verse?

L7757–7759 The answer is: He has explained it through the words of the Messenger of Allah—may Allah bless him and grant him peace ﷺ—where he says: "Whoever accuses his slave of illicit intercourse, when the slave is innocent of what was said, will be flogged with the prescribed penalty on his behalf on the Day of Resurrection."[49]

L7760–7761 He thus attributed the prescribed penalty to him and made it a right belonging to him.

L7762–7764 If he asks: May the ruler refrain from having him flogged if the accused pardons him after the ruler has learned of it, or is he like an armed brigand who becomes liable to execution for killing another, where the victim's legal representative waives the claim to his blood, yet the ruler may not spare him because the legal representative has pardoned him?[50]

L7765–7769 The answer is: Rather, he must have him flogged whether the accused pardons him or demands the penalty, because although it is one of his rights and becomes obligatory on his account, the accuser has violated a prohibition of Allah for which He has specified a punishment. He has not vested sole authority over that punishment in him, as He vested it in the legal representative of someone killed by a killer other than an armed brigand, where He says: "And whoever is killed wrongfully, We have given his legal representative authority."[51][52]

L7770–7771 Since Allah—blessed and exalted—has made a punishment obligatory for violating this prohibition, and has not made it conditional upon a pardon by

[49] **Translator's note (L7758):** The wording transcribed as "ت\قال" is corrupt. "What was said" renders the intelligible sense of the surrounding phrase without claiming a certain reconstruction.

[50] **Translator's note (L7762):** The translation takes "after his knowledge of it" to refer to the ruler's learning of the offense, as the subsequent discussion indicates.

[51] **Translator's note (L7767):** The syntax around "by his killing him" is compressed; the continuation contrasts an ordinary killer with an armed brigand.

[52] **Qur'an references (L7765):** Qur'an 17:33 (Al-Isra).

the person on whose account He instituted it, it is impermissible to suspend it.[53]

L7772–7776 If the accused wished to pardon his accuser without his back being flogged, he could pardon him before bringing him to the ruler, just as he may pardon someone who stole his property and refrain from bringing him to the ruler, so that the thief escapes amputation, as the Messenger of Allah—may Allah bless him and grant him peace ﷺ—said to Ṣafwān concerning the man who stole from him: "Why not before you brought him to me?" And the Messenger of Allah—may Allah bless him and grant him peace—said in general terms: "The ruler may not leave any prescribed penalty that comes to his notice without enforcing it."

L7777–7782 Although amputation is one of Allah's rights, it arises on account of the property of a human being who has been wronged through its theft. If the thief returned it before amputation, the grievance of the person from whom it was stolen would fall away, and he would be content. Yet the contentment of the person whose property was returned to him does not remove from the thief the prescribed penalty incurred by his transgression in violating Allah's prohibition, after that person had been harmed by its being taken.[54][55]

L7783–7789 Likewise, the accused's contentment through a pardon does not remove the prescribed penalty from the accuser—a pardon that has not remove from his accuser the wrongdoing of his utterance and the sin of his offense, nor from the accused the disgrace of what was said about him. As for the thief, the sin concerning the property has been removed from him through his returning it, and he has discharged the wrong done to its owner; thus he is more deserving of having the prescribed punishment waived for him, were it to be

ولو أراد المقذوف العفو عن قاذفه من غير أن يجلد ظهره لعفا عنه قبل أن يأتي به الإمام، كما له أن يعفو عن سارق ماله ولايأتي به الإمام ليسلم من القطع كما قال رسول الله - صلى الله عليه وسلم - لصفوان في سارقه: " فهلا قبل أن تأتيني به "، وقال رسول الله - صلى اللّه عليه وسلم - جملة: " ليس للإمام أن يدع حدا يبلغه إلا أقامه ".

والقطع وإن كان من حقوق الله فهو بسبب مال الآدمي الذي ظُلم بسرقته، فلو رده السارق قبل القطع لسقطه ظلامة المسروق عنه. وطابت نفسه، فلم يسقط عن السارق ما وجب عليه من حد تعديه في انتهاك محرم الله طيب نفس من رجع إليه ماله بعد أن أوذي بأخذه.

فكذلك القاذف لا يسقط عنه الحد طيب نفس المقذوف بالعفو الذي لم يسقط عن قاذفه عدوان قوله، وإثم جنايته، وَلا عَنِ المقذوف عارُ ما قيل فيه والسارق وقد سقط عنه إثم المال برده وبرئ من ظلامة صاحبه، فهو أجدر بإسقاط الحد عنه لو أسقط من القاذف الذي هو مصر على قوله. غير نادم عليه كندم السارق على فعله برد ما أخذه.

[53] **Translator's note (L7771):** The reference to making punishment "conditional upon a pardon" is awkward in the supplied Arabic. It is retained rather than silently rewritten as a condition concerning the absence of pardon.

[54] **Translator's note (L7779):** The supplied form "لسقطه" is grammatically irregular; the translation follows the apparent conditional sense, "would fall away."

[55] **Translator's note (L7781):** The Arabic places the subject, "the contentment of the person whose property was returned to him," in this unit. It has been placed in the preceding unit to preserve intelligible English across the sentence; this unit translates the continuing predicate and temporal clause.

waived, than the accuser who persists in his statement, without regretting it as the thief regrets his deed by returning what he took.

L7790–7794 Whoever grants the person accused of unlawful sexual intercourse the power to suspend Allah's prescribed punishment, even though it became obligatory on his account, or whoever grants him the power, through his pardon, to invalidate one of the two punishments—that of the thief or that of the accuser—but does not grant him the power to invalidate the other: do you not see that Allah—blessed and exalted is He—when He wished to place authority over punishment in this world for violating a prohibition in the hands of someone other than Himself—majestic is His majesty—forbade killing with His words, "And do not kill the soul that Allah has made inviolable, except with right," without commanding a punishment for it in this world?[56][57]

ومن جعل للمقذوف تعطيل حد الله وإن كان وجب بسببه، أو من جعل له أن يبطل أحدهما من السارق والقاذف بعفوه، ولم يجعل له إبطال الآخر، ألا ترى أن الله - تبارك وتعالى - حين أراد أن يجعل السلطان في عقوبة انتهاك محرم في الدنيا لغيره - جل جلاله - حرم القتل بقوله: (وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ) لم يأمر به بعقوبة في الدنيا.

L7795–7797 Then He explained its punishment in the Hereafter: "And whoever kills a believer deliberately, his recompense is Hell, abiding therein; Allah is angry with him and has cursed him and prepared for him a tremendous punishment (93)." Then He placed authority over its punishment in this world in the hands of the slain person's legal heir, in His words: "And whoever is killed wrongfully, We have given his legal heir authority; so let him not exceed bounds in killing." Thus the ruling concerning violations of His prohibitions takes three forms: One consists of those for which He placed punishment in this world in the hands of someone other than Himself, as in this instance.[58]

ثم بين عقوبته في الآخرة: (وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا (٩٣) ، ثم جعل سلطان عقوبته في الدنيا لوليه في قوله: (وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِ سُلْطَانًا فَلَا يُسْرِفْ فِي الْقَتْلِ) . فصار الحكم في انتهاك محارمه على ثلاثة وجوه: منها: ما جعل العقوبة في الدنيا عليها بيد غيره مثل هذا.

L7798–7800 Another consists of those for which He reserved punishment to Himself and commanded those in authority to enforce it, such as accusation of unlawful sexual intercourse and the prescribed punishment for unlawful sexual intercourse, theft, armed banditry, and the wine drinker, through the pronouncement of His Prophet—may Allah bless him and grant him peace.

ومنها: ما جعلها لنفسه، وأمر بإقامتها ولاة الأمر مثل القذف وحد الزنا، والسرقة والمحاربة، وشارب الخمر على لسان نبيه، صلى الله عليه وسلم..

L7801–7804 Another consists of those whose punishment He left unspecified, explaining nothing concerning it, such as the punishment of one who gambles at games

ومنها: ما أبهمها ولم يبين فيها شيئا مثل عقوبة المقامر بالميسر، وآكل لحم الخنزير، والكذاب، وأشباه ذلك فهي مآثم على ما فاعلها يلقاه بها.

[56] **Translator's note (L7794):** The wording "lam ya'mur bihi bi-'uqūba" is syntactically awkward; the translation takes it as stating that no worldly punishment was commanded at that point.

[57] **Qur'an references (L7790):** Qur'an 6:151 (Al-An'am); Qur'an 17:33 (Al-Isra).

[58] **Qur'an references (L7795):** Qur'an 4:93 (An-Nisa); Qur'an 17:33 (Al-Isra).

of chance, one who eats swine's flesh, a liar, and the like. These are sins, subject to whatever their perpetrator will encounter on their account.[59]

L7805–7807 They have all unanimously agreed, without dispute among them, that if someone of sound mind, with no insanity in him, were to come to the ruler and say, "I have accused a chaste woman of unlawful sexual intercourse, and I have no witnesses; so impose upon me the prescribed punishment for such an accusation," the ruler would not be permitted to forgo it, and enforcing it would be incumbent upon him.[60]

L7808–7809 Yet it is possible that the accused person would pardon him. If the prescribed punishment could be waived through pardon, he would have to say to him, "Bring the accused person; perhaps he will pardon you."

L7810–7822 In the Muslims' unanimous agreement to dispense with amputation for one who steals silver or gold from the roof or wall of a mosque whose door is locked outside prayer times, or steals its reed mats, whatever their value may be, since it has no human owner—there is evidence that the thief's prescribed punishment, although it belongs to Allah, nevertheless arises on account of a human being's property, which he harmed him by taking. Thus, if that person releases him from liability or gives it to him as charity after bringing his case before the ruler, the punishment is not removed from him, and the ruler must enforce it. In cases of accusation of unlawful sexual intercourse, its enforcement follows this same example and does not differ from it if the accused pardons him before bringing his case before the ruler. Once he brings his case before the ruler, the ruler enforces the punishment upon him for it and pays no heed to his pardon. And if someone who interposes himself between Allah's prescribed punishments and their enforcement, collectively and in every instance, opposes Allah in His sovereignty, then whoever pardons a prescribed punishment, even if it became obligatory on his account,

[59] **Translator's note (L7802):** The construction "'alā mā fāʿiluhā yalqāhu" is awkward; the translation preserves its apparent reference to the consequences the perpetrator will encounter.

[60] **Translator's note (L7805):** The supplied "jāʾiyā" is an irregular or corrupt form; it is understood here as referring to someone coming forward.

وقد أجمعوا جميعا لا تنازع بينهم على أن جائيًا صحيح العقل، لا جِنة به لو جاء إلى الإمام فقال: قد قذفت محصنة بالزنا، ولا شهود لي فأقم علي حد القذف - لم يكن له تركه، وأوجب عليه إقامته.

وقد يمكن أن يكون المقذوف يعفو عنه، فلو كان الحد يسقط بالعفو لوجب أن يقول له: أحضِر المقذوف لعله يعفو عنك.

وفي إطباق المسلمين على إزالة القطع عن المسروق فضةً أو ذهباً على سقفِ مسجد يغلق بابه في غير حين الصلاة، أو حائطه، أو سرق بَواريه بالغًا ما بلغ، إذ لا مالك له من البشر -: دليل على أن حد السارق وإن كان لله فبسبب مال الآدمي آذاه بأخذه، فإذا برأه الآدمي، أو تصدق به عليه بعد رفعه إلى الإمام لم يزل عنه، ووجب على الإمام إقامته بالقذف أسوة هذا لا يخالفه إن عفا المقذوف عنه قبل رفعه إلى الإمام، فإذا رفعه إلى الإمام أقامه عليه به ولم يلتفت إلى عفوه، وإذا كان الحائل بين حدود الله جملة في كلها مضادا لله في ملكه، فالعافي عن حد وإن وجب بسببه ممنوع عنه، ومحول دونه، وعلى الإمام أن يمضيه لله، ولا يحفل بعفوه.

is forbidden to do so and must be prevented from doing so. The ruler must carry it out for Allah and pay no heed to his pardon.[61][62][63]

L7823–7825 If it is said, "Why, then, did you make it, at the beginning of the discussion, one of the rights belonging to the person whose pardon you have disregarded here, and make granting the accused person a respite to bring his witnesses concerning the accusation dependent upon the accused person's permission?"[64]

L7826 The reply is: "The ruler does not know the unseen, and the accused person is his accuser's adversary, demanding that the prescribed punishment be imposed upon him.

L7827–7829 Once the matter reaches the ruler through the accused person's legal complaint and he learns of it, or the accuser confesses to him, he must enforce it and may not suspend it. The holder of the right may pardon before he brings the matter before the ruler."[65]

L7830

L7831–7837 His words, "And never accept testimony from them, and those are the defiantly disobedient (4), except those who repent thereafter and mend their ways; for Allah is forgiving, merciful (5)," are evidence that the accuser's testimony is accepted after repentance and his sin is forgiven. Thus one who refuses to accept his testimony after repentance is asked: "Why have you made the exception apply to some of the statement rather than the rest,

فإن قيل: فَمَالَك جعلته في صدر الكلام حقا من حقوق من أسقطت عفوه في هذا الموضع، وجعلت إنظار المقذوف لإتيان شهوده على القذف بإذن المقذوف.

قيل: الإمام لا يعلم الغيب، والمقذوف خصم قاذفه يطالب بحده.

فإذا بلغ الإمام بخصومته فعرفه، أو اعترف له القاذف وجب عليه إقامته، ولم يكن له تعطيل، ولصاحب الحق أن يعفو قبل أن يأتب الإمام به.

وقوله: (وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ (٤) إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (٥) دليل على أن شهادة القاذف بعد التوبة مقبولة، وذنبه مغفور فيقال لمن يمتنع من قبول شهادته بعد التوبة: لم جعلت الاستثناء واقعا على بعض الكلام دون بعض، وخرجت عن لغة العرب وعرفها، وعادتها في كلامها، وتحكمت على لسانها - فنحن نسامحك فيما لا تعرفه، ونسألك من حيث تعرفه - أخبرنا عن القاذف أيفسق بالقذف أو بالضرب.

[61] **Translator's note (L7810):** The supplied "al-masrūq" means "the stolen thing" or "the person stolen from," although the syntax and argument require a reference to the thief. The translation gives the apparent intended sense and records the discrepancy here.

[62] **Translator's note (L7816):** The supplied wording runs "its enforcement for accusation" directly after the theft ruling, without an explicit transition. The translation makes the apparent shift of subject readable while preserving its substance.

[63] **Translator's note (L7820):** The phrase "between Allah's prescribed punishments" lacks an explicit second object of "between." Enforcement is supplied from the argument.

[64] **Translator's note (L7824):** The text says "the accused person" both here and in the next unit. The argument appears to require granting the accuser time to produce witnesses, with the accused person's permission; the supplied wording has been retained.

[65] **Translator's note (L7828):** The supplied "ya'tib" appears to be a transcription error for "ya'tī," 'comes' or 'brings.' The apparent intended sense is translated.

departed from the Arabs' language, their established usage, and their customary manner of speaking, and imposed arbitrary judgments upon their tongue? We shall overlook what you do not know and question you on the basis of what you do know. Tell us about the accuser: does he become defiantly disobedient through making the accusation or through being flogged?"[66]

L7838–7839 If he says, "Through being flogged," he says, "That is impossible."[67]

L7840–7848 And if he says, "Through making the accusation," he is asked, "Why, then, do you allow the testimony of someone who is defiantly disobedient according to the explicit text of the Quran and your own explicit testimony against him, when the rule concerning a defiantly disobedient person is that his testimony is not accepted so long as he remains defiantly disobedient, while you reject the testimony of someone who has been flogged, although the flogging certainly did not make him defiantly disobedient? You have removed from him the designation of defiant disobedience through repentance, yet refused to accept his testimony; you have allowed the testimony of a defiantly disobedient person who has not been flogged, and rejected the testimony of an upright person whose sin has been forgiven because he was flogged for his offense. Then reject the testimony of the previously unmarried fornicator if he repents after being flogged, for his offense is greater than the accuser's, and accusation is but a fragment of it in the category of sins.[68]

L7849–7851 And reject the testimony of the wine drinker if he repents after receiving the prescribed punishment, and the testimony of the thief if he repents after his amputation. Do not let your ignorance of the Arabs' language and your applying the exception to some of the statement rather than the rest divert Allah's rulings from their proper application."

L7852–7854 If it is said, "Has it not been transmitted from Aisha—may Allah be pleased

فإن قال: بالضرب. قال: محال.

وإن قال: بالقذف. قيل: فلم تجيز شهادة فاسق بنص القرآن، ونص شهادتك عليه. وشرط الفاسق أن لاتقبل شهادته ما دام فاسقا، وترد شهادة مضروب، والضرب لا محالة لم يفسقه، وأزلت اسم الفسق عنه بالتوبة، وامتنعت من قبول شهادته، وأجزت شهادة فاسق غير مضروب، ورددت شهادة عدل مغفور له ذنبه من أجل أنه مضروب على خطيئته، فأسقط إذاً شهادة البِكر الزاني إذا تاب بعد ضربه، لأنه أعظم جُرمًا من القاذف. والقذف شطية منه في باب المآثم.

وأسقط شهادة شارب الخمر بعدما يحد إذا تاب، وشهادة السارق إذا تاب بعد قطعه، ولا تجعل جهلك بلغة العرب وإيقاعك الاستثناء على بعض الكلام دون بعض محيلاً احكام الله عن جهتها.

فإن قيل: أفليس قد روي عن عائشة - رضي الله عنها - وعبد الله بن عمرو أن النبي - صلى الله عليه وسلم -: " رد شهادة المجلود حدا "، والمحدود في الإسلام، كلا اللفظين.

[66] **Qur'an references (L7831):** Qur'an 24:4 (An-Nur); Qur'an 3:89 (Ali 'Imran); Qur'an 24:5 (An-Nur).

[67] **Translator's note (L7839):** The supplied text has the active "he said," rather than the expected passive "it is said in reply." The translation preserves the active wording; the speaker is apparently the disputant answering the objection.

[68] **Translator's note (L7848):** The supplied "shaṭiyya" is an unusual and possibly corrupt reading; it is rendered provisionally as 'a fragment.'

with her—and Abd Allah ibn Amr that the Prophet—may Allah bless him and grant him peace ﷺ—'rejected the testimony of one flogged as a prescribed punishment,' and 'one subjected to a prescribed punishment in Islam'—both wordings?"

L7855–7861 The reply is: "The chains of transmission of the two reports are extremely weak. Even if both were authentic, there would still be nothing in them precluding that, for two reasons. The first is that neither says, 'He rejected the testimony of the flogged person who has repented.' We likewise say that the testimony of someone flogged for accusation of unlawful sexual intercourse is inadmissible throughout his life if he does not repent. But if he repents of it, his testimony becomes admissible by the explicit text of the Quran concerning the application of the exception. The other reason is that neither report contains a rejection specifically of the testimony of someone flogged for accusation of unlawful sexual intercourse, nor specifically of someone subjected in Islam to the prescribed punishment for that accusation.[69]

L7862–7863 Will you reject the testimony of everyone subjected to a prescribed punishment according to the report's apparent meaning, or impose arbitrary judgments upon it as you have upon the exception in the Quran?"

L7864–7868 Muhammed ibn Ali said: In His words, "And never accept testimony from them," after the designation of defiant disobedience has attached to him through the accusation rather than through the flogging—a matter admitting no ambiguity—there is the strongest evidence that his testimony concerning the very matter through which he becomes defiantly disobedient is rejected by the explicit text of the Quran. Thus he cannot be one of the witnesses, nor can those who increase their number by including him be accepted; they can only ever be accusers of unlawful sexual intercourse.[70]

L7869–7875 Discussion of One Who Backbites His Brother: In His words, "For Allah is forgiving, merciful," there is clear evidence that if someone backbites a

قيل: إسناد الحديثين في نهاية من الضعف، ولو صَحا أيضا لما كان فيهما شيء يمنع من ذلك لجهتين، إحداهما: أنه لم يقولا: رد شهادة المجلود التائب، وكذلك نقول: لا تجوز شهادة المجلود في القذف عمره إن لم يتب، فإذا تاب عليه. جازت شهادته بنص القرآن في وقوع الاستثناء، والجهة الأخرى: أن الحديثين ليس فيهما رد شهادة المجلود في القذف خاصة ولا المحدود في الإسلام في القذف خاصة.

أفترد شهادة كل محدود على ظاهر الحديث، أم تتحكم فيه كما تحكمت في استثناء القرآن.

قال محمد بن علي: وفي قوله: (وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا) بعد لزوم اسم الفسق له بالقذف لا بالضرب من حيث لا التباس فيه أكبر الدليل على أن شهادته في نفس ما يفسق به مردودة بنص القرآن، فلا يكون أحد الشهود وَلا مَن كثر عددهم معه يقبلون، ولا يكونون إلا قذفة أبدا.

ذكر من اغتاب أخاه: وفي قوله (فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ) دليل واضح على أن من اغتاب مسلما، وأوصل إليه أذى القول في شَتم نفس، أو آباء فتوبته منه تحط ذنبه، وتغفر خطيئته وإن لم يحلله صاحبه. ألا ترى أن القاذف قد عمَّ المقذوف، وآذاه بقذفه ثم أوجب الله له المغفرة والرحمة بتوبته منه، ولم يشترط عليه تحليل المقذوف عنه.

[69] **Translator's note (L7860):** The supplied "tāba ʿalayhi" ordinarily means 'He turned to him in forgiveness,' rather than 'he repented of it,' and is awkward here. The translation follows the apparent reference to the offender's repentance, while recording the irregular wording.

[70] **Qur'an references (L7864):** Qur'an 24:4 (An-Nur).

Muslim and inflicts verbal harm upon him by insulting his person or his forefathers, his repentance from it removes his sin and brings forgiveness for his offense, even if he has not been released from liability by the person he wronged. Do you not see that the accuser has encompassed the accused person and harmed him through his accusation, yet Allah has assured him of forgiveness and mercy through his repentance from it, without making the accused person's release of him from liability a condition?[71]

فالقصاص والمظالم ما كان في مال أو نفس أو جرح دون الكلام.

L7876 Thus legal retaliation and claims for redress concern property, life, or bodily injury, rather than speech.

والله أعلم.

L7877 And Allah knows best.

فإن قيل: أفليس قد روي أن النبي - صلى الله عليه وسلم - قال لعائشة حين قالت: ما أطول ذيل امرأة مرت بها، وما أقصر أخرى.

L7878–7879 If it is said, "Has it not been transmitted that the Prophet—may Allah bless him and grant him peace ﷺ—said to Aisha, when she remarked, 'How long is the train of a woman who passed by her, and how short is another woman!'[72]

فقال النبي - صلى الله عليه وسلم -: اغتبتهما، قومي فتحلليهما"، قيل: هي أخبار واهية الأسانيد، وليس لها من القوة ما يُنسخ بها القرآن، أو يخُص بها.

L7880–7884 Then the Prophet—may Allah bless him and grant him peace ﷺ—said, 'You have backbitten both of them. Get up and seek release from liability from them both'?" The reply is: "These are reports with frail chains of transmission, and they lack the strength by which the Quran could be abrogated or its general scope restricted.

فيحتاج لمن وصل إلى استحلال من آذاه بكلامه، أو قفاه بغيبة أن يستحله، فإن لم يصل إليه أو وصل فلم يفعل فحكم الآية ما أخبرتك به.

L7885–7886 Thus someone who can reach the person he has harmed through his speech or backbitten behind his back needs to seek release from liability, by asking that person to release him. But if he cannot reach him, or can reach him but does not do so, the ruling of the verse is as I have told you."[73]

اللعان:

L7887 Mutual Imprecation:

[71] **Translator's note (L7874):** The supplied "'amma," 'encompassed' or 'included generally,' is obscure in this context and may be corrupt. It has not been silently replaced with a verb meaning 'insulted' or 'distressed.'

[72] **Translator's note (L7879):** The first remark explicitly concerns a garment's train; the second says only 'how short another [woman] is,' leaving it uncertain whether her stature or her train is intended.

[73] **Translator's note (L7885):** The supplied syntax, 'so there is a need for one who reaches seeking release … that,' is awkward. The translation follows its apparent practical sense without removing the ensuing qualification.

L7888

L7889–7894 His words, “And those who accuse their wives and have no witnesses except themselves,” through His words, “And the fifth: that Allah’s anger be upon her if he is among the truthful (9),” are evidence that whenever a husband accuses his wife, whether she is a free woman or an enslaved woman, a Muslim or a non-Muslim woman under covenant, mutual imprecation between them is obligatory; differences in the spouses’ circumstances do not remove it, and it is attached to the designation of marriage and to nothing else.[74]

L7895–7899 There is nothing in the report of Amr ibn Shuayb, from his father, from his grandfather, concerning the prohibition of mutual imprecation among four categories that can overturn the general scope of the verse concerning mutual imprecation. Although we restrict the Quran’s general scope through the Sunna, we do so through authentic Sunna; this report’s chain of transmission is frail because of Amr ibn Shuayb and those below him in the chain.

L7900–7903 How astonishing is the person who argues for invalidating mutual imprecation between an enslaved woman and a free woman on the grounds that an enslaved woman is not liable to stoning, when Allah says, “And it averts punishment from her that she testify four”—do you then regard it as impossible, I wonder, that through her testimony she should avert from herself her punishment of fifty lashes?[75][76][77]

L7904–7907 And if every wife who is not liable to stoning renders mutual imprecation inapplicable between herself and the husband who accuses her, among husbands, then the man who accuses a free virgin before consummating his marriage with her would be the happiest of people to have mutual imprecation rendered inapplicable between him and her. Thus I consider that this

وقوله: (وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ) إلى قوله: (وَالْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ (٩) دليل على أن كل زوج رَمَى زوجته حرَّة كانت أو أَمَة، مُسلمة أو ذِمية فاللعان بينهما واجب لا يزيله افتراق أحوال الأزواج، وأنه باسم الزوجية لا بغيرها.

وليس في حديث عمرو بن شعيب، عن أبيه، عن جده في منع اللعان بين أربعة ما يدفع به عموم الآية في اللعان، ونحن وإن خصصنا بالسنة عموم القرآن فبالصحيحة، وهذه واهية الإسناد لعمرو بن شعيب ومن دونه.

والعجب لمن اعتل لإبطال اللعان بين الأَمة والحرة بأن الأَمة لا رجمَ عليها، والله يقول: (وَيَدْرَأُ عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعَ) أفتستحيل. ليت شعري أن تدرأ عن نفسها بشهادتها عذابها من جلد خمسين.

ولئن كان كل زوجة لاَ رجم عليها تبطل اللعان بينها وبين راميها من الأزواج، أن رامي الحرة البِكر قبل دخوله بها لأسعد الناس بإبطال اللعان بينه وبينها، فأرى هذا القول من قائله قد أدى إلى إبطال اللعان بين الحرين البكرين إذ لا رجم على واحد منهما.

[74] **Qur’an references (L7889):** Qur’an 24:6 (An-Nur); Qur’an 24:9 (An-Nur).

[75] **Translator’s note (L7901):** The supplied wording says ‘between an enslaved woman and a free woman,’ although mutual imprecation is between spouses. It appears to conflate or corrupt a comparison between the two classes of wife; the wording has been preserved.

[76] **Translator’s note (L7902):** The Quran quotation stops at ‘four,’ without stating what is counted. The supplied “a-fa-tastaḥīlu” is also awkward in construction; it is rendered according to the apparent question continued in the next unit.

[77] **Qur’an references (L7901):** Qur’an 24:8 (An-Nur).

assertion of its proponent has led to rendering mutual imprecation inapplicable between two free spouses neither of whom has previously consummated a marriage, since neither of them is liable to stoning.[78]

L7908–7911 There is no disagreement within the community that someone who accuses a virgin after the marriage contract and before consummating his marriage with her engages in mutual imprecation with her. If she refuses mutual imprecation, she is flogged one hundred lashes; and if he declares himself a liar, he is flogged as she would be.

L7912–7914 Why, then, should an enslaved woman not engage in mutual imprecation with her husband when he accuses her? If she refuses mutual imprecation, she is flogged fifty lashes. It is He who established her punishment, and this does not invalidate, for her or for other women, on account of this rationale, Allah's ruling concerning mutual imprecation between the two spouses.[79]

L7915–7919 Some practitioners of rational inquiry used to argue for rendering mutual imprecation inapplicable between a Muslim man and a Jewish woman or a Christian woman on the grounds that Allah—majestic and exalted—provided a man other than the husband no way out of an accusation of unlawful intercourse except through the testimony of witnesses, while making the husband's way out, when he lacks these witnesses, mutual imprecation. If someone who accuses a non-Muslim woman is not liable to a prescribed punishment, then from what is his way out to be provided, when his accusation has incurred no prescribed punishment for him such that a way out of it should be provided through mutual imprecation?[80][81]

L7920–7921 By my life, this is indeed the argument of someone who waives the prescribed

وليس بين ألأُمة خلاف في أن مَن قذف بِكرًا بعد عقد النكاح، وقبل دخوله بها أنه يلاعنها، فإن امتنعت من اللعان جُلِدت مائة جلدة، وإن كذب نفسه جلد مثلها.

فما بَال الأَمَة لا تلاعِن زوجها إذا رماها، فإن امتنعت من اللعان جلدت خمسين. هو الذي أوجد عذابها، ولا يبطل عنها وعن غيرها بهذه العلة حكم الله في اللعان بينهما.

وكان بعض أهل النظر يحتج في إبطال الملاعنة بين المسلم واليهودية والنصرانية بأن الله - جل وعلا - لم يجعل نحرج الأجنبي من القذف إلا بشهادة الشهود، وجعل مخرج الزوج إذا لم يكن له هؤلاء الشهود اللعان. فإذا لم يكن على قاذف غير المسلمة حد فمن أي شيء يجعل نحرجه، ولم يجب عليه بقذفه حد حتى جعل له منه مخرج باللعان.

ولعمري إن هذا حجة من أبطل الحد عن قاذف الأجنبي بيهودية أو نصرانية، ثم أوجب اللعان بينهما وبين الزوج.

[78] **Translator's note (L7905):** The source has "anna" where the conditional construction appears to require "inna"; the translation follows the apparent construction while noting the irregularity.

[79] **Translator's note (L7913):** The referent of "He" and the syntax of "does not invalidate" are not fully explicit in the supplied text.

[80] **Translator's note (L7916):** The source reads "naḥraj," an apparently corrupt form; "way out" follows the apparent sense and the parallel wording in the next unit.

[81] **Translator's note (L7919):** The source again has the apparently corrupt "naḥraj" for the expression rendered "way out."

punishment for a non-husband's accusation against a Jewish woman or a Christian woman, yet then requires mutual imprecation between either of them and her husband.[82]

L7922–7925 As for us, it does not bind us, because we maintain that someone who accuses a Jewish or Christian woman, if he does not produce four witnesses, is subject to the prescribed punishment, just as he is subjected to it for accusing a Muslim woman, in adherence to the Book of Allah— mighty and majestic—since He applied the designation of chastity equally to both when He permitted marriage to both in

L7926 His saying: "And chaste women from among the believing women, and chaste women from among those who were given the Scripture before you." Then He said in the verse concerning accusations of unlawful intercourse: "And those who accuse chaste women."[83]

L7927–7932 Whoever excludes women under the covenant of protection from the category of chaste women regarding accusations of unlawful intercourse, but includes them regarding marriage, must produce a demonstration. He will find no way to do so, since everything that any proponent adduces to establish that the unbeliever's status is lower than the Muslim's in this matter is analogy— and even if analogy were itself valid, its adherents would not permit abandoning an explicit text on its basis— so how could that be permissible when we have demonstrated its invalidity in this book and in the Explanation of the Texts with arguments that make their repetition unnecessary?[84]

L7933–7948 Grant that the prescribed punishment is not incumbent upon a man other than the husband when he accuses a woman under the covenant of protection. Is Allah's ruling to be suspended against her when he accuses her and

فأما نحن فلا يلزمنا، لأنا نزعم أن القاذف اليهودية والنصرانية إذا لم يأتِ باربعة شهداء محدود كما يحد للمسلمة إذا قذفها، اتباعا لكتاب الله - عز وجل - حين سوى في اسم الإحصان بينهما حيث أباح تزويجهما في

قوله: (وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ) ، ثم قال في آية القذف: (وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ) .

فمن أخرج الذميات من المحصنات في القذف وأدخلهن في التزويج فعليه أن يأتي بالبرهان، ولن يجد إلى ذلك سبيلا، إذ كل ما يدل عليه دال من إنزال درجة الكافر عن درجة المسلم في هذا الباب قياس - والقياس لو كان حقا أيضا في نفسه لم يجز عند أهله ترك النص به - فكيف وقد دللنا على فساده في هذا الكتاب، وفي شرح النصوص بما يغني عن إعادته.

وهب أن الحد لا يجب على الأجنبي إذا قذف ذمية أَوَ يُعطل حكم الله عليها إذا قذفها ولا شهود له غيره نفسه يوجب عليها بِهِم حد ما رميت به من الزنا، والله - جل وتعالى - لم يلغِ قول الرجل لامرأته في القذف لغوا بكل حال بل جعل مخرجها منه شهادات اللعان، ودعوة الغضب في الخامسة، وهذا شيء لا يفعل إلا بعد أن يفرغ الزوج من شهادته ودعوته باللعنة، ففي كم موضع يشاء ترك نص القرآن في إبطال حد القذف عن قاذف الذمية، وقد سماها الله محصنة، أم في إزالة حكم اللعان بينها

[82] **Translator's note (L7920):** The wording "qādhif al-ajnabī bi-yahūdiyya" is syntactically awkward. The context concerns an accuser who is not the woman's husband. The source says "the argument of someone"; the argumentative context could suggest an argument against that person, but no such correction has been inserted.

[83] **Qur'an references (L7926):** Qur'an 5:5 (Al-Ma'idah); Qur'an 24:4 (An-Nur).

[84] **Translator's note (L7931):** "Explanation of the Texts" may be the title of another work; the supplied wording does not settle this.

has no witnesses other than himself through whom he could establish against her the prescribed punishment for the charge brought against her, namely unlawful intercourse, when Allah—majestic and exalted—has not treated a man's accusation against his wife as entirely without effect in every circumstance, but has instead made her way out of it the testimonies of mutual imprecation and the invocation of wrath in the fifth? This is something done only after the husband has completed his testimony and his invocation of the curse. In how many places, then, does he wish to abandon the explicit text of the Quran: in waiving the prescribed punishment for accusation of unlawful intercourse for someone who accuses a woman under the covenant of protection, although Allah has called her chaste; or in removing the ruling of mutual imprecation between her and her husband, although the designation of wife encompasses her, and Allah says, "And those who accuse their wives"; or in waiving the prescribed punishment for unlawful intercourse for her when she has been accused of it, without any way for her to escape it? Can her husband be anything other than truthful in what he has accused her of, so that she incurs the prescribed punishment, or a liar, so that he incurs the prescribed punishment for accusation of unlawful intercourse? Since we have seen that Allah—majestic and exalted—has not treated an accuser's statement as without effect, whether concerning a woman other than his wife or a wife, but has instead made it entail a prescribed punishment for him or for the person he has accused, unless he himself escapes it through witnesses, and the husband through them if they exist, or through mutual imprecation if they do not, and the accused woman, if among wives, through mutual imprecation, and if among women other than wives, through the accuser's lack of witnesses, we know that the accuser's statement is not without effect, whether it comes from a Muslim or an unbeliever, such that he could claim that he incurs no sin.[85][86]

L7949 Or is he permitted to amuse himself with it?

وبين زوجها واسم الزوجية شامل لها، والله يقول: وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ) ، أم في إبطال حد الزنا عنها وقد رُمِيت به بغير مخرجٍ لها منه. وهل يخلو زوجها من أن يكون صادقا فيما قذفها به، فيلزمها الحَد أو كاذبا فيلزمه حد القذف. فلما رأينا الله - جل وتعالى - لم يجعل قول القاذف لغوًا في أجنبية ولا زوجة بل أوجب به حدًّا عليه، أو على من قذفه به إلا أن يخرج هو منه بالشهداء. والزوج بهم إن كانوا، أو باللعان إن لم يكونوا، والمقذوف من الزوجات باللعان، ومن الأجنبيات بعدم شهود القاذف. علمنا أن قول القاذف غير لغو وقع من مسلم أو كافر فيزعم أنه غير آثم.

أَوَ مباح له التفكه به.

[85] **Translator's note (L7935):** The source places an anomalous full stop between "other than" and "himself"; the sentence has been read continuously.

[86] **Translator's note (L7948):** The final clause is awkwardly connected in the source; it has been retained as a consequence being denied by the argument.

L7950–7952 Does removing mutual imprecation between women under the covenant of protection and their Muslim husbands not embolden them to commit indecency, since the man's statement would entail no prescribed punishment for them from which they must escape through mutual imprecation?

L7953–7954 And does it not embolden the husband to harm them through accusations, when his statement entails neither for him nor for anyone else any legal ruling? This is a grave matter for anyone who reflects upon it and acts fairly of his own accord.

L7955 Discussion of Concision and Abridgment.

L7956

L7957–7967 And His saying, exalted is He: "And were it not for Allah's bounty toward you and His mercy, and that Allah is Ever-Relenting, Wise" (10), is an argument for someone who omits from the wording of speech something without which its meaning is not actually complete, seeking concision and abridgment, as in the poet's saying: "For death—whoever fears it, it will surely encounter him wherever." For He—majestic and exalted—began with "were it not for" and did not attach to it anything that would make its completion explicit in the wording. Thus it is as though the meaning—and He knows best—were: "Were it not for Allah's bounty toward you and His mercy, and that Allah is Ever-Relenting, Wise, He would not have explained to you these rulings preceding this statement. But out of His bounty toward you He explained them to you, secured justice for the accused against the accuser, and purified the man who commits unlawful intercourse and the woman who commits unlawful intercourse through flogging." Or something with this meaning—blessed be His name.[87][88]

L7968 Similar to it is His saying at the close of the second group of ten verses: "And were it not for Allah's bounty toward you and His mercy, and that Allah is Most Kind, Merciful" (20).[89]

أوليس فى إزالة اللعان بين الذميات وأزواجهن المسلمين تجرئة لهن على الفاحشة إذ كان قول الرجل لا يوجب عليهن حدا يخرجن منه باللعان.

وتجرئة للزوج على أذاهن بالقذف إذا كان بقوله لا يجب عليه وَلا على غيره حكم. وهذا عظيم لمن تدبره، وأعطى النصفة من نفسه.

ذكر الإيجاز والاختصار.

وقوله تعالى: (وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ (١٠) حجة لمن يحذف من لفظ الكلام ما لا يتم على الحقيقة إلا به التماس الإيجاز والاختصار كقول الشاعر: فإن المنية من يخشها فسوف تصادفه أينما لأنه - جل وتعالى - ابتدأ (بلولا) ولم يصله بشيء يكون تمامه ظاهراً في اللفظ، فكأنه - وهو أعلم - ولولا فضل الله عليكم ورحمته، وأن الله تواب حكيم، لما بين لكم هذه الأحكام التي قبل هذا الكلام، ولكن من فضله عليكم بين لكم وأنصف المرمي من الرامي، وطهر الزاني والزانية بالجلد. أو شيء هذا معناه، تبارك اسمه.

ومثله قوله في خاتمة العشر الثاني: ((وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رَءُوفٌ رَحِيمٌ (٢٠) .

[87] **Translator's note (L7961):** The verse deliberately ends with "wherever," omitting its completion; the author cites it as an example of ellipsis.

[88] **Qur'an references (L7957):** Qur'an 24:10 (An-Nur).

[89] **Qur'an references (L7968):** Qur'an 24:20 (An-Nur).

L7969–7975 For “were it not for” is an expression requiring a completing clause, as in His saying—majestic and exalted: “And were it not for Allah’s bounty toward you and His mercy in this world and the Hereafter, a tremendous punishment would have touched you for what you plunged into” (14). And He said: “Were it not for a decree from Allah that had already preceded, a tremendous punishment would have touched you for what you took” (68); “And were it not for a word that had already preceded from your Lord, it would surely have been inevitable, and an appointed term” (129). Thus it necessarily employs abridgment: “And were it not for Allah’s bounty toward you and His mercy, and that Allah is Most Kind, Merciful, He would have punished you for the slander you brought forth in such and such a manner.” Do you not see Him saying: “And Allah makes the signs clear to you, and Allah is Knowing, Wise” (18)? This is the overall interpretation. It is also possible that “not one of you would ever have become pure” applies to everything following it, as though the meaning were: the first “were it not for Allah’s bounty toward you,” the second, and the third—“not one of you would ever have become pure.” And Allah knows best.[909][192]

لأن (لولا) كلام يقتضي صلة كقوله - جل وعلا -: (وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ (١٤) ، وقال: (لَوْلَا كِتَابٌ مِنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ (٦٨) ، (وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ مُسَمًّى (١٢٩) ، فهو لا محالة على الاختصار، ولولا فضل الله عليكم ورحمته وأن الله رؤوف رحيم لعاقبكم على ما جئتم به من الإفك كذا وكذا. ألا تراه يقول: (وَيُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ (١٨) هذا وجه الجملة، وقد يحتمل أن يكون (مَا زَكَى مِنْكُمْ مِنْ أَحَدٍ أَبَدًا) لكل ما بعده كأنه: ولولا فضل الله عليكم الأول والثاني والثالث ما زكى منكم من أحد أبدا. والله أعلم.

Discussion of False Speech.

ذكر قول الزور.

L7976

L7977

L7978–7981 And His saying, exalted is He: “Indeed, those who brought forth the slander are a group from among you. Do not consider it bad for you; rather, it is good for you,” is an argument concerning several matters: Among them is the predominance of the masculine over the feminine in “those who” (alladhīna), because among those who brought forth the slander was a woman; for a

وقوله تعالى: (إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِنْكُمْ لَا تَحْسَبُوهُ شَرًّا لَكُمْ بَلْ هُوَ خَيْرٌ لَكُمْ) حجة فى أشياء: فمنها: غلبة المذكر على المؤنث في الذين، لأنه كان فيمن جاء بالإفك امرأة والمرأة يقال لها: التي، وجمعها اللاتي، واللواتي.

[90] **Translator’s note (L7970):** In the quotation numbered 129, “and an appointed term” comes after the consequence clause in the supplied Quranic wording; that order is preserved.

[91] **Translator’s note (L7974):** The source says “everything following it,” although the proposed completion appears to apply to earlier occurrences as well. This apparent inconsistency has been retained.

[92] **Qur’an references (L7969):** Qur’an 24:14 (An-Nur); Qur’an 8:68 (Al-Anfal); Qur’an 20:129 (Taha); Qur’an 24:10 (An-Nur); Qur’an 24:20 (An-Nur); Qur’an 24:18 (An-Nur); Qur’an 24:21 (An-Nur).

woman one says “she who” (allatī), whose plurals are “those women who” (allātī and allawātī).[93]

L7982–7985 Among them is the shift from third-person reporting to direct address in His saying, “Do not consider it bad for you,” meaning: do not consider the slander and its utterance bad for you; “rather, it is good for you.” Among them is expressing the superiority of one thing over another through the words “better” and “worse,” with the initial hamza omitted— including the hamza in them is a linguistic error, outside the speech of the Arabs.[94][95]

L7986–7987 Among them is that false speech concerning its subject constitutes good stored up for that person, for which that person is rewarded in the Hereafter, and evil for its speaker, reckoned against him among his sins.

L7988–7989 Among them is that anyone afflicted with grief on account of the falsehood fabricated against its subject shares with that person in the reward, because the woman accused in the slander was the Mother of the Believers—may Allah be pleased with her—alone.

L7990–7991 Thus Allah included with her those who suffered harm from the statement along with her: the Messenger of Allah—may Allah bless him and grant him peace—and her parents, and everyone afflicted with grief on her account. He therefore said, “Do not consider it bad for you; rather, it is good for you,” using the plural form.[96][97]

L7992–7993 Discussion of Someone Who Establishes an Evil Precedent.

L7994

L7995–8000 And His saying, exalted is He: “For each person among them is what he has

ومنها: الرجوع من الخبر إلى المخاطبة في قوله: (لَا تَحْسَبُوهُ شَرًّا لَكُمْ) أي لا تحسبوا الإفك، والقول به شر لكم (بَلْ هُوَ خَيْرٌ لَكُمْ) ومنها: تفضيل الشيء على الشيء بلفظ الخير والشر باطراح الهمزة - والهمزة فيها لحن ليس من كلام العرب.

ومنها: أن قول الزور في المقول خير مدخر له يثاب عليه في الآخرة، وشر على قائله معدود عليه في عداد ذنوبه.

ومنها: أن من لحقه غَم بالمتقول عليه من الزور شريكه في الأجر، لأن المرمية بالإفك أم المؤمنين - رضي الله عنها - وحدها.

فجمع الله معها من لحقه أذى القول معها ورسول الله - صلى الله عليه وسلم - وأبويها، وكل من لحقه غم بسببها فقال: (لَا تَحْسَبُوهُ شَرًّا لَكُمْ بَلْ هُوَ خَيْرٌ لَكُمْ) على لفظ الجميع.

ذكر من سَنَّ شرًا.

وقوله تعالى: (لِكُلِّ امْرِئٍ مِنْهُمْ مَا اكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ (١١) دليل على أن من سَن شرا أعظم إثمًا ممن واطأه عليه، لأن المتولي للكبر كان السابق إلى الإفك، وسائرهم صدق قوله، فاستوجب ضعف العذاب وهذا يؤيد حديث رسول الله - صلى الله عليه وسلم -: “ ما من نفس تقتل ظلما إلا كان على ابن آدم الأول كفل من دمه، لأنه أول من سن القتل ”.

[93] **Qur’an references (L7978):** Qur’an 24:11 (An-Nur).

[94] **Translator’s note (L7984):** The discussion concerns the Arabic comparative forms khayr and sharr and their lack of the initial hamza found in the regular comparative pattern.

[95] **Qur’an references (L7982):** Qur’an 24:11 (An-Nur).

[96] **Translator’s note (L7990):** The source’s conjunction before “the Messenger of Allah” is awkward; the following names appear to enumerate those included with her. The salutation continues in the next unit.

[97] **Qur’an references (L7990):** Qur’an 24:11 (An-Nur).

earned of sin, and the one among them who undertook the greater part of it shall have a tremendous punishment" (11), is evidence that someone who establishes an evil precedent bears greater sin than someone who joins him in it, because the one who undertook the greater part was the first to initiate the slander, while the rest of them credited his statement, so he deserved double the punishment. This supports the report of the Messenger of Allah—may Allah bless him and grant him peace ﷺ— "No soul is killed unjustly without the first son of Adam bearing a share of its bloodshed, because he was the first to establish the precedent of killing."[98]

[98] **Qur'an references (L7995):** Qur'an 24:11 (An-Nur).

And Discussion of Referring to Humankind as Selves.

وذكر تسمية جنس الآدميين بالأنفس.

وقوله: (لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنْفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُبِينٌ (١٢) حجة في تسمية جنس الآدميين بالأنفس، ومؤيد تفسير من فسر: (وَلَا تَقْتُلُوا أَنْفُسَكُمْ) أي لا يقتل بعضكم بعضا، ومن فسر: (فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ) أي سلموا بعضكم على بعض، لأن الأنفس التي أمرت أن تظنوا بها خيرا أم المؤمنين - رضي الله عنها - فسماها الله - جل وتعالى - نفسهم كما ترى، وهو يؤيد أيضا حديث رسول الله - صلى الله عليه وسلم -: " المسلمون كنفس واحدة ".

وفيه دليل على أن التصديق بالذايع من الخبر المنكر، والنحلة الفاحشة إلى المخبر عنه محرم، وموجب على سامعه إعداده في وجوه الكذب والزور، بل لازم له أن يلفظ بتكذيبه، ولا يقتصر على إضمار القلب ونبوه عنه.

وأرى نساك زماننا قد أهملوا هذا من أنفسهم كل الإهمال بل تأسوا فيه بأطباع الجهال، وركبوا فيه أمحل المحال حتى صاروا يهجرون عليه فضلا عن التصديق به الذي حرم الله بنص القرآن كما ترى. وقد لخصناه في سورة بني إسرائيل.

L8001–8002

L8003

L8004–8012 And His saying: "Why, when you heard it, did the believing men and believing women not think well of their own selves and say, 'This is manifest slander'?" (12), is an argument for referring to humankind as selves, and supports the interpretation of those who explained: "And let us not kill yourselves," meaning: let none of you kill others among you; and of those who explained: "Then, when you enter houses, greet your own selves," meaning: let some of you greet others, because the selves of whom you were commanded to think well are the Mother of the Believers— may Allah be pleased with her— Allah, majestic and exalted, thus called her their own self, as you see, and this also supports the saying of the Messenger of Allah—may Allah bless him and grant him peace ﷺ: "The Muslims are like a single self."[1][2]

L8013–8016 In this there is evidence that believing a widely circulating, reprehensible report and an obscene imputation against the person reported about is forbidden, and obliges its hearer to count it among the forms of lying and falsehood. Indeed, he must verbally declare it false, rather than confining himself to his heart's inward rejection and aversion to it.[3][4]

L8017–8021 I see that the ascetics of our time have utterly neglected this in their own conduct; indeed, in this they have imitated the dispositions of the ignorant and ventured into the most preposterous absurdities, to the point that they now shun people on its account, let alone believe it, which Allah has forbid-

[1] **Translator's note (L8006):** The apparent Quranic quotation has "naqtulū," with a first-person initial nūn and an anomalous plural ending, rather than the expected second-person "taqtulū." Its person mismatch with "yourselves" is preserved in translation.

[2] **Qur'an references (L8004):** Qur'an 24:12 (An-Nur); Qur'an 24:61 (An-Nur).

[3] **Translator's note (L8013):** The unusual spelling "al-dhāyiʿ" is understood as "widely circulating." "Imputation" renders "niḥlah," whose use here is unusual.

[4] **Translator's note (L8014):** "Count it" follows the contextual sense of "iʿdādahu," whose wording here is awkward.

den by the explicit wording of the Quran, as you see. We have already set this out concisely in the surah of the Children of Israel.[5]

L8022

L8023–8027 And His saying: "When you received it with your tongues and said with your mouths that of which you had no knowledge, and considered it a slight thing, while with Allah it was tremendous (15)" is stern, if only they would reflect upon it. Allah has reinforced it time after time, as you see, saying: "Why, when you heard it, did you not say, 'It is not for us to speak of this. Glory be to You! This is a tremendous calumny' (16). Allah admonishes you never to return to anything like it, if you are believers (17). Allah makes the signs clear to you, and Allah is Knowing, Wise (18). Indeed, those who love that indecency should spread among those who believe will have a painful punishment in this world and the Hereafter. Allah knows, and you do not know (19)" is proof concerning several matters. Whoever says this about her—may Allah's good pleasure be upon her—or believes it has departed from Islam.[6]

L8028–8033 "Let not those among you who possess bounty and ample means swear not to give to relatives, the needy, and those who emigrated in the path of Allah. Let them pardon and overlook. Would you not love that Allah should forgive you?" is proof concerning several matters: Among them is that Abu Bakr al-Siddiq—may Allah be pleased with him—after spending his wealth on the Messenger of Allah—may Allah bless him and grant him peace ﷺ—was made wealthy by Allah, who placed him among those possessing ample means and bounty.[7]

L8034–8045 Among them is that the designation "kinship" encompasses everyone connected to a person by a bond of blood relationship, whether close or distant, since a blood relationship is a tie of proximity through which a person shar-

وقوله: (إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ (١٥) شديدة لو تأملوها، وقد أكده الله مرة بعد أخرى كما ترى فقال: (وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ (١٦) يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ (١٧) وَيُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ (١٨) إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ (١٩) حجة في أشياء، فمن قال فيها - رضوان الله عليها - هذا، أو صدق به خرج من الإسلام.

(وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَى وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ) حجة فى أشياء: فمنها: أن أبا بكر الصديق - رضي الله عنه - بعدما أنفق ماله على رسول الله - صلى الله عليه وسلم - أغناه الله وجعله من أهل السعة والفضل.

ومنها: أن اسم القربى شامل لكل من مَت إلى الإنسان بِرَحِم قربت أو بعدت، إذا الرحم قربة يقترب بها ذو النسب، وقد عري منها الأجنبي فلا يمت بها أبدا وكذا النسب وإن بعد نسبه قربة من الإنسان لا يقترب بها سائر جنسه من الناس وسواء كان ذلك من قبل الأب أو الأم لا أنه أسباط الإنسان وبنو عمه الأدنون كما تزعم الرافضة من أن قول الله - تبارك وتعالى -: (قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ

[5] **Translator's note (L8019):** The unvocalized verb "yahjurūna" is understood as "shun"; it could also mean "speak nonsense," which would yield a different sense.

[6] **Qur'an references (L8023):** Qur'an 24:15 (An-Nur); Qur'an 24:16 (An-Nur); Qur'an 24:17 (An-Nur); Qur'an 24:18 (An-Nur); Qur'an 24:19 (An-Nur).

[7] **Qur'an references (L8029):** Qur'an 24:22 (An-Nur).

ing one's lineage is close to one, whereas it is absent from an unrelated person, who can therefore never claim a connection through it. Likewise, lineage, however distant his lineage may be, is a tie of proximity to a person through which the rest of humankind does not enjoy such proximity, whether this is through the father or the mother. It does not mean that it consists of a person's daughter's children and his nearest paternal cousins, as the Rejecters claim, namely that Allah's saying—blessed and exalted is He—"Say: I ask you no recompense for it except affection concerning kinship" means Ali, al-Hasan, al-Husayn, and Fatimah—may Allah be pleased with them—to the exclusion of all the Prophet's other relatives—may Allah bless him and grant him peace ﷺ. Do you not see that Mistah ibn Uthathah, the one singled out to Abu Bakr—may Allah be pleased with him—as someone on whom to spend, who was designated among "relatives," is none other than the son of the daughter of Abu Bakr al-Siddiq's maternal aunt—may Allah be pleased with him—and Allah called him one of his relatives? How, then, can you single out the daughter of the Messenger of Allah, his two daughter's sons, and his paternal cousin, to the exclusion of all his other Muslim relatives, for the affection mentioned in the verse?[8][9][10][11][12][13]

L8046 The son of the daughter of a person's maternal aunt is his relative, as you see.

L8047–8054 Among them is that a single sin—even a grave one—when a person takes it

فِي الْقُرْبَى) أنه علي والحسن والحسين وفاطمة - رضي الله عنهم - دون سائر قرابات النبي - صلى الله عليه وسلم - ألا ترى أن مِسطح بن أثاثة المخصوص عليه أبو بكر رضي الله عنه، على الإنفاق عليه المسمى بأولي القربى إنما هو ابن بنت خالة أبي بكر الصديق - رضي الله عنه - وقد سماه الله من أولي قرباه. فكيف تخص ابنة رسول الله، وسبطاه، وابن عمه دودن سائر أداربه المسلمين بالمودة في الآية.

وابن بنت خالة الإنسان قريبه كما ترى.

ومنها: أن الذنب الواحد - وإن عظم - إذا احتقبه المرء لا تحط عنه سائر حسناته، ولا يحط من درجاته فيها، لأن الله - جل وتعالى - قد سمى مسطحًا مهاجرا في سبيله بشهوده غزوة بدر، وقد احتقب عائشة - رضي الله عنها - ما احتقب، وشارك أهل الإفك فيما شارك من عظيم الذنب. وفي هذا رد على جهلة الصوفية فيما يزعمون أن الكبائر تمحو الحسناتِ وتحط درجة أصحابها فيها.

[8] **Translator's note (L8035):** The source reads "idhā," literally "when" or "if"; the causal sense "since" is required by the apparent argument, possibly reflecting a transcription error for "idh."

[9] **Translator's note (L8036):** The wording shifts awkwardly between "lineage" and a person possessing that lineage; this has been retained.

[10] **Translator's note (L8038):** "Rejecters" renders the polemical sectarian designation "Rāfiḍah."

[11] **Translator's note (L8042):** The phrase "al-makhṣūṣ ʿalayhi Abū Bakr … ʿalā al-infāq ʿalayhi" is grammatically disturbed. The context suggests "the one whom Abu Bakr was urged to support," but the supplied wording does not state this cleanly.

[12] **Translator's note (L8045):** The source has the corrupt forms "dūdan" and "adāribihi," apparently intended as "dūna," "to the exclusion of," and "aqāribihi," "his relatives." The translation follows these apparent intended readings.

[13] **Qur'an references (L8034):** Qur'an 42:23 (Ash-Shuraa).

ورد على من يزعم أن الذنوب كفر.

وكيف تكون كفرا، وقد سقى الله مِسطحًا - مع عظيم ذنبه - مهاجرا.

ومنها: أن مواصلة من قطع، والإحسان إلى من أساء مرضي الأخلاق، ومندوب إليه المرء.

ومنها: أن اليمين إذا وقعت على مَا لا قربة فيه إلى الله فالطاعة تركها، وترك الماضي عليها وإن لم يكن الترك مفروضا إذا كان غيره أقرب منه، لأن سياق الآية يدل على أن الله - جل وتعالى - ندب أبا بكر إلى العود إلى مسطح بفضله، وترك معاقبته على ما كان منه إلى ابنته ندبا، ولم يفرض عليه فرضا. لولا ذلك ما دله - وهو أعلم - على العفو والصفح، وَلا وَعده عليه الغفران، إذا العفو والصفح بَابًا فضلٍ لا يجُبر أحد عليه.

upon himself, does not cause the loss of all his other good deeds, nor lower his ranks in respect of them, because Allah, majestic and exalted, called Mistah an emigrant in His path on account of his participation in the expedition of Badr, although he had taken upon himself against Aishah—may Allah be pleased with her—what he had taken upon himself, and had shared with the people of the calumny in their share of grave sin. In this there is a refutation of the ignorant among the Sufis concerning their claim that major sins erase good deeds and lower the rank of those who performed them in respect of those deeds.[14]

L8055 It is also a refutation of those who claim that sins constitute unbelief.

L8056–8057 How could they constitute unbelief, when Allah gave Mistah to drink—despite the gravity of his sin—as an emigrant?[15]

L8058–8059 Among them is that maintaining ties with someone who has severed them, and doing good to someone who has done wrong, are approved traits of character, and a person is encouraged to practice them.

L8060–8066 Among them is that when an oath concerns something that brings no nearness to Allah, obedience consists in abandoning it and abandoning persistence in it, even if abandoning it is not obligatory, when something else brings greater nearness than it does, because the context of the verse indicates that Allah, majestic and exalted, encouraged Abu Bakr to resume his generosity toward Mistah and cease punishing him for what he had done to his daughter, by way of encouragement, without making it an obligation upon him. Otherwise, He would not have directed him—and He knows best—to pardon and overlook, nor promised him forgiveness for doing so,

[14] **Translator's note (L8052):** The construction connecting "taken upon himself" with "Aishah" is awkward in the supplied text; the context indicates wrongdoing against her.

[15] **Translator's note (L8056):** The source reads "saqā," "gave to drink," which does not fit the ensuing "an emigrant." The likely intended reading is "sammā," "called," but the supplied wording is retained.

since pardoning and overlooking are two avenues of generosity to which no one is compelled.[16][17]

L8067–8069 There is absolutely nothing in the verse stating that He commanded him to make expiation. It is therefore possible that his doing that which is better than spending on his relative constitutes its expiation.[18]

L8070 It is also possible that expiation is required in addition to that. This is more cautious, and it is the position we adopt.

L8071 Muhammed ibn Ali said: There is no disagreement within the community that all these verses, beginning with

L8072–8077 His saying, "Indeed, those who accuse chaste, unsuspecting, believing women are cursed in this world and the Hereafter, and theirs is a tremendous punishment (23)," were revealed concerning the Mother of the Believers, Aishah—may Allah be pleased with her. Whoever accuses her of indecency after these verses were revealed, knowing that they were revealed, is an unbeliever who must be called upon to repent, because he rejects Allah's declaration of her innocence and denies the revelation He sent down concerning her. If he repents, well and good; otherwise, he is put to death.[19]

L8078–8080 For someone unaware that the verses were revealed, they are to be recited to him, and he is to be informed of their contents. If he believes in them and accepts them, he is flogged with the prescribed punishment for a false accuser and then left alone. If he repeats it once more after being informed, he is called upon to repent, like the first.

L8081 Discussion of a Woman Who Acquires Ownership of Her Husband.

وليس في الآية أنه أمره بكفارة ألبتة، فيحتمل أن يكون إتيانه الذي هو خير من النفقة على قريبه كفارتها.

ويحتمل أن يكون مع ذلك كفارة وهو أحوط وبه نقول.

قال محمد بن علي: لا خلاف بين الأمة أن هذه الآيات كلها من

قوله: (إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لُعِنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ (٢٣) نزلت في أم المؤمنين عائشة - رضي الله عنها - فمن ذكرها بالفاحشة بعد نزول هذه الآيات، وهوعالم بنزولها فهو كافر يستتاب، لأنه راد على الله قوله في براءتها ومكذب بما أنزله من وحيه فيها، فإن تاب وإلا قُتل.

ومَن جهل نزول الآيات تليت عليه، وعرف بما فيها فإن آمن بها وقبلها جُلد حد المفتري وترك، فإن عاد بعدما عرف مرة أخرى استتيب كالأول.

ذكر المرأة إذا ملكت زوجها.

[16] **Translator's note (L8061):** The source reads "al-māḍī," literally "the past" or "one proceeding"; "persistence" reflects the apparent contextual sense, possibly intended as "al-muḍī."

[17] **Translator's note (L8065):** Here too the source has "idhā," literally "when" or "if," where the argument appears to require the causal "idh," "since."

[18] **Translator's note (L8069):** As supplied, the wording says "better than spending on his relative." The argument seems instead to require "doing what is better, namely spending on his relative," but that would require a different syntactic reading or a correction.

[19] **Qur'an references (L8072):** Qur'an 24:23 (An-Nur).

وقوله تعالى في النساء المؤمنات: (وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ) دليل على أن المرأة إذا ملكت زوجها حرمت عليه، وانفسخ نكاحها، لأن الله - جل وتعالى - جعل مُلك يمين المرأة في عداد محارمها، والمحرم لا يصلح أن يكون زوجًا بحال.

(وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ) دليل على أن المرأة منهية عن إبراز كل ما دعا إلى شهوتها، وإن كانت مباحًا لبسه لها.

ذكر التزو":

وقوله: (وَأَنْكِحُوا الْأَيَامَى مِنْكُمْ) لحجة واضحة في أن ليس للبِكر ولا للثيب أن تتزوج بغير أمرِ وليها.

إذ لو كان لها ذلك ما أمر غيرها بإنكاحها.

وهذه أبين مما احتج بها الشافعي - رضي الله عنه - من قوله: (وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ) ، لأن ظاهر تلك مخاطبة الأزواج. كأنهم يطلقون واحدة، أو اثنتين حتى إذا حاضت المطلقة حيضتين وقاربت الخلو من العدة برؤية الثالثة التي تحلها للأزواج. راجعها من غير رغبة فيها يضارها لئلا تتزوج.

L8082–8086 And His saying, exalted is He, concerning believing women: "Let them not display their adornment except to their husbands, or their fathers, or their husbands' fathers, or their sons, or their husbands' sons, or their brothers, or their brothers' sons, or their sisters' sons, or their women, or those whom their right hands possess," is evidence that when a woman acquires ownership of her husband, she becomes forbidden to him and her marriage is dissolved, because Allah, majestic and exalted, included those whom a woman's right hand possesses among those prohibited to her in marriage, and someone prohibited in marriage cannot under any circumstances be a husband.[20]

L8087–8089 "Let them not stamp their feet so that what they conceal of their adornment becomes known," is evidence that a woman is forbidden to display anything that arouses desire for her, even if she is permitted to wear it.[21]

L8090 **Discussion of Marriage:**[22]

L8091

L8092–8093 And His saying: "Marry off the unmarried among you," is indeed a clear proof that neither a virgin nor a previously married woman may marry without her guardian's authorization.[23]

L8094 For if she were entitled to do so, He would not have commanded someone else to marry her off.

L8095–8099 This is clearer than what al-Shafii—may Allah be pleased with him—adduced from His saying, "When you divorce women and they reach the end of their appointed term, do not prevent them from marrying their husbands," because the apparent sense of that passage is an address to husbands: as though they pronounce one or two divorces, until, when the divorced woman has menstruated twice and is close to completing the waiting period upon seeing

[20] **Qur'an references (L8082):** Qur'an 24:31 (An-Nur).

[21] **Qur'an references (L8087):** Qur'an 24:31 (An-Nur).

[22] **Translator's note (L8090):** The heading is corrupt and truncated as supplied: "al-tazw…" followed by stray punctuation. "Marriage" represents its apparent subject.

[23] **Qur'an references (L8092):** Qur'an 24:32 (An-Nur).

the third menstruation, which makes her lawful for husbands, he takes her back without any desire for her, harming her so that she cannot marry.[24]

L8100–8106 Were it not for al-Hasan's report from Maqil ibn Yasar that the verse was revealed concerning him, when he obstructed his sister's marriage and refused to marry her to the man who had divorced her, I would have adopted its apparent sense, which the verse admits; but I am wary of doing so, although I think there is something questionable about al-Hasan's hearing from Maqil. If his report from him is authentic, then that verse also reinforces this one in the surah of Light. Otherwise, this one is sufficient, because it is an explicit text.[25]

ولولا رواية الحسن عن معقل بن يسار أن الآية نزلت فيه، حيث عَضَل أخته وأبى تزويجها ممن طلقها - لقلت بظاهرها تحتمله الآية، ولكني أتهيبه، مع أني أظن في سَماع الحسن عن معقل شيء، فإن صحت روايته عنه فتلك أيضا تقوية لهذه التي في النور، وإلا ففي هذه كفاية لأنها نص.

L8107

L8108–8113 And His saying, exalted is He: "And the righteous among your male slaves and your female slaves," is evidence that neither a male slave nor a female slave may marry without their master's permission, except that the male slave is given permission to marry and concludes the contract for himself if he is an adult, or his master accepts it on his behalf if he is a minor, just as a father accepts on behalf of his minor sons. As for the female slave, he himself concludes her marriage contract with whomever he wishes to marry her to.[26]

وقوله تعالى: (وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ) دليل على أن ليس للعبد ولا للأمة أن يتزوجا بغير إذن سيدهما، غير أن العبد يؤذن له في التزويج فيعقد هو على نفسه إن كان كبيرا، أو يقبله عليه سيده إن كان صغيرا كما يقبل الأب على صغار ذكوره والأمة يعقد هو نكاحها على من أراد تزويجها.

L8114–8116 If an unmarried woman were permitted to conclude her own marriage contract, although someone else has been commanded to conclude it for her, it would be permissible for the male slave and the female slave to conclude their own marriage contracts even if their master refused.

ولو جاز أن تعقد الأيم على نفسها وقد أمر غيرها بالعقد عليها جاز أن يعقد العبد والأمة على أنفسهما وإن امتنع سيدهما.

L8117–8118 If it is said: The unmarried woman differs from those two, because of the saying of the Messenger of Allah—may Allah bless him and grant him

فإن قيل: الأيم مخالفة لهما لقول رسول الله - صلى الله عليه وسلم -: " الأيمُ أحق بنفسها من وليها ".

[24] **Qur'an references (L8096):** Qur'an 2:232 (Al-Baqarah).

[25] **Translator's note (L8104):** The supplied wording joins "its apparent sense" directly to "the verse admits," without the expected connective. The translation makes that syntactic connection explicit.

[26] **Qur'an references (L8108):** Qur'an 24:32 (An-Nur).

peace ﷺ —"The unmarried woman has a greater right over herself than her guardian does."[27]

L8119–8120 The reply is: This does not contradict the Quran's command to marry them off. It merely teaches us that the guardian may conclude her marriage contract only with her consent, in the manner that a master concludes his female slave's marriage contract even if she objects.[28]

L8121–8124 Do you not see that the hadith itself is proof that the guardian is the one who concludes her marriage contract, except that he does not acquire effective authority until she gives permission; and in his attributing his guardianship over her to her. If she had greater authority over herself in the sense that she undertakes the contract to his exclusion, there would be no meaning in calling him the guardian and associating him with her. This is set out in full in the Book of Marriage in the Commentary on the Texts.[29]

L8125–8126 **Discussion of a Slave's Ownership.**

L8127

L8128–8133 His statement, "If they are poor, Allah will enrich them from His bounty," encompasses unmarried women and the male and female slaves mentioned alongside them; and they have become entitled, all together, to the fulfillment of the promise of enrichment through marriage. For if the male slaves had been excluded from their number, and what was intended by it were the unmarried women, the wording would have been—and Allah knows best—"If they are poor, Allah will enrich them from His bounty," with feminine pronouns. Since, however, the wording is, "If they are poor, Allah will enrich

قيل: هذا ليس بمخالف للقرآن في الأمر بإنكاحهن، إنما أفادنا أن الولي لا يعقد عليها إلا برضاها كما يعقد السيد على أمته وإن كرهت.

ألا ترى أن نفس الحديث حجة في أن الولي هو العاقد عليها غير أنه لا يتقوى حتى تأذن، وفي إضافته ولايته عليها إليها، فلو كانت هي أملك بنفسها بمعنى أنها تتولى العقد دونه ما كان لتسميته بالولي وإضافته إليها معنى وهذا موضوع بتمامه في كتاب النكاح من شرح النصوص.

ذكر ملك العبد.

وقوله: (إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ) قد شمل الأيامى، ومن ذُكر معهن من العباد والإماء، واستوجب جميعا إنجاز الوعد في الغنى بالنكاح، إذ لو خلا العبيد منهم وقصد به الأيامى كان - والله أعلم - إن يكن فقراء يغنهن الله من فضله. فلما كان (إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ) علمنا أن العبيد داخلون فيه وهم ذكور فغلبوا.

[27] **Translator's note (L8118):** "Al-ayyim" can mean any woman without a husband, but in this hadith it is also commonly understood specifically as a previously married woman. The supplied quotation does not itself make that distinction explicit.

[28] **Translator's note (L8120):** The source connects the two clauses with "as," despite contrasting the woman's required consent with the slave woman's lack of consent; the awkward comparison is retained.

[29] **Translator's note (L8122):** The wording concerning the attribution of guardianship is syntactically awkward; it is retained without emendation.

them from His bounty," we know that male slaves are included in it; and, being males, they determine the grammatical gender.[30][31]

L8134–8137 In this is clear evidence that male and female slaves own property, and that ownership is not attributed to them figuratively while in reality belonging to their masters. For if that were so, they would not become enriched by being married off, and would be poor both before and after it, because someone who owns nothing cannot be described as wealthy. Allah has removed doubt by saying, "Allah will enrich them from His bounty."[32]

L8138–8140 He indicated that this is wealth in property, rather than in marriage, just as He said: "Do not wish for that by which Allah has favored some of you over others. Men have a share of what they have earned, and women have a share of what they have earned. Ask Allah of His bounty." His bounty, following the mention of earning, can only be property.[33]

L8141–8147 Muhammed ibn Ali said: Regarding a slave's ownership, there are various matters that render his situation obscure: some affirm his ownership, while others negate it. Among those affirming his ownership is this verse that we have mentioned here, which is clear. Also, a slave under a contractual manumission agreement enters into that agreement with his master while still a slave. If he could not own property, his contractual manumission agreement would have no meaning, because his master would not own his earnings as a claim against him before the installment fell due. It would then fall due with nothing in his possession, although Allah has commanded that a manumission agreement be made with him. And everyone agrees that what he owns belongs to him, and that he pays it toward his installments until he becomes free by paying them all. If he could not own property, he would never become free through payment.[34]

وفي ذلك دليل واضح أن العبيد والإماء يملكون ولا يكون الملك مضافا إليهم على المجاز وحقيقته للسادة، إذ لو كان كذلك ما استغنوا بالإنكاح، ولكانوا فقراء قبله وبعده، لأن من لا يملك شيئا لا يقع عليه اسم غنى، وقد قطع الله الريب بما قال: (يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ) .

ودل على أنه غنى بالمال لا بالنكاح كما قال: (وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِلرِّجَالِ نَصِيبٌ مِمَّا اكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِمَّا اكْتَسَبْنَ وَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ) ففضله بعد ذكر الاكتساب لا يكون إلا مالاً.

قال محمد بن علي: وفي مُلك العبد أشياء مختلفة ملبسة أمره، تؤكد بعضها ملكه، وبعضها تنفيه، فمن ما تؤكد ملكه هذه الآية التي ذكرناها في هذا الموضع وهي واضحة، والمكاتب يكاتبه سيده وهو عَبد، فلو كان لا يملك ما كان لمكاتبته معنى، لأن سيده كان لا يملك كسبه عليه قبل حلول النجم، فكان يحل وليس بيده شيء وقد أمر الله بكتابه، واتفق الجميع على أن ما يملكه له يؤديه في نجومه حتى يعتق بأداء جميعها، فلو كان لا يملك ما عتق بالأداء أبدًا.

[30] **Translator's note (L8131):** This is the author's hypothetical reformulation using feminine plural verbs and pronouns, rather than a quotation of the Quranic wording.

[31] **Qur'an references (L8128):** Qur'an 24:32 (An-Nur).

[32] **Qur'an references (L8134):** Qur'an 24:32 (An-Nur).

[33] **Qur'an references (L8138):** Qur'an 4:32 (An-Nisa).

[34] **Translator's note (L8144):** The negative in "would not own his earnings" is present in the supplied Arabic and makes the argument difficult to follow; it has not been removed.

L8148–8161 Another clear consideration regarding his ownership is that one of two possibilities must hold: either, because he is himself property by virtue of his master's ownership, it is impossible to attribute ownership to him in any respect, like the livestock a person owns, which are themselves property and cannot be owners under any circumstances; or he is— although his person is owned—someone to whom it is not impossible to attribute ownership, in which he would stand on the same footing as his fellow human beings, with whom he shares all that they are subject to in the way of acts of worship and the legal rulings operative among Muslims, establishing their rights and obligations, even though their manner differs in degree. Since they all agree—both those who affirm ownership for him and those who do not affirm it—that his property is acquired, rather than created along with him like one of his limbs, which his master owns together with him, we know that the master owns him, rather than his property. We then examined what comes into his possession through the various means of acquisition. If he is someone whose situation entails ownership of what comes into his hands before his master takes it from him, he has already been designated its owner before his master. If his master takes it from him without his willing consent, that constitutes usurpation of it.[35][36][37]

والذي هو أيضاً واضح في ملكه أنه لا يخلو من أن يكون لما كان مالا في نفسه بملك سيده وقد استحال أن يضاف إليه مُلك بوجه من الوجوه كالبهائم التي يملكها الإنسان، وهي مال في أنفسها فلا يكون مالكه بحال، أو يكون. وإن كان مملوك الرقبة - لا يستحيل أن يضاف إليه ملكه يكون فيه أسوة جنسه من الناس الذين هو مشاركهم في جميع ما هم بسبيله من العبادات والأحكام الجارية بين المسلمين لهم وعليهم، وإن اختلفت كيفيتها في الكثرة والقلة، فلما اتفقوا جميعاً من ثبت له ملكا ومن لم يثبت أن ماله مستفاد لا مخلوق معه كعضو من أعضائه يملكه سيده معه. علمنا أن السيد ملكه دون ماله، ثم نظرنا إلى ما يقع بيده من وجوه الاستفادات فإن كان مما سبيله ملك فيما يقع بيديه قبل أن يأخذه سيده منه فقد سُمي مالكا قبل سيده. فإن أخذه منه عن غير طيب نفس منه كان غصباً له.

L8162–8171 But if he is someone for whom no ownership is established over what comes into his possession, it is impossible to call it the property of the slave when the slave has not yet owned it; and the master does not own the property of anyone other than his slave. Most of the ways in which he acquires such property involve its transfer from an owner to him, such as gifts, charitable donations, and remuneration for work he performs. Thus, one of two possibilities must hold: either the person to whom these assets originally belonged, who owned them and delivered them to the slave by

وإن كان ممن لا يثبت له ملك فيما يصير في يده فمحال أن يسمى مال العبد ما لم يملكه العبد بعده، والسيد لا يملك مالَ غير عبده، وأكثر وجوه استفادته منه ما ينتقل من مالك إليه مثل الهبة والصدقة، والجعل على عمل يعمله فلا يخلو من أن يكون من كان له أصل هذه الأموال وهو مالكها فدفعها إلى العبد بهذه الوجوه انتقل ملكه عنها إلى من دفعها إليه، أم ملكه ثابت فيها بعد غير منتقل، فإن كان ملك أرباب هذه الأموال لم ينتقل عنها بدفعها إلى من لا يملك ملكهم، ويستحيل أن يضاف إليه مُلْك، فينبغي للسيد أن يرد ما بيده على من أخذه منهم. لأنه ملكهم وهو لا يملك أملاكهم.

[35] **Translator's note (L8151):** The supplied مالكه is grammatically irregular here; the contextual sense is "owning" or "owners."

[36] **Translator's note (L8152):** The Arabic places a full stop after an unfinished alternative; the sentence continues in the next segment.

[37] **Translator's note (L8159):** The supplied wording is syntactically awkward; the translation follows the apparent argument concerning ownership before the master takes the property.

these means, transferred his ownership of them to the person to whom he delivered them, or his ownership of them still subsists and has not been transferred. If the ownership of the owners of these assets has not been transferred away from them through their delivery to someone who cannot own their property and to whom it is impossible to attribute ownership, then the master must return what is in his possession to those from whom he took it, because it is their property, and he does not own their possessions.[38]

L8172–8174 But if, when it came into the slave's possession, the slave owned it just as its previous owner had owned it, then the master may not wrest it from his possession without his permission. He is therefore his associate, because he … in his ownership since … his master to … otherwise he would be a usurper, subject to the liabilities of a usurper.[39][40]

L8175–8177 Since they agree that the slave's ownership of what comes into his possession precedes its becoming his master's, his ownership of it is established by the consensus of the community. Whoever claims that his ownership has transferred to the master without any of the means of transfer must produce a comparable consensus, and he will find no way to do so.

L8178–8183 This is what supports establishing his ownership. As for what indicates that he is not an owner, there is the consensus of all people that, if he dies leaving heirs, his master has a greater right to his property than his heirs. If he had owned his property during his lifetime, his heirs would inherit it after his death, because what he owned constitutes an estate, and an estate is apportioned in Allah's Book among the heirs, to the exclusion of unrelated

وإن كان لما صارت في يد العبد ملكها العبد كملك من كانت له فلا يجوز للسيد انتزاعها من يده إلا بإذنه، فهو صالحه لأنه.. في ملكه إذ ... سيده إلى وإلا كان غاصبًا، عليه ما على الغاصب.

فلما اتفقوا على أن ملك العبد متقدم لما يقع بيده قبل أن يصير لسيده ثبت ملكه فيه بإجماع الأمة، فمن زعم أنه قد انتقل ملكه إلى السيد بِلاَ وَجه من وجوه الانتقال فعليه أن يأتي بإجماع مثله ولن يجد إليه سبيلا.

هذا ما في تثبيت ملكه وأما ما يدل عليه على أنه ليس بمالك فإجماع الناس جميعًا على أنه إذا مات وله ورثة كان سيده أولى بماله من ورثته، فلو كان مالكًا لمالِهِ في حياته لَوَرِثَه وَرَثَتُهُ بعد وفاته، لأن ما ملكه تركة، والتركة مقسومة في كتاب اللَّه على الورثة دون الأجنبيين. فهذا أوكد شيء في إزالة الملك عنه، وفي الكتاب والسنة أشياء تدل على كلا المعنيين من إثبات مُلكه وإزالته، فأما ما في الكتاب فقوله - تبارك وتعالى - في سورة النحل: (ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ وَمَنْ رَزَقْنَاهُ مِنَّا رِزْقًا حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَجَهْرًا هَلْ يَسْتَوُونَ) .

[38] **Translator's note (L8163):** The wording ما لم يملكه العبد بعده is awkward, especially the final بعده, literally "after him/it"; "has not yet owned it" conveys the apparent sense without supplying a new argument.

[39] **Translator's note (L8173):** The text فهو صالحه لأنه.. is defective or corrupt. صالحه may mean "his righteous one" or "he reached a settlement with him," neither of which fits readily; "his associate" is a tentative contextual rendering. The supplied omission marks are retained.

[40] **Translator's note (L8174):** The supplied إذ ... سيده إلى is fragmentary and cannot be construed securely. Its surviving words and omission marks are represented without reconstructing the missing text.

persons. This is the strongest consideration for denying him ownership. In the Book and the Sunnah there are things indicating both positions: affirming his ownership and denying it. As for what is in the Book, there is His statement—blessed and exalted is He—in the Surah of the Bee: "Allah presents a comparison: an owned slave who has power over nothing, and someone whom We have provided with good provision from Us, and who spends from it secretly and openly. Are they equal?"[41]

L8184–8185 The verse may concern two slaves, one poor and the other rich, just as there may be two free men, one rich and the other poor.

L8186–8193 It may also concern a free man and a slave, because "someone" applies to both a free person and a slave. When something admits two meanings, it is impermissible to rule in favor of one rather than the other except on the basis of a proof establishing one of them And His statement in the Surah of the Byzantines: "He presents to you a comparison drawn from yourselves: do you have, among those whom your right hands possess, partners in what We have provided you, so that you are equal in it, fearing them as you fear one another?" is adduced as proof by those who deny his ownership. Such a person apparently takes the view that an owned person cannot share in his owner's property, just as created beings, who are the slaves of Allah, cannot share in His dominion.[42]

L8194–8196 It admits the interpretation he adopts, but also another: that you own alongside Me only what you have been given ownership of, just as your slaves own nothing of what We have provided you except what you have given them ownership of. Thus this would constitute proof of their ownership.[43]

L8197–8198 Qatadah—may Allah have mercy on him—used to say: "This is a comparison

فيحتمل أن تكون الآية في عبدين أحدهما فقير، والآخر غني، كما يكون حران أحدهما غنيا، والآخر فقيرا.

ويحتمل أن يكون حرًّا وعبدا، لأن (مَن) تكون للحر والعبد، وإذا احتمل الشيء معنيين لم يجزْ أن يحكم لأحدهما دون الآخر إلا بحجة تحقق أحدهما وقوله في سورة الروم: (ضَرَبَ لَكُمْ مَثَلًا مِنْ أَنْفُسِكُمْ هَلْ لَكُمْ مِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ شُرَكَاءَ فِي مَا رَزَقْنَاكُمْ فَأَنْتُمْ فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنْفُسَكُمْ) يحتج به من ينفي ملكه، كأنه يذهب إلى أن المملوك لا يجوز أن يشارك المالك في ملكه كما لم يجز للخلق وهم عبيد الله أن يشاركوه في ملكه.

وهو يحتمل ما ذهب إليه، ويحتمل غيره من أنكم لا تملكون معي إلا ما ملكتم كما لا يملك عبيدكم مما رزقناكم شيئًا إلا ما ملكتموهم. فيكون هذا حجة في ملكهم.

وكان قتادة - رحمه الله - يقول: " هذا مثل ضربه الله لمن عدل به شيئا من خلقه يقول: أكان أحد منكم مشاركا مملوكه في قرابته وزوجته.

[41] **Qur'an references (L8178):** Qur'an 16:75 (An-Nahl).

[42] **Qur'an references (L8186):** Qur'an 30:28 (Ar-Rum).

[43] **Translator's note (L8195):** The unvocalized ملكتم can admit different vocalizations. The rendering "have been given ownership of" follows the parallel with ملكتموهم, "you have given them ownership of."

Allah presents for anyone who equates with Him anything of His creation. He says: Would any of you share his relatives and his wife with his slave?[44]

L8199–8200 Likewise, Allah does not accept that anyone of His creation should be equated with Him." Thus he interpreted it according to a third meaning.

L8201–8202 As for what is in the Sunnah, there is his statement—may Allah bless him and grant him peace ﷺ—"Whoever sells a slave who has property, his property belongs to the seller unless the buyer stipulates that it be included."

L8203–8205 Both parties adduce it as proof: those affirming his ownership, through the attribution of the property to him in two places; and those denying it, through its assigning it— despite attributing it to him—to someone else: to the seller in one case and to the buyer in another.[45]

L8206–8207 And his statement—may Allah bless him and grant him peace ﷺ—when he imposed the obligatory alms at the breaking of the fast: "Upon every free person and slave, young and old."

L8208–8209 Those affirming ownership say: It is not imposed upon someone who owns nothing.

L8210–8211 Those denying it say: He imposed it upon his master, just as he imposed it upon him on behalf of his wife and his young children.

L8212–8213 Each adduces proof for his position, as you see. We examined this, and it could not be that, despite their mutual contradiction, both were true; the truth must necessarily lie in one of them.

L8214–8231 We found that those denying ownership agreed with those affirming it regarding the slave under a contractual manumission agreement, and agreed with them that the slave owned his property before his master. The bestowal of enrichment from His bounty in the matter of arranging marriages, and the command to enter into contractual manumission agreements, both attest

فكذا كم الله لا يرضى أن يعدل به أحد من خلقه " ففسره على معنى ثالث.

وأما ما في السنة فقوله - صلى الله عليه وسلم -: " مَن باع عبدًا وله مال فماله للبائع إلا أن يشترطه المبتاع ".

يحتج به الفريقان مثبتوه بإضافة المال إليه في موضعين، ونافوه تجعله - وإن أضافه إليه - لغيره للبائع مرة، وللمبتاع أخرى.

وقوله - صلى الله عليه وسلم - حين فرض زكاة الفطر: " على كل حُر وعبد، صغير وكبير ".

فالمثبتون يقولون: لا تفرض على غير مالك.

والنافون يقولون: فرضها على سيده، كما فرض عليه لزوجته،. وصغار ولده.

وكل يحتج لمذهبه كما ترى. فنظرنا في ذلك فلم يجز أن يكون على تضادهما حقًّا، والحق لا محالة في أحدهما.

ووجدنا من ينفيه قد وافق من يثبته في المكاتب، ووافقه في أن العبد مَلَك ماله قبل سيده، وإيتاء الإغناء من فضله في باب الإنكاح، والأمر بالمكاتبة يشهدان له بالملك بلا احتمال معنى سواه، وإذا شهد آيتان مفردتان لأحدهما يحتمله الآخر بأن كان - والله أعلم - أولى من الاحتمال إلى الآخر الذي لا شاهد له على الانفراد، فنقول: إن العبد مالك لماله كالحر مسلط عليه لما تقدم من ملكه بإجماع الأُمة قبل تملك عليه سيده في قول بعضهم والله يحكم لا معقب لحكمه. فإن حكم في كتابه أو على لسان

[44] **Translator's note (L8198):** The unusual reference to sharing one's "relatives and wife" follows the supplied wording قرابته وزوجته without correction.

[45] **Translator's note (L8204):** The supplied تجعله is grammatically awkward after "those denying it"; the translation preserves the apparent reference to the report's assigning the property to someone else.

to his ownership without admitting any other meaning. When two verses each independently attest to one of the two positions, and the other evidence admits that position, this is—and Allah knows best—more appropriate than construing it in favor of the other position, which has no evidence exclusively supporting it. We therefore say: The slave owns his property like a free person and has authority over it, because, as stated above, his ownership precedes, by the community's consensus, the acquisition of ownership over it by his master, according to some of them. Allah judges; none can overturn His judgment. If He rules in His Book or through the words of His Messenger—may Allah bless him and grant him peace ﷺ—concerning anything concerning his property, or the Muslim community has agreed upon it, it is accepted in its proper context and is not made a pretext for weakening his ownership, in which he is like a free person. Thus, the ruling concerning his property when he is sold is accepted in submission to the Sunnah, and his master's taking his property after his death, to the exclusion of his heirs, is accepted in submission to consensus, even without his consent or that of his heirs—just as blood money for accidental killing is charged against the property of the kin group liable for blood money, although the perpetrator is someone other than them, whether they like it or not. No one may set Allah's rulings against one another or subject them to revision; rather, he must submit and be content with what He has ruled, even if it appears inconsistent to the person considering it. Allah—blessed and exalted—said: "But no, by your Lord, they do not believe until they make you judge concerning what has arisen in dispute between them, then find within themselves no distress over what you have decided, and submit with complete submission. (65)" Regarding the alms at the breaking of the fast, we say: if we find grounds establishing the Muslims' agreement that they are obligatory upon his master, their position is accepted, just as the ruling concerning his property after his death is accepted. Otherwise, the apparent meaning of the report is that they are obligatory upon him. If he is capable of paying them, he pays them; if he is unable to do so, the obligation lapses for him, just as it lapses for a free person through inability. If the master voluntarily pays them on his behalf, that discharges his obligation, just as a free person's obligation is discharged

رسوله - صلى الله عليه وسلم - بشيء في ماله، أَوِ اتفق جماعة المسلمين عليه سُلم في موضعه، ولم يجعل ذريعة إلى توهين ملكه الدي هو فيه كالحر، فما حكم في ماله عند بيعه مُسَلمًا للسنة، وأخذ سيده ماله بعد موته دون ورثته وَسُلم للإجماع. وإن عدم رضاه ورضاء ورثته - كما تجعل دية الخطأ في مال العاقلة والجاني غيرهم أحبوا أم كرهوا. ليس لأحد أن يضرب أحكام الله بعضها ببعض ويعقبها، بل عليه التسليم والرضا لما حكم، وإن اختلف عند الناظر فيه قال الله - تبارك وتعالى (فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا (٦٥) . ونقول في زكاة الفطر إن وجدنا موجب اتفاق المسلمين على أنها مفروضة على سيده سُلّم لهم كما سُلّم في ماله بعد موته، وإلا فظاهر الخبر أنها مفروضة عليه، فإن اطلع بأدائها أدّاها وإن عجز عنها سقطت عنه كما يسقط عن الحر بالعجز، وإن تطوع السيد فأخرجها عنه أجزأه كما تجزي الحر بأن يتطوع غيره عنه، وبالله التوفيق.

when someone else voluntarily pays on his behalf. Success comes through Allah.[46][47][48][49][50]

L8232–8238 As for someone who says, "A slave's property is attributed to him as a saddle is attributed to a horse, and sheep to a shepherd," he has brought together two dissimilar things, for the horse did not acquire the saddle itself, nor own it before its owner did, as the slave acquired his property, even if, according to his claim, the master has authority over him. A slave may also be emancipated and then own property, according to the proponent of this position, whereas a horse never owns property. Attributing the saddle to the horse is figurative in every case, whereas attributing property to a slave is figurative in one circumstance but not another.[51]

L8239–8240 Nor is it impossible for the shepherd to own those very sheep that he is hired to tend, whereas the horse never owns its saddle.

L8241–8243 Denying the slave ownership of his property rests upon disagreement and interpretation, whereas denying the horse ownership of the saddle rests upon direct observation and consensus, because the horse is a beast, whereas the slave is an enslaved human being to whom the rulings of Islam apply.[52]

وأما من قال: مال العبد مضاف إليه كإضافة السرج إلى الفَرَس. والغنم إلى الراعي فقد جمع بين شيئين متفاوتين، لأن الفرس لم يستفدِ السرج بنفسه، ولا ملكه قبل صاحبه، كما استفاد العبد ماله، وإن كان بزعمه عليه السيد، وقد يعتق العبد فيملك عند قائل هذا القول، والفرس لا يملك أبدا. وإضافة السرج إلى الفرس مجاز بكل حال، وإضافة المال إلى العبد في حال دون حال.

والراعي ليس بمستحيل أن يملك تلك الغنم باعيانها التي هو أجير عليها والفرس لا يملك سرجه أبدا.

وإسقاط مُلك العبد عنه باختلاف وتأويل، ومُلك الفَرس عن السرج بعيان وإجماع، لأن الفرس بهيمة والعبد بشر مستعبد تجري - عليه أحكام الإسلام.

[46] **Translator's note (L8216):** The supplied إيتاء الإغناء, "the bestowal of enrichment," is an unusual expression but has been retained.

[47] **Translator's note (L8218):** The wording يحتمله الآخر بأن كان is syntactically defective or corrupt. The translation gives the apparent comparison between unambiguous support for one position and ambiguous evidence admitting either position.

[48] **Translator's note (L8223):** The syntax of the clause concerning the slave's property when he is sold is irregular in the supplied text; the translation follows its apparent sense.

[49] **Translator's note (L8229):** The supplied verb means "became apprised," which is awkward here. The translation follows the apparent intended sense, "was capable," supported by the contrast with inability and the later use of "capacity to discharge" in 8285:0.

[50] **Qur'an references (L8215):** Qur'an 13:41 (Ar-Ra'd); Qur'an 4:65 (An-Nisa).

[51] **Translator's note (L8235):** The clause concerning the master's authority is awkwardly expressed in the source; its precise intended relationship to the preceding argument is uncertain.

[52] **Translator's note (L8241):** The source awkwardly reverses the expected relationship in its phrase concerning the horse's ownership and the saddle; the translation expresses the apparent parallel with the preceding clause.

وكنت أحب لقائل هذا القول أن يصون نفسه عن هذا، فإنه أجل في نفسه وأرفع قدرا من أن يُعرف بهذه الهفوة، وسِيما وهو من أهل اللغة يغفر الله لنا وله.

ذكر نفقة الزوجات والصدقات: (وَلْيَسْتَعْفِفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّى يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ) دليل على وجوب نفقة الزوجات إماءً كُن أو حرائر، وعلى أن الصدُقات تكون نقدا إلا أن ترضى المرأة بتأخيره. إذ لا نجد شيئا يكون بها المحتاج إلى النكاح غير هذين الشيئين من نقد المهر والإنفاق.

وإلا فلم لا يجد النكاح.

وليس في الناس أحدٌ إلا وَلَه أكفاء ممن يتزوج به حتى إن ذوي العاهة بالبرص والجذام وأشباهه يتخذ كُفُوا مثله، فقد صح أن المحضوضين على الاستعفاف هم الذين لا نقد لهم يصدقون منه، وينفقون على الأزواج، وهذا من أوضح دليل في وجوب النفقة، وتقديم الصداق لمن تدبره.

فإن قال قائل: فلم لا تجعل هذا دليلا على التفريق بين من عجز عن النفقة على امرأته وبينها، وهو من التأكيد بهذه المنزلة.

قيل: ليس المستدبر في ذلك كالمستقبل، لأن أمرهن في المستقبل بأيدي أنفسهن، لا يجبرن على تزويج من لا يشتهين، وإذا حدث الإعسار بعد عقدة النكاح فقد صار الأمر بيد الأزواج ولا سبيل إلى تحريمهن إلا بطلاق يحدثه، وهو شيء يطلق الزوج به لسانه، فإذا امتنع من الإنفاق معدوما كان أو واجدا فليس للإمام عليه سبيل إلا مطالبته للزوجة بنفقتها، وحبسه به إن طلبته حتى يخرج إليه منها.

L8244–8246 I would have wished the proponent of this position to preserve himself from this, for he is in himself more distinguished and higher in standing than to be known for this lapse, especially since he is a scholar of language. May Allah forgive us and him.

L8247–8252 Discussion of Wives' Maintenance and Marriage Dowers: "Let those who cannot find the means to marry remain chaste until Allah enriches them from His bounty." This is evidence that providing wives with maintenance is obligatory, whether they are slave women or free women, and that marriage dowers must be paid immediately unless the woman consents to deferring payment. For we find nothing by which someone needing marriage would be [prevented from marrying] other than these two things: immediate payment of the dower and provision of maintenance.[53][54]

L8253 Otherwise, why would he be unable to find the means to marry?

L8254–8259 There is no one among people who does not have suitable counterparts whom he could marry; even those afflicted with white patches of skin, leprosy, and similar conditions take a suitable counterpart like themselves. Thus it is established that those urged to remain chaste are those who have no ready money from which to pay dowers and provide maintenance for wives. For anyone who considers it carefully, this is among the clearest evidence for the obligation to provide maintenance and to pay the dower in advance.

L8260–8261 If someone says, "Why, then, do you not make this evidence for separating a man who is unable to provide maintenance for his wife from her, when its emphatic force is of this degree?"

L8262–8267 The answer is: what has already taken place is not like what lies ahead in this matter, because, before marriage, women's affairs are in their own hands: they are not compelled to marry men they do not desire. But when impoverishment occurs after the marriage contract, authority has passed into the husbands' hands, and there is no way to make their wives unlawful to

[53] **Translator's note (L8252):** The supplied wording is syntactically defective: "by which" has no clear referent, and the clause appears to lack a predicate. The bracketed phrase supplies the apparent sense required by the argument without treating it as preserved wording.

[54] **Qur'an references (L8247):** Qur'an 24:33 (An-Nur).

them except through a divorce that the husband initiates, which is something the husband pronounces with his tongue. Thus, if he refuses to provide maintenance, whether he lacks means or possesses them, the ruler has no recourse against him except to demand her maintenance from him on the wife's behalf and imprison him over it, if she requests this, until he pays the ruler what is due from it.[55]

L8268–8272 If, despite imprisonment, he refuses maintenance and does not release her bond through divorce, he is wronging her, just as an absent man whose absence is prolonged is wronging her by withholding maintenance, yet the judge does not pronounce divorce on his behalf. How, then, can the judge separate an impoverished man's wife from him, when his becoming solvent is more readily possible than the arrival of maintenance that an absent man, after regretting his conduct, sends to his wife from a thousand parasangs away?

L8273–8275 She therefore has a stronger case for being separated from the man who wrongs her through his absence, and is more deserving of that than [the wife of] an impoverished man who is without means one day and acquires means afterward.[56]

L8276 **Discussion of the Slave under a Contract of Manumission:**

L8277

L8278–8282 His saying, "Those among the people whom your right hands possess who seek a contract of manumission: make such a contract with them if you know goodness in them, and give them from Allah's wealth that He has given you," is evidence that it is obligatory for a master, if he recognizes goodness in his male slave or his female slave, to make a contract of manumission with them when they request such a contract from him. He has no choice about granting their request, because the apparent meaning of the verse is a command,

[55] **Translator's note (L8267):** The source ends with a masculine pronoun, literally "to him," apparently referring to the ruler; its intended referent is not entirely certain. The pronouns in "if she requests this" are also compressed.

[56] **Translator's note (L8273):** "The wife of" is implicit in the source's compressed comparison and is supplied in brackets.

فإن امتنع مع الحبس من النفقة ولم يحل عقالها بالطلاق فهو ظالم لها. كما يكون الغائب المنقطع الغيبة ظالما بحبس النفقة، فلا يطلق الحاكم عليه، فكيف يفرق الحاكم بين امرأة المعسر وبينه، وإيساره أقرب إمكانا من وصول نفقة يبعث بها الغائب إلى زوجته بعد ندامته من ألف فرسخ.

فهي إلى أن يفرق بينها وبين ظالمها بالغيبة أقرب، وبه أجدر من معسر يعسر يومًا ويجد بعده.

ذكر المكاتب:

وقوله: (وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا وَآتُوهُمْ مِنْ مَالِ اللَّهِ الَّذِي آتَاكُمْ) دليل على أن فرضاً على السيد إذا عرف من عبده خيرا، أو من أَمته أن يكاتبهما إذا التمسا منه الكتابة، ولا يكون بالخيار في إجابتهما، لأن ظاهر الآية أَمر، والأمر من الله تعالى حَتْم حتى يقوم دليل من كتاب وسنة أو اتفاق أنه إباحة وندب، ولا سبيل إليها في هذه الآية.

and a command from Allah Most High is binding until evidence from the Book, the Sunnah, or consensus establishes that it conveys permission and recommendation. There is no basis for that in this verse.[57]

واختلفوا في الخير ما هو.

L8283–8284 They disagreed about what this goodness is.

وجماعه الذي يجمع أقاويلهم الأمانة، والاضطلاع بأداء ما يكاتب عليه على الأغلب من أمره، وما يعرف به.

L8285–8286 Its comprehensive meaning, encompassing their various statements, is trustworthiness and the capacity to discharge what the contract of manumission stipulates as his payment, judging by his usual circumstances and what is known of him.

والعجب لمن لا يجبر السيد على الكتابة، ويجبره على إعطائه منها إذا فرغ من أدائها، وكلاهما أمر واحد (كاتبوهم) ، (وآتوهُم) ، وهما عندنا واجبان جميعًا.

L8287–8289 It is astonishing that someone would not compel the master to make a contract of manumission, yet would compel him to give the slave some of its proceeds once he has finished paying it, when both are commands of the same kind: “Make a contract with them” and “Give them.” Both are, in our view, obligatory together.

واختلف علي بن أبي طالب وابن عمر في مقدار ما يُعطى، فأعطاه ابن عمر سُبع مال الكتابة، وقال علي: يعطى رُبعها.

L8290–8292 Ali ibn Abi Talib and Ibn Umar disagreed about the amount to be given. Ibn Umar gave him one-seventh of the sum stipulated in the manumission contract, whereas Ali said, “He is to be given one-quarter of it.”

وإليه نذهب، لأن ابن جُريج - وهو ثقة - وَسيما إذا ذكر السماع - قال: دنا عطاء بن السائب، عن عبد الله بن حبيب، عن علي، عن النبي - صلى الله عليه وسلم -: (وَآتُوهُمْ مِنْ مَالِ اللَّهِ الَّذِي آتَاكُمْ) قال: “ رُبع الكتابة ” وهذا الحديث يقفه غير ابن جريج على علي ولا يسنده إلى النبي - صلى الله عليه وسلم - وسماع ابن جريج من عطاء قبل الاختلاط أولى من سماع من بعده. مع أنا قد دللنا في كتاب شرح النصوص على أن الثقة إذا أسند حديثًا يقفه غيره من الثقات كان الحكم حكم المسند، كالزيادة في الخبر.

L8293–8304 This is the position we adopt, because Ibn Jurayj—who is trustworthy, especially when he expressly mentions direct hearing—said, “There approached Ata ibn al-Sa’ib, on the authority of Abd Allah ibn Habib, on the authority of Ali, on the authority of the Prophet—may Allah bless him and grant him peace—concerning: “Give them from Allah’s wealth that He has given you.” He said, “One-quarter of the sum stipulated in the manumission contract.” Transmitters other than Ibn Jurayj stop this hadith at Ali and do not trace its chain to the Prophet—may Allah bless him and grant him peace ﷺ. Ibn Jurayj’s hearing from Ata before the onset of his confusion in transmission deserves precedence over the hearing of those who came after him. Moreover, we have demonstrated in the book Explanation of the Texts that when a trustworthy transmitter traces a hadith to the Prophet while other trust-

[57] **Qur’an references (L8278):** Qur’an 24:33 (An-Nur).

worthy transmitters stop it at a Companion, the ruling follows the version traced to the Prophet, as with an additional detail in a report.[58][59]

L8305–8310 Had Ibn Jurayj not expressly mentioned hearing from Ata, we would not have adopted his narration, because he is known for concealing intermediaries in transmission. But when he expressly mentions direct hearing, he is trustworthy, and there is no ground for rejecting his report. Indeed, he confirmed that he had heard it from him by saying after his narration, "I have also heard more than one person narrate it on the authority of Ata without mentioning the Prophet—may Allah bless him and grant him peace ﷺ." Thus it is established that he himself had no doubt about tracing it to the Prophet.

L8311–8312 Muhammed ibn Ali said: Abd Allah ibn Habib is Abu Abd al-Rahman al-Sulami, and he heard from Ali but did not hear from Uthman.

L8313

L8314–8319 His saying, "Do not compel your slave women to prostitution if they desire chastity," was revealed concerning Musayka, the slave woman of Abd Allah ibn Ubayy ibn Salul. He used to compel her to prostitution. She brought him a cloak, and he ordered her to return. She said, "By Allah, if it is forbidden, the time has surely come for us to abandon it; and if it is lawful, we have certainly had a great deal of it." Then the verse was revealed concerning her.[60]

L8320–8325 It contains evidence that the term "protected status" applies to chastity, and that when a woman guards her private parts against sexual indecency, she is a woman of protected status. Allah—blessed and exalted—said: "And Maryam, daughter of Imran, who guarded her private parts." Thus "protected status" is an encompassing term, as al-Shafi'i—may Allah be pleased with him—said,

ولو لم يذكر ابن جريج سماعه من عطاء لما ذهبنا إلى روايته، لأنه معروف بالتدليس، فإذا ذكر السماع فهو ثقة لا عِلة في رد خبره، بل أكد سماعه منه بما قال بعد روايته: وقد سمعت غير واحد يرويه عن عطاء لا يذكر النبي - صلى الله عليه وسلم -. فصح أنه لم يَشك هو في رفعه.

قال محمد بن علي: وعبد الله بن حبيب هو أبو عبد الرحمن السلمي وقد سَمِع من علي ولم يسمع من عثمان.

قوله: (وَلَا تُكْرِهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا) نزلت في مسيكة جارية عبد الله بن أُبي بن سلول كان يكرهها على البغاء، فأتته بِبُردة، فأمرها أن تعود، فقالت: واللهِ لئن كان حرامًا لقد آن لنا أن نتركه، وإن كان حلالاً لقد استكثرنا منه. فنزلت فيها الآية.

ففيها دليل على أن اسم الإحصان يقع على العفاف، وأن المرأة إذا صانت فرجها عن الفاحشة فهي محصنة. قال الله - تبارك وتعالى -: (وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا) . فالإحصان اسم جامع كما قال الشافعي - رضي الله عنه - يقع على هذا، وعلى الإسلام. والنَرويج وجماعه الحبس عن الشيء بالحائل دونه. فكأنها تحبس نفسها عن الفاحشة بحاجز الإسلام، والتعفف بالزواج. والله أعلم.

[58] **Translator's note (L8295):** The supplied text reads "there approached," apparently a corruption of a transmission formula such as "related to us." It is translated as supplied; the ensuing argument treats the report as explicitly establishing direct hearing.

[59] **Qur'an references (L8293):** Qur'an 24:33 (An-Nur).

[60] **Qur'an references (L8314):** Qur'an 24:33 (An-Nur).

applying to this and to Islam, and to [marriage]. Its comprehensive sense is being restrained from something by a barrier standing in its way. It is as though she restrains herself from sexual indecency through the barrier of Islam and through maintaining chastity by marriage. Allah knows best.[61][62][63]

Discussion of the Child Born of Unlawful Sexual Intercourse.

His saying, "So that you may seek the transient goods of worldly life."[64]

Abd Allah ibn Ubayy used to profit from her earnings and her offspring. This contains evidence that the offspring of a slave woman resulting from unlawful sexual intercourse are slaves belonging to her master.

His saying, "Whoever compels them—then indeed Allah, after their being compelled, is forgiving, merciful. (33)" is evidence that the sin of unlawful sexual intercourse is removed from a woman subjected to coercion, and that no prescribed punishment is imposed upon her for it.[65]

It also refutes the position of someone who says that when a man hires out his slave woman to licentious men, she is to be sold against his will. Do you not see that Allah—blessed and exalted—says: "Whoever compels them—then indeed Allah, after their being compelled, is forgiving, merciful. (33)" Thus He promised her forgiveness for what she was compelled to do. If

[61] **Translator's note (L8320):** "Protected status" renders ihsan, whose several legal and linguistic applications are the subject of the ensuing discussion.

[62] **Translator's note (L8324):** The supplied word rendered "[marriage]" is corrupt and does not yield a clear contextual meaning. "Marriage" is the probable intended reading, supported by the following sentence, but is not silently substituted.

[63] **Qur'an references (L8320):** Qur'an 66:12 (At-Tahrim).

[64] **Qur'an references (L8328):** Qur'an 24:33 (An-Nur).

[65] **Qur'an references (L8333):** Qur'an 24:33 (An-Nur).

ذكر ولد الزنا.

وقوله: (لِتَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا) .

كان عبد الله بن أُبي يستغنم جُعلها وولدها. ففيه دليل على أن ولد الأمة من زنا عبيدٍ لسيدها.

وقوله: (وَمَنْ يُكْرِهْهُنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَحِيمٌ (٣٣) . دليل على أن، إثم الزنا مدفوع عن المكرهة، وَلاَحَد عليها فيه.

وفيه إبطال قول من قال: إن الرجل إذا أكرى جاريته من الفساق بيعت عليه. ألا ترى أن الله - تبارك وتعالى - يقول،: (وَمَنْ يُكْرِهْهُنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَحِيمٌ (٣٣) ، فوعدها الغفران على الإكراه، ولو كان البيع عليه جائزا لكان حائلا بينها وبين الإكراه.

selling her against his will were permissible, it would place a barrier between her and coercion.[66]

L8340–8341 Thereafter the master would no longer be coercing her, nor would she need, on account of coercion, forgiveness and mercy—although she would need them in other matters.

L8342–8345 Muhammed ibn Ali said: In this there is a refutation of juristic preference (istiḥsān), for anyone who considers it carefully, because a sale imposed upon [the owner]—to anyone who understands this—is rationally good: a slave woman desires chastity, while her master compels her to commit sexual immorality and does not desist despite discretionary punishment and warnings; a barrier is placed between her and the wrongdoing by selling her against his will.[67][68]

L8346–8353 Better still is to leave the owners' rights of ownership over them intact and refrain from removing those rights without their consent. Whoever does this to his slave woman is under Allah's wrath and curse until she is taken away from him. She is not to be sold against his will, and the slave woman must fight anyone who seeks that from her, expend her utmost effort in preventing it from being inflicted upon her, and not surrender her private parts before exerting her utmost effort in defending herself with her weapon, her hand, her teeth, and her struggling, until her means are exhausted and she is overpowered. Only then is she coerced and entitled to what she has been promised of forgiveness and mercy. Indeed, she must hate even what

فلا يكون السيد بعده مكرهًا، وَلا هي محتاجة بسبب الإكراه إلى المغفرة والرحمة - وإن كانت محتاجة في غيره -.

قال محمد بن علي: وفي هذا إبطال الاستحسان لمن تدبره، لأن البيع على مَن يعقل هذا حَسن في العقول أن تكون أَمة تريد تحصنًا وسيدها يكرهها على الفاحشة ولا ينتهي بالتعزير والمواعدة يحالُ بينها وبين المنكر بالبيع عليه.

وأحسن منه ترك إملاك المالكين لهم، والكف عن إزالتها بغير رضاهم، فمن فعل هذا بجاريته فهو في سخط الله ولعنته حتى تنزع عنه، ولا تباع عليه، وعلى الجارية أن تقاتل من أراد ذلك منها. وتفرغ مجهودها في المنع عنها، ولا تسلم فرجها قبل بذل المجهود في الدفع عن نفسها بسلاحها ويدها، وأسنانها واضطرابها حتى، تنقطع حيلها، وتغلب ثم تكون حينئذٍ مكرهة مستوجبة ما وُعدت من الغفران والرحمة، بل عليها أن تكره مَا لا تملكه من لحُوقِ الحلاوة بالبشر عند الوقائح لتستكمل اسم الإكراه.

[66] **Qur'an references (L8335):** Qur'an 24:33 (An-Nur).

[67] **Translator's note (L8343):** The syntax connecting the sale, the person who understands, and what is rationally good is awkward in the supplied text. The sale is understood from the continuation as a sale imposed upon the owner.

[68] **Translator's note (L8344):** The supplied word translated as "warnings" ordinarily means mutual promises or appointments; its precise force here is uncertain.

she cannot control: the pleasure that comes to human flesh during shameful acts, so that she fully qualifies as coerced.[69][70]

L8354 Muhammed ibn Ali said: Something was related from Ibn Abbas—may Allah be pleased with him—concerning

L8355

L8356–8358 His saying: "Let those who cannot find the means to marry remain chaste until Allah enriches them from His bounty," which we neglected to include in its section, so we have included it here lest the book be without mention of it. I do not think it is reliably preserved from him, because its transmission chain is disconnected.[71]

L8359–8362 Bishr ibn Umarah transmitted, from Abu Rawq, from al-Dahhak ibn Muzahim, from Ibn Abbas—may Allah be pleased with him—concerning His saying: "Let those who cannot find the means to marry remain chaste." He said: "Let whoever lacks the means marry, for Allah will enrich him."[72]

L8363–8366 But how can someone who cannot find the means to marry be capable of marrying? Enrichment through marriage is for someone who can find the means to marry and does not lack someone who will give him a spouse. When someone who is not wealthy marries, Allah enriches him through the blessing of marriage. This is what He says in the verse: "Marry off the unmarried among you and the righteous among your male slaves and your female slaves. If they are poor, Allah will enrich them from His bounty."[73][74]

قال محمد بن علي: وذُكِر عن ابن عباس - رضي الله عنه - في

قوله: (وَلْيَسْتَعْفِفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّى يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ) شيء أغفلنا إيراده عند فصله فأوردناه هاهنا لئلا يعرو الكتاب عن ذكره، ولا أحسبه محفوظا عنه لإرساله.

روى بِشر بن عمارة، عن أبي روق، عن الضحاك بن مزاحم عن ابن عباس - رضي الله عنه - في قوله: (وَلْيَسْتَعْفِفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا) قال: " ليتزوج من لا يجد، فإن الله سيغنيه ".

فكيف يقدر على التزوج من لا يجده، والغناء بالتزويج وهو لمن يجد التزويج ولا يعدم من يزوجه، فإذا تزوج من ليس بغني أغناه الله ببركة التزويج وهو ما قاله في الآية: (وَأَنْكِحُوا الْأَيَامَى مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ) .

[69] **Translator's note (L8347):** The supplied verb can be read as "she is taken away," although this sits uneasily with the ensuing rejection of a forced sale. A reading meaning that the owner desists would require a change to the supplied wording.

[70] **Translator's note (L8353):** The wording rendered "to human flesh during shameful acts" is unusual and possibly corrupt. The supplied words have been retained in sense rather than silently replaced with a conjectural reference to intercourse.

[71] **Qur'an references (L8356):** Qur'an 24:33 (An-Nur).

[72] **Qur'an references (L8359):** Qur'an 24:33 (An-Nur).

[73] **Translator's note (L8364):** The supplied wording concerning enrichment through marriage is syntactically awkward; the translation preserves the distinction developed in the continuation.

[74] **Qur'an references (L8364):** Qur'an 24:32 (An-Nur).

وكان عمر بن الخطاب - رضي الله عنه - يقول: " ما رأيت مثل من قعد أيمَا بعد هذه الآية (وَأَنْكِحُوا الْأَيَامَى مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ) .

وقد يجد الرجل صَداق امرأة وهو محترف كسوب، فإذا فقد ما يجد في صَداق امرأةٍ كان فقيرا بعده، ومجزيا أيامه باكتسابه، فوعده الله أن يغنيه من فضله، فأما من لم يجد النكاح وعدم من يزوجه لعسرته بالصداق والنفقة فليس من أهل هذه الآية، بل هو من أهل الثانية يستعفف عن الفاحشة، ويصبر على العزبة حتى يغنيه الله من فضله ويرزقه ما يتزوج به، وهذا وجه الآيتين. والله أعلم.

وابن عباس أعلم بكتاب الله من أن يشكل هذا عليه.

فإما أن يكون دخل مَتن في مَتنٍ وغلط به الكتاب، وإما أن يكون الخلل من جهة الإرسال، لأن الضحاك لم يلقَ ابن عباس. ولا سمع منه شيئا.

قوله: (يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ) مؤيد للرواية في الحث على أكل الزيت والأدهان لبركة شجرتها أعني الزيتونة التي خرج منها.

L8367–8368 Umar ibn al-Khattab—may Allah be pleased with him—used to say: "I have never seen the like of someone who remains unmarried after this verse: 'Marry off the unmarried among you and the righteous among your male slaves and your female slaves. If they are poor, Allah will enrich them from His bounty.'"[75]

L8369–8375 A man may possess a woman's bridal dower while being a working man who earns a livelihood. Then, when he has spent what he possesses on a woman's bridal dower, he is poor afterward, getting through his days by his earnings. Allah has therefore promised him that He will enrich him from His bounty. As for someone who cannot find the means to marry and lacks anyone who will give him a spouse because he cannot afford the bridal dower and maintenance, he is not among those addressed by this verse. Rather, he is among those addressed by the second: he must abstain from sexual immorality and patiently endure being unmarried until Allah enriches him from His bounty and provides him with that with which he can marry. This is the interpretation of the two verses. Allah knows best.[76]

L8376 Ibn Abbas is too knowledgeable about Allah's Book for this to have been unclear to him.

L8377–8379 Thus, either one report's text has become intermingled with another's and the scribes have erred over it, or the defect arises from the disconnected transmission, because al-Dahhak did not meet Ibn Abbas or hear anything from him.[77]

L8380

L8381–8383 His saying: "It is kindled from a blessed tree" supports the report encouraging the eating of olive oil and anointing oneself with it because of the blessedness of its tree, by which I mean the olive tree from which it comes.[78][79]

[75] **Qur'an references (L8367):** Qur'an 24:32 (An-Nur).

[76] **Translator's note (L8370):** The expression rendered "getting through his days" is awkward as supplied; it appears to describe meeting daily needs through earnings.

[77] **Translator's note (L8377):** The unvocalized word rendered "the scribes" can also be read as "the book," which would give the sense that the written text contains the error.

[78] **Translator's note (L8382):** The supplied form rendered "anointing oneself" can also be read as "oils"; the context favors the act of applying oil.

On Making the Mosque Building Tall.

في إطالة بناء المسجد.

And His saying: "In houses which Allah has permitted to be raised and in which His name is mentioned; He is glorified in them in the mornings and the late afternoons (36)" is evidence for making mosque buildings tall. Qatadah likewise used to say this.[80]

وقوله: (فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ (٣٦) دليل على إطالة بناء المساجد، وكذلك كان قتادة يقوله.

It is also possible that their elevation is through remembrance, rather than through making the buildings tall.

ويحتمل أن تكون رفعتها بالذكر لا بإطالة البناء.

It also contains evidence for urging Muslims to pray in mosques, because the remembrance and glorification in them are the five prayers.

وفيه دليل على حث المسلمين أن يصلوا في المساجد، لأن الذكر والتسبيح فيها هي الصلوات الخمس.

Specific Scope:

خصوص:

And His saying: "Allah created every moving creature from water" has specific scope: Adam, Eve, and Jesus are not included in it—may Allah bless them ﷺ.[81]

وقوله: (وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ) خصوص لم يدخل فيه آدم ولا حواء، ولا عيسى، صلى الله عليهم.

Legal Opinion.

الفتوى.

And His saying: "When they are summoned to Allah and His Messenger so that he may judge between them, behold, a group of them turns away (48)," up to His saying: "And fears Allah and is mindful of Him—those are the successful (52)."[82]

وقوله: (وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِنْهُمْ مُعْرِضُونَ (٤٨) إلى قوله: (وَيَخْشَ اللَّهَ وَيَتَّقْهِ فَأُولَئِكَ هُمُ الْفَائِزُونَ (٥٢) .

This is a severe threat against anyone who faults those who summon people to Him and His Messenger in matters of legal opinion and judicial rulings, since none but the two of them may judge in these matters or in any others, and all created beings are followers of them both.

وعيد شديد لمن يعيب الداعين إليه ورسوله في الفتوى والأحكام، إذ لا يجوز أن يحكم فيهما وَلا في غيرهما إلا هما، والخلق تبع لهما.

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[79] **Qur'an references (L8381):** Qur'an 24:35 (An-Nur).
[80] **Qur'an references (L8387):** Qur'an 24:36 (An-Nur).
[81] **Qur'an references (L8396):** Qur'an 24:45 (An-Nur).
[82] **Qur'an references (L8400):** Qur'an 24:48 (An-Nur); Qur'an 24:52 (An-Nur).

L8404–8405 The Imam.

L8406

L8407–8410 And His saying: “Allah has promised those among you who believe and do righteous deeds that He will surely appoint them as successors on earth, as He appointed those before them as successors” is an argument for calling the imam who acts in obedience to Allah ‘Allah’s vicegerent’ (khalīfah). This is not objectionable, for Allah—majestic and exalted is He—has promised this to whoever believes in Him and acts in obedience to Him, as you see.[83]

L8411–8412 It is also permissible to call the scholars, and everyone who calls people to His religion or guides them to His path, His vicegerents, because the wording of the promise is general.

L8413–8414 If it is said: What distinction, then, do Adam and David—may Allah bless them both ﷺ—have over others, if those you have mentioned are called vicegerents?

L8415–8416 The answer is: Their distinction lies in prophethood. Appointment as a vicegerent is a designation applicable by virtue of a particular meaning, and everyone who possesses that meaning deserves the designation, even if he does not possess the distinction of prophethood.

L8417–8419 If, for every attribute ascribed to a prophet, his community were not permitted to share it with him, they would not share with the prophets faith, prayer, and the other acts of obedience.

L8420–8424 The meaning of appointment as a vicegerent is placing the appointee in the position of the one who appoints him. Thus, when Allah placed Adam and David—may Allah bless them both ﷺ—on earth in His position for judging between His servants, they deserved the designation on that account. Allah has promised the believers who act in obedience to Him that He will appoint

[83] **Qur’an references (L8407):** Qur’an 24:55 (An-Nur).

الإمام.

وقوله: (وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ) حجة في تسمية الإمام العامل بطاعة الله خليفة الله، ولا يكون منكرًا فإن الله - جل وتعالى - قد وعد ذلك من آمن به، وعمل بطاعته كما ترى.

ويجوز أن يسمى العلماء أيضا، وكل من دعا إلى دينه، أو أرشد إلى سبيله خلفاءه، لأن مخرج الوعد عام.

فإن قيل: فما فضلة آدم وداود - صلى الله عليهما - إذًا على غيرهما إذ كان من ذكرت يسمى خليفة.

قيل: فضلهما بالنبوة. والاستخلاف اسم واقع لمعنى وكل من أخذ بذلك المعنى استحقه، وإن لم يكن له فضل النبوة.

ولو كان كل صفة وصف بها نبي لم يجز أن يشاركه فيها أُمته. ما شاركوهم في الإيمان والصلاة وسائر الطاعات.

ومعنى الاستخلاف: إقامة المستخلف مقام المستخلف فلما أقام الله آدم وداود - صلى الله عليهما - في الأرض مقامه في الحكم بين عباده استحقوا الاسم بذلك، ووعد الله المؤمنين العاملين بالطاعة أن يستخلفهم كما استخلف غيرهم، فهم خلفاؤه في ذلك وإن لم يكونوا أنبياء.

them as vicegerents as He appointed others; thus they are His vicegerents in that respect, even if they are not His prophets.[8485]

L8425–8430 If it is said: What, then, is the meaning of the Prophet's ﷺ saying: "The caliphate after me is thirty; then it becomes kingship"? The answer is: Its meaning—and Allah knows best—is a caliphate that follows his conduct toward his community in its entirety. For no one is exempt: of all those who assumed authority after the four, none followed, in governing the community, the entirety of the conduct of Allah's Messenger ﷺ and their conduct, even if they followed most of it.[8687]

L8431–8436 Here is Abu Muslim al-Khawlani, a jurist possessed of scrupulous piety, saying: "People of Medina, you are guilty of a greater crime before Allah than Thamud. Thamud hamstrung Allah's she-camel, whereas you killed His vicegerent, and His vicegerent is more honored by Him than His she-camel"—meaning Uthman, may Allah be pleased with him. Yet no one objects to him or says to him: Do not call him Allah's vicegerent, for he is the successor of His Messenger, not His vicegerent.[88]

L8437–8439 If it is said: It has been related that Abu Bakr al-Siddiq—may Allah be pleased with him— when a man said to him, "O vicegerent of Allah," replied: "I am not Allah's vicegerent; rather, I am the successor of Allah's Messenger ﷺ."

L8440–8442 The answer is: A contradiction of the Quran and the language cannot au-

فإن قيل: فما معنى قول النبي - صلى الله عليه وسلم -: " الخلافة بعدي ثلاثون ثم يصير مُلكًا "، قيل: معناه - والله أعلم - خلافة على تمام سيرته في أُمته، فليس يمتنع أحد من كل مَن ولي الأمر بعد الأربعة لم يسرْ في الأُمة بتمام سيرة رسول الله - صلى الله عليه وسلم - وسيرتهم وإن ساروا بأكثرها.

وهذا أبو مسلم الخولاني فقيه ذو ورع ويقول: " يا أهل المدينة أنتم أعظم جرمًا عند الله من ثمود، فإن ثمودًا عقروا ناقة الله، وأنتم قتلتم خليفته، وخليفته أكرم عليه من ناقته " - يعني عثمان رضي الله عنه - فلا ينكر عليه منكر، ولا يقول له: لا تسميه خليفة الله، فإنه خليفة رسوله لا خليفته.

فإن قيل: فقد روي أن، أبا بكر الصديق - رضي الله عنه - حين قال له الرجل: يا خليفة الله، قال: لست بخليفة الله، ولكني خليفة رسول الله - صلى الله عليه وسلم.

قيل: لا يصح على أبي بكر - رضي الله عنه - خلاف القرآن واللغة وهو لباب اللغة.

[84] **Translator's note (L8420):** The two occurrences of the Arabic participle are unvocalized in the supplied text; they are understood respectively as the appointee and the appointing party.

[85] **Translator's note (L8423):** The supplied Arabic uses a plural verb for Adam and David, where a dual verb would ordinarily be expected.

[86] **Translator's note (L8426):** The supplied quotation says "thirty" without stating a unit of time.

[87] **Translator's note (L8429):** The supplied construction is awkward. It is understood as asserting that none of the rulers after the four followed the preceding model in its entirety.

[88] **Translator's note (L8436):** The same Arabic term, khalīfah, is rendered "successor" in relation to the Messenger and "vicegerent" in relation to Allah.

thentically be attributed to Abu Bakr—may Allah be pleased with him—when he was the very essence of linguistic mastery.[89]

L8443–8446 It is possible that, if the report from him is authentic, he said it out of concern that the man addressing him might not understand the meaning of vicegerency and might interpret it in an objectionable way. Thus he said: "I am the successor of Allah's Messenger —may Allah bless him and grant him peace ﷺ"—because Allah's Messenger is Allah's vicegerent over His servants, and the successor of His vicegerent occupies his position with respect to the designation of vicegerency. Prophethood has no part in vicegerency.

L8447–8450 Abu Bakr—may Allah be pleased with him—would thus have removed from the man what he feared for him of ignorance of the meaning of vicegerency, while having avoided falsehood. One Who Conceals a Religion.

L8451

L8452–8454 And His saying, exalted is He: "He will surely establish for them their religion which He has approved for them, and will surely replace their fear with security. They worship Me, associating nothing with Me" is an argument against everyone who conceals a religion, keeping it secret because he does not feel safe in manifesting it, for Allah— majestic and exalted is He— has promised, along with establishing the religion for its adherents, security joined to it.[90]

L8455–8459 Thus, anyone who fears, concerning a religion to which he adheres, someone who will condemn him if he manifests it and punish him for a falsehood he believes does not have his religion established for him. Rather, with respect to his faith, he runs the risk that Allah—majestic and exalted is He—has fulfilled for the people of faith who act in obedience to Him His promise of security to his exclusion. Allah does not break His promise. How, then,

[89] **Translator's note (L8442):** For English syntax, the attribution to Abu Bakr and its salutation, which occur in the preceding Arabic unit, are placed here. Together the two translated units render the complete sentence.

[90] **Qur'an references (L8452):** Qur'an 24:55 (An-Nur).

وقد يجوز أن يكون قاله إن صح عنه إشفاقا على القائل له أن لا يعرف معنى الخلافة، فيذهب بها إلى شيء منكر. فقال: أنا خليفة رسول الله - صلى الله عليه وسلم - لأن رسول الله خليفة الله على عباده، وخليفة خليفته يقوم في اسم الخلافة مقامه. والنبوة ليست من الخلافة في شيء.

فيكون أبو بكر - رضي الله عنه - قد أزال عن الرجل ما خشي عليه من الجهل بمعنى الخلافة، وقد سَلِم من الكذب من يستر دينًا.

وقوله تعالى: (وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا) حجة على جميع من يستر دينا يكتمه لا يأمن في إظهاره، لأن الله - جل وتعالى - وعد مع تمكين الدين لأهله أمنَا مقرونَا به.

فمن كان خائفا في دين يتمسك به من ينكر عليه إن أظهر، ومعاقب له على باطل يعتقده غير متمكن له دينه، بل هو من إيمانه على مخاطره أن يكون الله - جل وتعالى - أنجز أهل الإيمان العاملين بطاعته ميعاده في الأمن دونه، والله لا يخلف الميعاد، فكيف يكون فاقدًا لا متمسكًا بمرضي الدين وهو فزع في إظهاره، مشمئز من إعلانه.

can he be lacking, rather than adhering to the approved religion, while he is terrified of manifesting it and recoils from declaring it openly?[91]

L8460 Seeking Permission at the Three Times.

الاستئذان في الأوقات الثلاثة.

L8461

L8462–8465 And His saying, exalted is He: "O you who believe, let those whom your right hands possess and those among you who have not reached puberty ask your permission on three occasions: before the dawn prayer, when you lay aside your clothes at midday, and after the night prayer—three times of privacy for you. There is no blame upon you or upon them after these; they move about attending upon you, some of you upon others." A definitive verse whose application has been neglected among people; the Muslim should therefore fear Allah and not neglect it.[92][93]

وقوله تعالى: (يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنْكُمُ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ لَكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوَّافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ) آية محكمة قد أغفل للناس استعمالها، فينبغي للمسلم أن يتقي الله ولا يغفلها.

L8466–8467 It contains evidence that these three times are the times for lying down, having intimate intercourse with spouses, and exposing the private parts.[94]

وفيها دليل على أن هذه الثلاثة الأوقات هي أوقات المضاجعة. والإفضاء إلى الأزواج في الوطء وبدوء العورات.

L8468–8471 This includes the implication that concealing the private parts from children who have reached the stage of recognizing them is obligatory at all times, since He—majestic and exalted—would not command that permission be sought on that account unless He had already made it obligatory to conceal them at all times from those children and from those whom one's right hand possesses.

ويدخل فيه أن ستر العورة على الأطفال الذين قد بلغوا مبلغ معرفتها فرض في كل وقت، إذ لا يأمر - جل وتعالى - بالاستئذان من أجل ذلك إلا وقد فرض سترها في كل وقت عنهم، وعن ملك اليمين.

L8472 Discussion of Lowering the Gaze.

ذكر غض البصر.

L8473–8477 And His statement, exalted is He, "There is no blame upon you or upon them beyond these times; they circulate among you, some of you attending

وفي قوله تعالى: (لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوَّافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ) دليل على أن لا حَرج على المرأة أن ينظر إليها الذكر البالغ من ملك يمينه، وَلا عليه إذا نظر لغير رِيبة إذ كان في غير هذه الأوقات الثلاثة مباح له أن يدخل بغير إذن. ومن دخل بغير إذن أبصر الحرم، وقد أزال الله عن الجميع الحرج كما ترى. فهذا خاص في المماليك.

[91] **Translator's note (L8458):** The supplied wording explicitly says "lacking, not adhering." This appears inconsistent with the surrounding argument, but has not been silently reversed or repaired.

[92] **Translator's note (L8464):** The construction translated as "whose application has been neglected among people" is awkward in the supplied Arabic.

[93] **Qur'an references (L8462):** Qur'an 24:58 (An-Nur).

[94] **Translator's note (L8467):** The supplied بدوء is unusual here; the context suggests the appearance or exposure of the private parts.

upon others," contains evidence that there is no blame upon a woman if an adult male among those possessed by his right hand looks at her, nor upon him if he looks without a suspect intention, since, outside these three times, he is permitted to enter without permission. Anyone who enters without permission sees the women of the household, and Allah has removed blame from everyone, as you see. This therefore applies specifically to slaves.[95][96]

L8478–8480 As for free men, they are obliged to lower their gaze from women, whether with desire or without desire, with a suspect intention or without a suspect intention, except for the inadvertent glance that is excused for them.[97]

L8481–8485 For Allah—majestic and exalted—commanded lowering the gaze unconditionally, without qualification, in His statement: "Tell the believing men to lower their gazes," and "And tell the believing women to lower their gazes." The Prophet—may Allah bless him and grant him peace ﷺ—commanded Umm Salamah and another of his wives to conceal themselves from Ibn Umm Maktum when he asked permission to enter upon him. The two women said, "He is blind; he cannot see us."[98][99][100]

L8486 He said, "Are you two also blind?"

L8487–8490 If it is said: Does his statement—may Allah bless him and grant him peace ﷺ—to Fatimah daughter of Qays, "Observe your waiting period in the house of Ibn Umm Maktum, for he is blind; you can take off your clothes," not contradict his command to those two women, since she could see him while he could not see her?

L8491–8493 The response is: It contains no indication that she used to see him. He only

وأما الأحرار يُفرض عليهم غَض البصر عن النساء لشهوة، وغير شهوة، ورِيبة وغير رِيبة إلا ما تجوز لهم عنه من نظرة الفجأة.

لأن الله - جل وتعالى - أمر بغض البصر مطلقًا بلا شرط في قوله: (قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ) ، (وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ) وقد أمر النبي - صلى" الله عليه وسلم - أم سلمة وأخرى من أزواجه أن تستترا عن، ابن أم مكتوم حين استاذن عليه، فقالا: إنه أعمى لا يبصرنا.

قال: " أو عمياوان أنتما ".

فإن قيل: أَوَلاَ يكون قوله - صلى الله عليه وسلم - لفاطمة بنت قيس: اعتدي في بيتِ ابن أم مكتوم، فإنه أعمى تضعين ثيابك " معارضًا لأمره إياهما، وكانت هي تبصره ولا يبصرها.

قيل: ليس فيه بيان أنها كانت تبصره، إنما أمرها بذلك - والله أعلم - ليأمن مِن اطلاعه على عورتها إذا وضعت ثيابها في وقت يصادف دخوله البيت وهي فيه. لا أنها تنظر إليه.

[95] **Translator's note (L8475):** The supplied Arabic says "his right hand," although the preceding subject is a woman. The masculine pronoun has been retained.

[96] **Qur'an references (L8473):** Qur'an 24:58 (An-Nur).

[97] **Translator's note (L8480):** The supplied رِبية appears to be a typographical corruption of ريبة, "a suspect intention" or "suspicion."

[98] **Translator's note (L8484):** The stray quotation mark within the Arabic salutation appears to be a transcription error.

[99] **Translator's note (L8485):** The supplied Arabic says "upon him," with a masculine singular pronoun; this has been retained. The comma after "from" is extraneous.

[100] **Qur'an references (L8481):** Qur'an 24:30 (An-Nur); Qur'an 24:31 (An-Nur).

commanded her to do that—and Allah knows best —to ensure that he would not see her private parts if she took off her clothes at a time coinciding with his entering the house while she was in it, not that she should look at him.[101]

L8494–8498 If a person is compelled to expose his private parts when applying a lime depilatory, shaving the pubic hair, or receiving medical treatment, and allows a boy who has not reached puberty access to them, he incurs no blame—and Allah knows best —because the Prophet—may Allah bless him and grant him peace ﷺ—sent for a boy who had not yet experienced a nocturnal emission, and he performed cupping on Umm Salamah, and a woman is a private part to be concealed.[102][103]

L8499

فإن اضطر الإنسان إلى إبراز عورته عند الاطلاء بالنورة. والاستحداد والتداوي فأمكن منه صبيا غير بالغ لم يحرج - والله أعلم - لأن النبي - صلى الله عليه وسلم - بعث إلى غلام لم يحتلم فحجم أم سلمة، والمرأة عورة.

[101] **Translator's note (L8492):** The verb ليأمن, "so that he might be secure," is masculine, although the person whose privacy is protected is the woman. The translation preserves the purpose without silently substituting a feminine verb.

[102] **Translator's note (L8495):** The source places a full stop here, although the conditional sentence continues in the next unit.

[103] **Translator's note (L8498):** "A private part to be concealed" renders عورة, here predicated of the woman as a whole.

L8500–8503 And His statement, “When the children among you reach puberty, let them seek permission as those before them sought permission,” contains evidence that experiencing a nocturnal emission in males marks the threshold of puberty and the time when the prescribed duties become obligatory upon them.[1]

وقوله: (وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ) دليل على أن الاحتلام في الذكران حد البلوغ ووقت وجوب الفرائض عليهم.

L8504

L8505–8508 And His statement, “As those before them sought permission,” contains evidence that seeking permission is obligatory at all times, during the three times and otherwise, upon all people other than children and those whom one’s right hand possesses, for whom entering without permission has been permitted except during the three times.[2]

وقوله: (كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ) دليل على أن الاستئذان في جميع الأوقات واجب في الثلاثة وغيرها على سائر الناس سوى الأطفال، وملك اليمين الذي أبيح لهم إلا في الثلاثة الأوقات.

L8509

L8510–8515 And His statement, “As for women past childbearing who have no hope of marriage, there is no blame upon them if they lay aside their clothes without displaying adornment; but to refrain is better for them,” contains evidence that, although availing oneself of legal concessions is permissible, adopting the stricter course is better. This is supported by His statement—blessed and exalted is He—“If you retaliate, then retaliate with the like of what was inflicted upon you; but if you are patient, that is indeed better for the patient” (126), and His statement, “Whoever vindicates himself after being wronged—there is no ground for proceeding against such people” (41). Then He said, “But whoever is patient and forgives—surely that is among matters requiring firm resolve” (43).[3]

وقوله: (وَالْقَوَاعِدُ مِنَ النِّسَاءِ اللَّاتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ) دليل على أن الأخذ بالرخص - وإن كان مباحا - فالأخذ بالتشدد أفضل، ويؤيده قوله - تبارك وتعالى -: (وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ (١٢٦) ، وقوله: (وَلَمَنِ انْتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ (٤١) ثم قال: (وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ (٤٣) .

L8516

L8517 And His statement, “Allah does not love the public utterance of evil speech, except by someone who has been wronged; and Allah is ever hearing, know-

وقوله: (لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظُلِمَ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا (١٤٨) إِنْ تُبْدُوا خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُوًّا قَدِيرًا (١٤٩) .

[1] **Qur’an references (L8500):** Qur’an 24:59 (An-Nur).
[2] **Qur’an references (L8505):** Qur’an 24:59 (An-Nur).
[3] **Qur’an references (L8510):** Qur’an 24:60 (An-Nur); Qur’an 16:126 (An-Nahl); Qur’an 42:41 (Ash-Shuraa); Qur’an 42:43 (Ash-Shuraa).

ing (148). If you disclose a good deed or conceal it, or pardon an evil, then Allah is ever pardoning, powerful (149)."[4]

L8518–8519 If it is said: Did the Messenger of Allah—may Allah bless him and grant him peace ﷺ—not say, "Allah indeed loves that His legal concessions be followed, just as He loves that His binding prescriptions be followed"?

L8520–8526 The response is: That does not affect what we have said, since His love of their being followed entails no dislike of following what is better in His sight than the legal concessions. If He loves that His legal concessions be followed, then He loves what is better than the legal concessions more intensely, and grants greater reward to the person who follows it, because of the pain involved, the struggle to bear it, and his opposition to his own soul in its inclination toward comforts and avoidance of bearing hardships.

L8527–8536 Anyone who knows that Allah's legal concession has been made readily available to those entitled to it, and that someone who avails himself of it follows what is right and is free of burdensome constraint, has thereby accepted it and embraced it, even if he does not act upon it at every opportunity, because he prefers to act upon something else rather than it, and struggles against his own soul to earn the reward of what has been given preference over it. Do you not see that it has been related from him—may Allah bless him and grant him peace ﷺ—that he said, "Whoever does not accept Allah's legal concession bears a burden of sin like the mountains of Arafat"? Thus, anyone who does not regard those who avail themselves of legal concessions as falling short, and knows that they follow the paths of truth, acting without disobedience, has accepted those concessions and embraced them. Yet he has seen that the rank of those who exert themselves is higher than the rank of those who avail themselves of concessions, and so he has aspired to it, hoping for what Allah has mentioned in His Book concerning it.

L8537–8539 If it is said: Has Allah—majestic and exalted—not permitted breaking the Ramadan fast while traveling, authorized it, and said, "Allah desires ease for you and does not desire hardship for you"?[5]

فإن. قيل: أفليس قد قال رسول الله - صلى الله عليه وسلم - " إن الله يحب أن يؤخذ برخصه كما يحب أن يؤخذ بعزائمه ".

قيل: ليس ذلك بمؤثر فيما قلناه، إذ ليس في حبه أن يؤخذ كراهة للأخذ بما هو عنده أفضل من الرخص، وإذا أحب أن يؤخذ برخصه فهو لما هو أفضل من الرخص أشد حُبًا. وللآخذ به أكثر ثوابا لما عليه من المضض، والمجاهدة في تحمله، ومخالفة نفسه فيما هي بسبيله من الميل إلى الراحات، واجتناب تحمل المشقات.

ومن علم أن رخصة الله ممهدة لأهلها، والآخذ بها آخذ بالحق، بعيد من الإصر فقد قبلها وأخذ بها، وإن لم يعمل بها في كل وقت لما يؤثر غيرها في العمل عليها، ويجاهد نفسه في استيجاب ثواب ما فضل عليها، ألا ترى أنه قد روي عنه - صلى الله عليه وسلم - أنه قال: " من لم يقبل رخصة الله كان عليه من الإثم مثل جبال عرفات "، فمن لم يرمق الآخذين بالرخص بعين التقصير، وعلم أنهم سالكون سبل الحق عاملون بغير معصية، فقد قبلها وأخذ بها، ولكنه رأى درجة المجتهدين أعلى من درجة المترخصين فسما إليها رجاء ما ذكر الله في كتابه فيها.

فإن قيل: أفليس أباح الله - جل وتعالى - إفطار رمضان في السفر وأذن فيه، وقال: (يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ) .

[4]**Qur'an references (L8517):** Qur'an 4:148 (An-Nisa); Qur'an 4:149 (An-Nisa).
[5]**Qur'an references (L8538):** Qur'an 2:185 (Al-Baqarah).

قيل: وَلا في الرخص والتشديد أراد إلا اليسر، لأنه مهد الرخص ولم يؤثم القاعد عن الأصعب، بل دل على زيادة فضل، وعلو درجة إن أخذ بها نالهما، وإن قعد عنه لم يلحقه مأثم. فأي يُسرِ أيسر من هذا عند من تميزه.

L8540–8543 The response is: In both concessions and strictness, He intended nothing but ease, for He made the concessions readily available and did not count someone who refrains from the more difficult course as sinful. Rather, He indicated additional merit and elevation in rank: if someone adopts that course, he attains both; if he refrains from it, no sin attaches to him. What ease could be easier than this, in the estimation of someone who discerns it?[67]

وأرى كثيرا من الناس يحملون هذا الخبر غير محله، ويتناولونه. على غير جهته، فيرون أن الرخص المذكورة عن أهل العلم داخلة في الخبر وليس كذلك، لأن رسول الله - صلى الله عليه وسلم - أضاف الرخص إلى الله - جل وعز - فقال: " إن الله يحب أن يؤخذ برخصه، كما يحب أن يؤخذ بعزائمه "، ورخصه غير رخص غيره، إذ لا يمكن إضافتها إليه إلا ما بين منها في كتابه، أو شَهِد بها جماعة الأمة عليها، أو أضيف بظاهر خبر الثقات إليه. ورخص العلماء محتاجة إلى حجج تشهد بصحتها، فمن سمى رخص العلماء رخصة فقد افترى على الله الكذب، وإن أمكن أن تكون في أنفسها حقًّا.

L8544–8553 I see many people applying this report outside its proper scope and interpreting it inappropriately, thinking that the concessions reported from scholars fall within the report. That is not so, for the Messenger of Allah—may Allah bless him and grant him peace ﷺ—attributed the concessions to Allah—majestic and mighty—saying, "Allah indeed loves that His legal concessions be followed, just as He loves that His binding prescriptions be followed." His concessions differ from the concessions of anyone else, since no concessions can be attributed to Him except those He has explained in His Book, those to which the community as a whole has attested, or those attributed to Him through the apparent meaning of a report transmitted by trustworthy narrators. Scholars' concessions require proofs attesting to their validity. Whoever calls scholars' concessions a concession has fabricated against Allah a lie, even though they may in themselves be right.[89]

الأكل من بيت الصديق.

L8554 Eating from a Friend's House.

L8555

[6]**Translator's note (L8542):** The supplied أخذ بها uses a feminine pronoun whose antecedent is unclear in the preceding wording; "adopts that course" conveys the argument without assigning a definite Arabic antecedent.

[7]**Translator's note (L8543):** The supplied من تميزه is awkward; the translation takes تميزه as a verbal expression referring to discerning the foregoing point.

[8]**Translator's note (L8549):** The wording شهد بها جماعة الأمة عليها contains an awkward duplication of prepositional expressions; its apparent sense is communal attestation to the concessions.

[9]**Translator's note (L8552):** The source says only "a concession," without "of Allah." The surrounding argument suggests that attribution is intended, but the missing qualification has not been inserted.

L8556–8560 His statement, exalted is He, “Nor is there blame upon yourselves if you eat from your houses or your fathers’ houses,” through to His statement, “Or your friend’s,” contains evidence that a person incurs no blame for eating from any of these houses without permission, provided that he neither causes damage nor carries anything away. For if permission were required, singling these people out would have no meaning, since permission makes eating permissible in every place.[10]

قوله تعالى: (وَلَا عَلَى أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ) إلى قوله: (أَوْ صَدِيقِكُمْ) دليل على أن المرء لا حرج عليه أن يأكل من جميع هذه البيوت بغير إذن بعد أن لا يفسد، ولا يحمل، إذ لو كان بإذن ما كان لاختصاص هؤلاء معنى، لأن الإذن يبيح من جميع الأمكنة.

L8561–8562 The Murji’ah.

المرجئة.

L8563

L8564–8567 And His statement, “The believers are only those who believe in Allah and His Messenger and, when they are with him on a matter of common concern, do not leave until they have sought his permission. Indeed, those who seek your permission are those who believe in Allah and His Messenger,” is an argument against the Murji’ah concerning their claim that deeds are not part of faith. Indeed, Allah—majestic and exalted—has made seeking the Messenger’s permission part of faith, since He included it in the description of faith and did not attest to their possessing it except in conjunction with that act.[11]

وقوله: (إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَى أَمْرٍ جَامِعٍ لَمْ يَذْهَبُوا حَتَّى يَسْتَأْذِنُوهُ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ) حجة على المرجئة فيما يزعمون أن الأعمال ليست من الإيمان، وقد جعل الله - جل وتعالى - استئذان الرسول من الإيمان، إذ جعله في صفة الإيمان، ولم يشهد لهم به إلا معه.

[10] **Qur’an references (L8556):** Qur’an 24:61 (An-Nur).
[11] **Qur’an references (L8564):** Qur’an 24:62 (An-Nur).

سورة الفرقان

Surah 25: The Criterion (Al-Furqan)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah of the Criterion][1]

The Mu'tazilah.

And His statement, "They possess no power to bring harm or benefit to themselves," is an argument against anyone who attributes the servants' willing to the servants themselves, for if willing were in their hands, they would possess power over their own harm and benefit. Yet Allah, exalted is He, has denied them both, just as He has denied them power over death, life, and resurrection.[2]

His statement, mighty and majestic is He, "We have made some of you a trial for others," is an argument against the Qadariyyah and the Mu'tazilah, however they construe "We have made," whether as meaning creation or as meaning causing something to become something else.[3]

The Mu'tazilah.

And His statement, "Those who do not hope to meet Us say, 'Why have angels not been sent down to us, or why do we not see our Lord?' They have indeed been arrogant within themselves and have transgressed with great insolence" (21), is seized upon by the Jahmiyyah and the Mu'tazilah to deny the vision of Allah. This is extreme ignorance: Allah—majestic and exalted—rebukes the unbelievers for demanding to see Him in this world, and they take this to imply something about the believers' seeing Him in the Hereafter. We acknowledge that the unbelievers will not see Him in the Hereafter either. How, then, can it be argued against us that we shall not

[1] **Translator's note (L8569):** The square brackets appear to mark an editorially supplied surah heading.

[2] **Qur'an references (L8572):** Qur'an 25:3 (Al-Furqan).

[3] **Qur'an references (L8576):** Qur'an 25:20 (Al-Furqan).

[سورة الفرقان]

المعتزلة.

وقوله: (وَلَا يَمْلِكُونَ لِأَنْفُسِهِمْ ضَرًّا وَلَا نَفْعًا) حجة على من يرد مشيئة العباد إلى أنفسهم، إذ لو كانت المشيئة إليهم لكانوا مالكين لضرهم ونفعهم، وقد نفاهما الله تعالى عنهم كما نفى عنهم الموت والحياة والنشور.

قوله عز وجل: (وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً) حجة على القدرية والمعتزلة كيف ما صرفوا جعلنا بمعنى الخلق أم بمعنى الصيرورة.

المعتزلة.

وقوله: (وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنْزِلَ عَلَيْنَا الْمَلَائِكَةُ أَوْ نَرَى رَبَّنَا لَقَدِ اسْتَكْبَرُوا فِي أَنْفُسِهِمْ وَعَتَوْا عُتُوًّا كَبِيرًا (٢١) تتعلق به الجهمية والمعتزلة في نفي الرؤية، وهذا جهل مفرط أن يكون الله - جل وتعالى - ينكر على الكفار استدعاء رؤيته في الدنيا فيفهمون به رؤية المؤمنين في الآخرة، ونحن مقرون بأن الكفار لا يرونه في الآخرة أيضاً، فكيف يحتج علينا لعدمنا رؤيته في الآخرة بعدم رؤيتهم في الدنيا.

see Him in the Hereafter on the grounds that they do not see Him in this world?[45]

L8589–8591 Some of those among them who affected cleverness claimed that His saying, "The day they see the angels," indicated to them that Allah will not be seen at the Resurrection, because they had requested the descent of the angels and the sight of the Lord, and Allah answered them concerning one of the two.[67]

L8592–8595 If this does not exceed the first man's ignorance in its extremity, it is its equal. And who is it that said that the unbeliever sees his Lord in the Hereafter, for this subtle scrutiny to be directed against him? Or does he know that the angels whom the unbelievers see are the angels of punishment, while the vision of the Lord is reserved specifically for the believers, to their exclusion?[89]

L8596–8599 Even if matters were also as he claimed—and Allah forbid that they should be so—there would be, in His silence concerning what He left unmentioned, no evidence for what the fool claimed. How much less so, then, when the unbeliever has no share in the vision under any circumstances.[10]

L8600

L8601–8606 And His saying, "And the day the sky splits open with clouds and the angels are sent down in a mighty descent (25), true sovereignty that day belongs

[4]**Translator's note (L8587):** The supplied لعدمنا رؤيته literally concerns "our not seeing Him"; the translation preserves the shift from the unbelievers to the author's own group.

[5]**Qur'an references (L8582):** Qur'an 25:21 (Al-Furqan).

[6]**Translator's note (L8591):** The construction beginning with "requested" in the preceding segment and continuing with min here is syntactically awkward; both requested things have been retained.

[7]**Qur'an references (L8589):** Qur'an 25:22 (Al-Furqan).

[8]**Translator's note (L8592):** The wording concerning the extremity of this person's ignorance is awkward; the translation preserves the apparent comparison with the earlier opponent.

[9]**Translator's note (L8594):** The supplied wording literally continues "or knows." The argument appears to call for "or does he not know," but the missing negation has not been silently supplied.

[10]**Translator's note (L8598):** The supplied lāḥaẓẓa is written without separation; it is understood here as lā ḥaẓẓa, "no share."

وكان بعض من يتحذلق منهم من يزعم أن قوله: (يَوْمَ يَرَوْنَ الْمَلَائِكَةَ) دله على أن الله لا يُرى في القيامة من أجل أنهم استدعوا من نزول الملائكة ورؤية الرب، فأجابهم الله عن واحد.

وهذا إن لم يكن في إفراط حاله من جهل الأول فهو مثله، ومن الذي قال: إن الكافر يرى ربه في الآخرة حتى يتدقق عليه بهذا التدقيق، أو يعلم أن الملائكة الذين يرونهم الكفار ملائكة العذاب، ورؤية الرب مخصوص بها المؤمنون دونهم.

ولو كان كما زعم أيضاً - ومعاذ الله أن يكون كذلك - ما كان في سكوته عما سكت دليل على ما ادعاه الأحمق، فكيف والكافر لاحظ له في الرؤية بحال.

وقوله: (وَيَوْمَ تَشَقَّقُ السَّمَاءُ بِالْغَمَامِ وَنُزِّلَ الْمَلَائِكَةُ تَنْزِيلًا (٢٥) الْمُلْكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا (٢٦) دليل على أن الله - تبارك وتعالى - خاطب الكفار على ما هو في سجايا عقولهم، إذا الملك في كل وقت حق له، وكل ما سُمي به من خلقه فهو مملوك، مملك بما أعطاه الله ومكنه منه، ولكنه لما كان في عقولهم أن المتفرد بملك يوم من حيث يعرفونه مستولي على السلطان وحده خاطبهم به.

to the All-Merciful, and it will be a difficult day for the unbelievers (26)," is evidence that Allah—blessed and exalted is He—addressed the unbelievers in accordance with what is within the natural dispositions of their minds, since sovereignty rightfully belongs to Him at every moment, and everything among His creation to which that designation is applied is itself owned, granted sovereignty through what Allah has given it and enabled it to possess. But because it was in their minds that whoever alone possesses sovereignty over a day, as they understand it, holds authority alone, He addressed them in those terms.[1112]

وقوله: (وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا (٢٦) دليل على أنه على المؤمنين يسير، وهي بشارة لهم، إذ محال أن يخص الكفار بصفة عقوبة لهم، إلا والمؤمنون بضد تلك الصفة.

L8607–8610 And His saying, "And it will be a difficult day for the unbelievers (26)," is evidence that it will be easy for the believers, and this is good news for them, since it is impossible for Him to single out the unbelievers with a description constituting punishment for them without the believers having the opposite of that description.[13]

وقوله: (وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا (٣٠) حجة على من يعدل عنه في الاحتجاج به، ويعيب على من يدعو إليه.

L8611–8613 And His saying, "And the Messenger said, 'My Lord, my people have indeed treated this Quran as something abandoned' (30)," is an argument against whoever turns away from it when adducing evidence and criticizes those who call people to it.[1415]

L8614 The Mu'tazilites.

المعتزلة.

L8615

قوله: (وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِنَ الْمُجْرِمِينَ وَكَفَى بِرَبِّكَ هَادِيًا وَنَصِيرًا (٣١) حجة عليهما - أعني القدرية والمعتزلة - في الجعل كيف صرفوه

L8616–8617 His saying, "And thus We have appointed for every prophet an enemy from among the offenders, and your Lord suffices as a guide and helper (31)," is an argument against both groups—I mean the Qadarites and the Mu'tazilites—concerning 'appointing,' however they interpret it[16]

[11] **Translator's note (L8603):** The supplied idhā, "if/when," is awkward here; the context supports the explanatory sense "since," possibly reflecting an intended idh.

[12] **Qur'an references (L8601):** Qur'an 25:25 (Al-Furqan); Qur'an 25:26 (Al-Furqan).

[13] **Qur'an references (L8608):** Qur'an 25:26 (Al-Furqan).

[14] **Translator's note (L8613):** The phrase literally includes "turns away from it in adducing evidence by it," an awkward construction rendered according to its apparent argumentative sense.

[15] **Qur'an references (L8612):** Qur'an 25:30 (Al-Furqan).

[16] **Qur'an references (L8616):** Qur'an 25:31 (Al-Furqan).

On Memorizing Something.

ذكر حفظ الشيء.

And His saying, exalted is He, “And those who disbelieved said, ‘Why was the Quran not sent down to him all at once?’ Thus, that We may make your heart firm through it; and We have recited it in a measured recitation (32),” is evidence that whoever undertakes to memorize something should memorize it a little at a time, or one thing after another, so that it becomes firmly established in his heart and he is secure against forgetting it.[17][18]

وقوله تعالى: (وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا (٣٢) . دليل على من أدركه حفظ شيء حفظه قليلاً، أو شيئًا بعد شيء ليرسخ في قلبه، ويأمن من نسيانه.

It is also evidence that attachment to the means is attachment to the One who brings about their effects and does not impair the trust in Allah of those who place their trust in Him, as the ignorant among the Sufis claim that seeking earnings impairs trust in Allah. They do not know that Allah—majestic is His majesty—was capable of establishing the Quran all at once in the heart of Muhammed ﷺ, but when He made its means memorization in a particular manner, He caused it to proceed in that manner. This is analogous to what was discussed earlier in the surah The Cave: “And We turn them to the right and to the left.”[19]

ودليل على أن التعليق بالأسباب تعلق بالمسبب لا يؤثر في توكل المتوكلين، كما يزعم جهلة المتصوفة أن طلب المكاسب مؤثر في التوكل، لا يعلمون أن الله - جل جلاله - كان قادرًا على تثبيت القرآن جملة واحدة في قلب محمد - صلى الله عليه وسلم - ولكنه لما جعل سببه الحفظ بصفة أجراه عليها، وهذا نظير ما مضى في سورة الكهف: (وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ) .

Caprice.

الهوى.

And His saying, exalted is He, “Have you seen the one who has taken his caprice as his god?” is evidence that caprice is the most harmful thing to

وقوله تعالى: (أَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ) دليل على أن الهوى أشد شيء ضررا على الدين، إذ كان يبلغ بالمرء أن يتخذه هواه، وكانت قريش تهوى حجرا فتتخذه صنما.

[17] **Translator’s note (L8622):** The construction “whoever is reached by the memorization of something” is awkward in the supplied text; the translation gives its apparent practical meaning.

[18] **Qur’an references (L8621):** Qur’an 25:32 (Al-Furqan).

[19] **Qur’an references (L8624):** Qur’an 18:18 (Al-Kahf).

religion, since it can carry a person so far that his caprice takes it for itself. Quraysh used to take a liking to a stone and adopt it as an idol.[20][21]

L8636–8637 Then they would see another that looked more beautiful to them, abandon the first, and worship the second in proportion to their liking for it.

L8638 Emphatic Amplification.

L8639

L8640–8641 And His saying, "Or do you suppose that most of them hear or understand? They are only like livestock; rather, they are further astray in their way (44)," is analogous to His saying discussed earlier in the surah The Cow: "Deaf, dumb, blind."[22]

L8642–8645 That is because they undoubtedly heard with their ears and possessed an understanding through which the argument became binding upon them. But because they lacked the understanding that would save them and the hearing that was required of them, they were described as lacking hearing and understanding. This is an argument against the Murji'ites and the Qadarites, a clear one.

L8646–8651 And His saying, "They are only like livestock; rather, they are further astray in their way (44)," confirms what we have said concerning the permissibility of emphatic amplification in describing something and refutes those who reject it among the pedantic spiritual aspirants, the Mu'tazilites, and the Qadarites, since they were like livestock and further astray in their way, yet they are addressed by divine commands and subject to punishment, whereas

ثم يرون آخر هو أحسن في أعينهم منه فيتركون الأول ويعبدون الثاني على مقدار هواهم فيه.

المبالغة.

وقوله: (أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا (٤٤) نظير ما مضى في سورة البقرة من قوله: (صُمٌّ بُكْمٌ عُمْيٌ) .

وذلك أنهم كانوا لا محالة يسمعون بآذانهم، ويعقلون عقلا تلزمهم به الحجة، ولكنهم لما عدموا العقل الذي ينجيهم، والسماع الذي أريد منهم نُسبوا إلى افتقاد السماع والعقل، وهو حجة على المرجئة والقدرية واضحة.

وقوله: (إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا (٤٤) تأكيد لما قلناه من جواز المبالغة في الشيء، ورد على من يأباه من متنطعي المريدين، والمعتزلة والقدرية، إذ كانوا كالأنعام وأضل سبيلاً، وهم مع ذلك مخاطبون معاقبون، والأنعام غير مخاطبين ولا معاقبين.

[20] **Translator's note (L8635):** The supplied "that his caprice takes it for itself" is syntactically possible but leaves the object unexplained and reverses the expected relationship. The context suggests "that he takes his caprice as his god," but that is not what the supplied wording says.

[21] **Qur'an references (L8632):** Qur'an 25:43 (Al-Furqan).

[22] **Qur'an references (L8640):** Qur'an 25:44 (Al-Furqan); Qur'an 2:18 (Al-Baqarah); Qur'an 2:171 (Al-Baqarah).

livestock are neither addressed by divine commands nor subject to punishment.[23]

L8652 Making Up Supererogatory Acts of Worship.

قضاء النوافل.

L8653

L8654–8655 His saying, “And He is the One who made the night and the day succeed one another for whoever desires to take heed or desires to give thanks (62),” is an argument for making up supererogatory acts of worship.[24]

قوله: (وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِمَنْ أَرَادَ أَنْ يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا (٦٢) حجة في قضاء النوافل.

L8656 Passing the Night.

البيتوتة.

L8657

L8658–8660 His saying, “And those who pass the night prostrating and standing before their Lord (64),” is evidence that passing the night is the opposite of length during the daytime, rather than meaning sleep.[25][26]

قوله: (وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا (٦٤) دليل على أن البيتوتة هو ضد الطول بالنهار، لا أنه النوم.

L8661 How could it mean sleep when He says, “prostrating and standing”?

وكيف يكون نومًا وهو يقول: سجدا وقيامًا.

L8662–8666 It is also evidence that, although the coordinating ‘and’ places something later in the wording, that thing may come earlier in meaning, because standing necessarily precedes prostration. This provides the strongest evidence that, although the forearms are mentioned after the face in the wording concerning ritual ablution, washing them before it would not be objectionable, even though we prefer that one not put them first, and that one perform it in the sequence of the wording.[27]

ودليل على أن وَاوَ النسق وإن أخرت في اللفظ فهي مقدمة في المعنى لأن القيام لا محالة قبل السجود، ففيه أكبر الدليل على أن الذراعين وإن أخرا في اللفظ على الوجه في الوضوء فَغُسلا قبله لم يكن بمنكر، وإن اخترنا أن لا يقدمها، ويأتي به على نسق اللفظ.

L8667 Supplication.

الدعاء.

L8668

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[23] **Qur’an references (L8647):** Qur’an 25:44 (Al-Furqan).

[24] **Qur’an references (L8654):** Qur’an 25:62 (Al-Furqan).

[25] **Translator’s note (L8660):** The supplied al-ṭūl means “length,” which is obscure here. It may be a corruption of a word referring to spending the daytime, but the reading has not been silently corrected.

[26] **Qur’an references (L8658):** Qur’an 25:64 (Al-Furqan).

[27] **Translator’s note (L8666):** The supplied pronoun in “put them first” is feminine singular, although the preceding referent, “the forearms,” is dual.

وقوله: (وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا (٦٥) دليل على أن الدعاء عبادة يثاب عليه الداعي، ألا ترى أن الله - جل وتعالى - جعله في جملة ما مدح به عباده في هذا المدح، ويؤيده قوله: (وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي) ، فسماه عبادة.

L8669–8672 And His saying, "And those who say, 'Our Lord, turn away from us the punishment of Hell; its punishment is indeed unrelenting' (65)," is evidence that supplication is worship for which the supplicant is rewarded. Do you not see that Allah—majestic and exalted is He—has included it among the things for which He praises His servants in this passage of praise? This is supported by His saying: "And your Lord said, 'Call upon Me; I will answer you. Indeed, those who are too proud to worship Me'"; thus He called it worship.[28]

وروى النعمان بن بشير، عن النبي - صلى الله عليه وسلم - أنه قال: " الدعاء هو العبادة " ثم قرأ هذه الآية.

L8673–8675 Al-Nuʿman ibn Bashir transmitted from the Prophet ﷺ that he said, "Supplication is worship," and then recited this verse.

السرف.

L8676–8677 Excess.

L8678

وقوله: (وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا) هو - والله أعلم - على ما بيناه في سورة بني إسرائيل، فيكون من أنفق في معصية مواقعا سرف الخطأ، إذ لا خطأ أخطأ من المعصية.

L8679–8681 And His saying, "And those who, when they spend, neither commit excess nor stint," is—and Allah knows best—in accordance with what we explained in the surah The Children of Israel. Thus whoever spends in disobedience commits an excess of error, since no error is more erroneous than disobedience.[29]

ومن منع من حق فقد قتر، ولا يقع اسم التقتير إلا على ما يكون المرء مطالبا بالإنفاق فيه فيحبسه عنه، لا أنه الاقتصار من الكثير على يسير يجزي.

L8682–8685 Whoever withholds what is rightfully due has stinted. The designation 'stinting' applies only where a person is required to spend on something but withholds expenditure from it; it does not mean restricting oneself, out of an abundance, to a little that suffices.

L8686

وقوله: (وَكَانَ بَيْنَ ذَلِكَ قَوَامًا (٦٧) أي عدلا في طاعة كان، أو مباح بعد أن لا يجحف إجحافا بينا والله أعلم. وقد اختلف فيه أهل التفسير وما قلناه - والله أعلم - يجمع معاني أقاويلهم.

L8687–8690 And His saying, "And between those it is a balanced course (67)," means an equitable course, whether in obedience or in something permissible, provided that it does not cause manifest detriment; and Allah knows best. The exegetes have differed concerning it, and what we have said—and Allah knows best—encompasses the meanings of their statements.

[28] **Qur'an references (L8669):** Qur'an 25:65 (Al-Furqan); Qur'an 40:60 (Ghafir).
[29] **Qur'an references (L8679):** Qur'an 25:67 (Al-Furqan).

Specific Scope.

خصوص.

And His saying, “And those who say, ‘Our Lord, grant us, from our spouses and our offspring, comfort to our eyes,’” is evidence that His saying in the surah Mutual Loss, “Indeed, among your spouses and your children are enemies to you,” necessarily has specific scope by virtue of ‘among,’ since He has included their supplication here for His granting them righteous ones from among them among the things for which He commended them. Had all of them, their righteous and their wicked alike, been a trial in a general sense, supplicating for this would not have been a ground for praise.[30]

وقوله: (وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ) دليل على أن قوله في سورة التغابن: (إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ) خصوص لا محالة بمن، إذ قد جعل دعاءهم هاهنا في إعطائه إياهم الصالحين منهم في جملة ما أثنى عليهم به، ولو كانوا كلهم صالحهم وطالحهم على العموم فتنة ما كان الدعاء به ثناء.

On Elevated Rank.

ذكر المنزلة الرفيعة.

And His saying, exalted is He, “And make us a leader for the God-fearing (74),” is evidence that loving an elevated rank, and having its lover singled out for it in religion, is not objectionable, if the person who loves it does so to confer dignity upon Islam and to manifest Allah’s favor upon him in it.[31]

وقوله تعالى: (وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا (٧٤) دليل على أن حب المنزلة الرفيعة، والإشارة به إلى محبه في الدين ليس بمنكر، إذا أحبه المحب جلالة للإسلام، وظهورا لنعمة الله عليه فيه.

Rather, it is obedience, since Allah has praised those who seek it for what they asked of Him, as has been read.[32]

بل هو طاعة إذ قد أثنى الله على طالبيه فيما دعوه به كما قرى.

This weakens the transmitted report, “It is sufficient evil for a man that he should be pointed at with fingers,” or else it is to be understood as referring to someone who is led into temptation by it.[33]

وفي ذلك توهين الحديث المروي: “ كفى بالرجل شرًّا أن يشار إليه بالأصابع ”، أو يكون مصروفًا إلى من افتتن به.

[30] **Qur’an references (L8693):** Qur’an 25:74 (Al-Furqan); Qur’an 64:14 (At-Taghabun).

[31] **Translator’s note (L8701):** The expression “having its lover singled out for it” renders an awkward pronominal construction apparently referring to public recognition for religious rank.

[32] **Translator’s note (L8703):** The supplied qurā is irregular here; it apparently represents quri’a, “was read,” but the transcription has not been silently regularized.

[33] **Translator’s note (L8705):** “Someone who is led into temptation by it” may refer to the person corrupted by prominence, though the unvocalized wording also permits a reference to someone through whom others are tempted.



CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة الشعراء

Surah 26: The Poets (Ash-Shu’ara)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah The Poets]

A Refutation of Those Who Say That the Quran Is Created.

His saying, “And when your Lord called to Moses, ‘Go to the wrongdoing people’ (10),” is evidence that Allah—majestic and exalted is He—speaks, that the Quran is His speech, and that His speech cannot be created.[1]

They have no grounds to seize upon in His saying at the beginning of the surah, “And no newly occurring reminder comes to them from the All-Merciful without their turning away from it (5),” since whenever someone has had no previous acquaintance with something and then becomes acquainted with it through sight or hearing, that acquaintance is newly occurring for him; it is not newly occurring in the sense of being created.[2]

We do not deny that Allah—majestic and exalted is He—before He called to Moses—may Allah bless him—was not calling to him. But when He called to him with His speech, and speech is one of His attributes, it could not be created.

We have not claimed that the Quran is a creator, such that the application to it of the designation ‘newly occurring’ would compel us to acknowledge that it is created. The Creator cannot be created, nor can any of His attributes.[3]

For anyone among them who acknowledges that He speaks, the argument against him on this basis is clear. As for anyone who denies His speech, we have already established the binding argument against him through His saying concerning those who adopted the calf, “Did they not see that it did not speak to them?” and similar passages in the sections of this book of ours. Calling itself is evidence of speech as well, without any difficulty. And in the chapter on ‘making’ we directed them to what provides healing and sufficient provision; thus no argument remained to them without our having shattered

[1] **Qur’an references (L8710):** Qur’an 26:10 (Ash-Shu’ara).

[2] **Qur’an references (L8713):** Qur’an 26:5 (Ash-Shu’ara).

[3] **Translator’s note (L8719):** The supplied text reads “a creator,” not “uncreated.” The resulting argument is difficult, but that reading has been retained.

[سورة الشعراء]

رد على من يقول بخلق القرآن.

قوله: (وَإِذْ نَادَى رَبُّكَ مُوسَى أَنِ ائْتِ الْقَوْمَ الظَّالِمِينَ (١٠) دليل على أن الله - جل وتعالى - متكلم، وأن القرآن كلامه، ولا يكون كلامه مخلوقا.

وليس لهم فيما في أول السورة من قوله: (وَمَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنَ الرَّحْمَنِ مُحْدَثٍ إِلَّا كَانُوا عَنْهُ مُعْرِضِينَ (٥) متعلق، إذ كل من لم يكن له عهد بشيء ثم عهد برؤية أو سماع كان ذلك العهود محدثًا عنده لا أنه محدث بمعنى المخلوق.

ونحن لا ننكر أن الله - جل وتعالى - قبل أن ينادي موسى - صلى الله عليه - كان غير مناديه، ولكنه لما ناداه بكلامه، والكلام نعت من نعته لم يجز أن يكون مخلوقًا.

ونحن لم نزعم أن القرآن خالق حتى يلزمنا بوقوع اسم المحدث عليه أنه مخلوق، والخالق لايكون مخلوقًا، ولا شيء من نعوته.

فمن أقر منهم بأنه متكلم فالحجة عليه بهذا واضحة، ومن أنكر كلامه فقد ألزمناه الحجة بقوله إخبارًا عن متخذي العجل: (أَلَمْ يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ) ، وأشباهه في فصول كتابنا هذا، ونفس النداء دليل أيضا على الكلام بلا إشكال. ودللناهم في باب الجعل على ما فيه شفاء وبُلغة، فلم يبقَ لهم حجة إلا وقد كسرناها كسرا لا يلبس - بنعمة الله - على عالم ولا جاهل.

it so thoroughly that it could cause no confusion— by Allah's grace—for either a learned or an ignorant person.[4]

L8727 Pluralizing the noun: "Indeed, We are with you, listening (15)."

جمع الاسم: (إِنَّا مَعَكُمْ مُسْتَمِعُونَ (١٥)

L8728

L8729–8730 And His saying: "He said: 'No indeed! Go, both of you, with Our signs. Indeed, We are with you, listening' (15)" is a clear argument against anyone who denies hearing.[5]

وقوله: (قَالَ كَلَّا فَاذْهَبَا بِآيَاتِنَا إِنَّا مَعَكُمْ مُسْتَمِعُونَ (١٥) حجة على من ينكر السمع واضحة.

L8731

L8732–8734 And His saying, "with you," using the plural form although they are two, admits of two meanings: One is that He included the two of them and those who believed alongside them, and excluded the person to whom they were sent, in the sense that He is never absent from them, hearing what they say and what is said to them.[6]

وقوله: (مَعَكُمْ) بلفظ الجمع، وهما اثنان يحتمل معنيين: أحدهما: أن يكون شملهما ومن آمن معهما، ومنع المبعوث إليه. بمعنى أنه لا يغيب عنهم يسمع ما يقولون، ويقال لهم.

L8735 Pluralizing the noun.

جمع الاسم.

L8736–8739 And His saying: "Then say, both of you: 'We are the messenger of the Lord of all worlds' (16)" is not in the dual form: that is, each of us is a messenger—and Allah knows best. It is like His saying: : "And the angels, after that, are a supporter (4)," meaning that each one of them is a supporter. This is an instance of the Arabs' eloquent speech and their dispensing with pluralizing the descriptive term because the noun is plural.[7]

وقوله: (فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ (١٦) غير مثنى، أي كل واحد منا رسول - والله أعلم - وهو مثل قوله: : (وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ (٤) أي كل واحد منهم ظهير، وهو من فصيح كلام العرب واستغنائهم بجمع الاسم عن جمع النعت.

L8740–8746 And His saying, reporting the magicians' words: "Indeed, we hope that our Lord will forgive us our sins because we were the first of the believers (51)" has confirmed what we said: that His saying in Sūrat al-Aʿrāf, reporting Moses' words—may Allah bless him and grant him peace—"And I am the

وقوله إخبارا عن السحرة: (إِنَّا نَطْمَعُ أَنْ يَغْفِرَ لَنَا رَبُّنَا خَطَايَانَا أَنْ كُنَّا أَوَّلَ الْمُؤْمِنِينَ (٥١) قد أكد ما قلنا: أن قوله في سورة الأعراف إخبار عن موسى - صلى الله عليه وسلم -: (وَأَنَا أَوَّلَ الْمُؤْمِنِينَ) أنه أول قومه إيمانًا، وكذلك السحرة أول من آمن بموسى لما يلقف حبالهم وعصيهم، إذ الأنبياء كلهم قبل موسى - صلى الله عليه وسلم - كانوا مؤمنين أن الله - جل جلاله - لا يُرى في الدنيا.

[4] **Qur'an references (L8721):** Qur'an 7:148 (Al-A'raf).

[5] **Qur'an references (L8729):** Qur'an 26:15 (Ash-Shu'ara).

[6] **Translator's note (L8733):** The supplied wording says "excluded" (manaʿa). This is syntactically and contextually uncertain; a reading meaning "and those accompanying the person to whom they were sent" may have been intended, but has not been substituted.

[7] **Qur'an references (L8737):** Qur'an 26:16 (Ash-Shu'ara).

first of the believers," means that he was the first of his people to believe, and likewise the magicians were the first to believe in Moses when he swallowed up their ropes and staffs, since all the prophets before Moses—may Allah bless him and grant him peace ﷺ—believed that Allah —majestic is His majesty—is not seen in this world.[89]

L8747 The unbeliever's property.

L8748

L8749–8752 And His saying: "So We brought them out of gardens and springs (57), and treasures and an honorable dwelling (58). Thus it was; and We caused the Children of Israel to inherit them (59)" is evidence that, when unbelievers are vanquished, their property becomes spoils accruing to those who fought them, whether in ready money or otherwise.[10][11]

L8753–8754 Direct observation and experience.

L8755

L8756–8763 And His saying, exalted is He: "Moses' companions said: 'We shall certainly be overtaken!' (61) He said: 'No indeed! My Lord is with me; He will guide me' (62)" is evidence that direct observation and experience have greater force in human souls, and that their hearts find in them greater reassurance, whether the soul is righteous or wicked, because they are naturally constituted in this way and cannot change it of their own accord. For Moses feared his staff when it turned into a serpent at the beginning of his mission. He also feared the magicians' ropes and staffs on the day they cast them down. But when he became firmly established in prophethood, and Allah's gracious

[8] **Translator's note (L8744):** The verb "swallowed up" has an implicit subject, apparently Moses grammatically, though the intended agent is presumably his staff. The supplied text does not name the staff here.

[9] **Qur'an references (L8740):** Qur'an 26:51 (Ash-Shu'ara); Qur'an 7:143 (Al-A'raf).

[10] **Translator's note (L8750):** "Spoils accruing" renders fay'. The author uses the term here for property of defeated unbelievers, without stating the narrower legal distinction between fay' and battle spoils.

[11] **Qur'an references (L8749):** Qur'an 26:57 (Ash-Shu'ara); Qur'an 26:58 (Ash-Shu'ara); Qur'an 26:59 (Ash-Shu'ara).

مال الكافر.

وقوله: (فَأَخْرَجْنَاهُمْ مِنْ جَنَّاتٍ وَعُيُونٍ (٥٧) وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ (٥٨) كَذَلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَائِيلَ (٥٩) دليل على أن مَن قُهر مِن الكفار كان مالهم فيئاً لمن قاتلهم ناضَّة أو غير ناضَّة.

المعاينة والتجربة.

وقوله تعالى: (قَالَ أَصْحَابُ مُوسَى إِنَّا لَمُدْرَكُونَ (٦١) قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ (٦٢) دليل على أن المعاينة والتجربة أقوى في نفوس البشر، وقلوبهم إليها أشد طمأنينة، صالحة كانت النفس أو طالحة، لأنها على ذلك مجبولة لا تقدر أن تغيره من أنفسها. لأن موسى خاف عصاه حين تحولت ثعبانا في بُدوِّ أمره. وخاف حبال السحرة وعصيهم يوم ألقوها، فلما تمكن في النبوة، وكثرت آيات الله الجميلة عنده، وعاينها منه وقتًا بعد وقت، أيقن أنه لا يسلمه لشدة وقد سلمه منها مرة بعد أخرى.

signs became numerous in his experience, and he directly witnessed them from Him time after time, he became certain that He would not abandon him to adversity, having delivered him from it time after time.[12]

L8764 He therefore said what he said out of confidence in his Lord and reliance upon Him.

L8765

L8766–8768 And His saying: "For they are an enemy to me, except the Lord of all worlds (77)" —He did not say "enemies"—is analogous to His saying: "We are the messenger of the Lord of all worlds (16)," although "enemy," I think, is also a form used for the plural, like "just."[13][14]

L8769 The Muʿtazilites.

L8770–8774 And His saying, reporting Abraham's words—may Allah bless him: "Who created me, and He guides me (78); and Who feeds me and gives me drink (79); and when I fall ill, He heals me (80); and Who causes me to die, then brings me to life (81)" is a refutation of the Muʿtazilites and the Qadarites concerning their claim that there is absolutely no making involved in human beings' acts, while they do not say that, although their acts are attributed to them, they are in reality broken into submission to those acts and enabled to perform them.[15][16][17]

L8775–8777 Does anyone doubt that Abraham—may Allah bless him—used to take his food and drink with his hand, raise it to his mouth, swallow it through his throat, and that his action with these organs was attributed to him, although

[12] **Qur'an references (L8756):** Qur'an 26:61 (Ash-Shu'ara); Qur'an 26:62 (Ash-Shu'ara).

[13] **Translator's note (L8768):** The comparison is with ʿadl, a noun meaning "justice" that can describe one or more persons as "just."

[14] **Qur'an references (L8766):** Qur'an 26:77 (Ash-Shu'ara).

[15] **Translator's note (L8772):** The Arabic does not explicitly identify whose "making" is denied; the argument concerns Allah's agency in human acts.

[16] **Translator's note (L8774):** The supplied mahīḍūn literally conveys being broken or weakened. Its use with "toward them" is unusual; it may be a corruption of a word meaning "impelled," but that has not been silently substituted.

[17] **Qur'an references (L8770):** Qur'an 26:78 (Ash-Shu'ara); Qur'an 26:79 (Ash-Shu'ara); Qur'an 26:80 (Ash-Shu'ara); Qur'an 26:81 (Ash-Shu'ara).

فقال ما قال ثقة بربه وتوكلا عليه.

وقوله: (فَإِنَّهُمْ عَدُوٌّ لِي إِلَّا رَبَّ الْعَالَمِينَ (٧٧) ولم يقل: أعداء، نظير قوله: (إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ (١٦) مع أن العدو أظن لفظًا للجمع أيضاً مثل العدل.

المعتزلة.

وقوله إخبارًا عن إبراهيم - صلى الله عليه: (الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ (٧٨) وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ (٧٩) وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ (٨٠) وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ (٨١) رد على المعتزلة والقدرية فيما يزعمون أن أفعال العباد لا صنع فيها بتة ولا يقولون: إن أفعالهم وإن كانت منسوبة إليهم فهم في الحقيقة مهيضون إليها وميسرون لها.

أفيشك أحد أن إبراهيم - صلى الله عليه - كان يتناوله مأكوله. ومشروبه بيده، ويرفعه إلى فيه، ويبتلعه بحلقه، ويكون فعله بها منسوبا إليه، وقد قال كما ترى: إن الله مطعمه وساقيه.

he said, as you see, that Allah is the One who feeds him and gives him drink?[18]

L8778 Of a dead person one says, in verbal expression, "He died," and does not say, "He was caused to die," although in reality he is one who has been caused to die.[19]

L8779–8782 So why is it denied that the guidance of Abraham and others, although attributed to them, has Allah as their guide, just as He is the One who feeds them and gives them drink; and that the straying of one who strays, although attributed to him, has Allah as the One who leads him astray and abandons him, just as He is the One who causes him to die and brings him to life; and that knowledge of justice belongs to Him rather than to them, He alone possessing it—majestic is His majesty?[20]

L8783–8784 Instilling fear in the believers.

L8785

L8786–8788 His saying: "And Who, I hope, will forgive me my sin on the Day of Recompense (82)" instills great fear in the believers, so that they act and do not rest complacently, since His intimate friend—may Allah bless him and grant him peace—hoped for forgiveness of his sin without declaring it incumbent upon his Lord.[21]

L8789 The believers who come after him have all the more reason to fear their sins more intensely.

L8790–8791 A person's love of favorable praise.

[18] **Translator's note (L8775):** The supplied yatanāwaluhu includes an awkward additional object pronoun. The translation follows the apparent construction continued in the next segment.

[19] **Translator's note (L8778):** The unvocalized form mawwata/mūwwita is ambiguous. The contrast with "he died" and with "one caused to die" favors taking it here as the passive "he was caused to die."

[20] **Translator's note (L8779):** The supplied opening fīmā yunkaru is awkward in this construction. The translation takes it as an interrogative, "why is it denied," without treating the segment's final punctuation as the end of the argument.

[21] **Qur'an references (L8786):** Qur'an 26:82 (Ash-Shu'ara).

ويقال للميت: مات في اللفظ، ولا يقال: موت، وهو في الحقيقة ممات.

فيما ينكر أن تكون هداية إبراهيم وغيره وإن كانت منسوبة إليهم. فالله هاديهم كما هو مطعمهم وساقيهم، وضلال من ضل وإن كان منسوبًا إليه فالله مضله وخاذله، كما هو مميته ومحييه، وتكون معرفة العدل عنده دونهم منفردًا به - جل جلاله -.

تخويف المؤمنين.

قوله: (وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ (٨٢) تخويف للمؤمنين شديد أن يعملوا ولا يتكلوا، إذ كان خليله - صلى الله عليه وسلم - طامعًا في غفران خطيئته غير حاتمٍ بها على ربه.

فمن بعده من المؤمنين أحرى أن يكون أشد خوفًا من خطاياهم.

حب الإنسان الثناء الحسن.

L8792

L8793–8794 And His saying: “And grant me a tongue of truth among later generations (84)” confirms what we said concerning the permissibility of a person’s loving favorable praise.[22]

L8795 Intercession.

L8796–8799 His saying, reporting the words of the inhabitants of the Fire: “So we have no intercessors (100), nor any intimate friend (101)” is evidence that Allah—majestic is His majesty—accepts the intercession of others besides the Messenger of Allah—may Allah bless him and grant him peace—namely, groups of believers interceding for one another, and that a friend intercedes for his friend.[23]

L8800–8801 The Muʿtazilites.

L8802–8804 And His saying, reporting their words: “If only we could return, then we would be among the believers (102)” is evidence that anyone who remains eternally in the Fire does so because of his unbelief, not because of his sin; for, if he were left there because of his sin, they would have said—and Allah knows best—“Then we would be among the righteous.”[24][25]

L8805 This is a refutation of the Muʿtazilites concerning the threatened punishment, if only they would discern it.

L8806–8811 His saying: “The people of Noah denied the messengers (105)” is evidence that Allah—majestic is His majesty—had sent someone else to them before Noah, and they denied him. Likewise, to ʿĀd and Thamūd He sent others before Hūd and Ṣāliḥ—may Allah bless them both—because of His saying, “ʿĀd denied the messengers (123),” and “Thamūd denied the messengers (141).” Likewise, to the People of the Thicket He sent someone other than Shuʿayb—

[22] **Qur’an references (L8793):** Qur’an 26:84 (Ash-Shu’ara).

[23] **Qur’an references (L8796):** Qur’an 26:100 (Ash-Shu’ara); Qur’an 26:101 (Ash-Shu’ara).

[24] **Translator’s note (L8803):** The supplied khalafa, “was left behind,” appears to be a corruption of khullida, “was made to remain eternally.” The translation retains “left” rather than silently replacing it.

[25] **Qur’an references (L8802):** Qur’an 26:102 (Ash-Shu’ara).

وقوله: (وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ (٨٤) يؤكد ما قلنا من جواز حب الإنسان الثناء الحسن.

الشفاعة.

قوله إخبارًا عن أهل النار: (فَمَا لَنَا مِنْ شَافِعِينَ (١٠٠) وَلَا صَدِيقٍ حَمِيمٍ (١٠١) دليل على أن الله - جل جلاله - يُشفع غير رسول الله - صلى الله عليه وسلم - قوما من المؤمنين بعضهم في بعض، وأن الصديق يشفع لصديقه.

المعتزلة.

وقوله إخبارا عنهم: (فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونَ مِنَ الْمُؤْمِنِينَ (١٠٢) دليل على أن من يخلد في النار فبكفره لا بذنبه، إذ لو خلف بذنبه لقالوا - والله أعلم -: فنكون من الصالحين.

وهو رد على المعتزلة في باب الوعيد لو تميزوه.

قوله: (كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ (١٠٥) دليل على أن الله - جل جلاله - قد بعث إليهم قبل نوح غيره فكذبوه. وكذلك عاد وثمود أرسل إليهم قبل هود وصالح صلى الله عليهما غيرهما لقوله: (كَذَّبَتْ عَادٌ الْمُرْسَلِينَ (١٢٣) ، (كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ (١٤١) ، وكذا أصحاب الأيكة بعث إليها غير شعيب - صلى الله عليه - لقوله: (كَذَّبَ أَصْحَابُ الْأَيْكَةِ الْمُرْسَلِينَ (١٧٦) .

may Allah bless him—because of His saying: “The People of the Thicket denied the messengers (176).”[26]

L8812 Discerning the clear exposition.

L8813

L8814–8819 And His saying: “This is nothing but the custom of the ancients (137), and we shall not be punished (138)” is evidence that everyone who is blind to the argument, abandons discerning the clear exposition, and relies upon another person’s reason is destroyed by it; for no one among the bygone generations who perished is known except as one who turned away from the messengers’ clear exposition, relying upon forefathers who had passed away and preferring their reasoning to the reasoning of their own selves.[27][28]

L8820–8822 Do you not see how ʿĀd neglected Hūd’s admonition—may Allah bless him—and ceased listening to him, resting confidently in what their forefathers used to say, and hoping that when they died they would neither be resurrected nor called to account?

L8823–8824 Analogy.

L8825–8829 And His saying, reporting what Thamūd and the People of the Thicket said to their messenger: “You are only a human being like us,” is evidence that analogy lent assistance to their destruction, when they supposed in their analogy that two human beings could not be equal in humanity yet differ in rank: either they themselves must be sent as messengers just as others were

[26] **Qur’an references (L8807):** Qur’an 26:105 (Ash-Shu’ara); Qur’an 26:123 (Ash-Shu’ara); Qur’an 26:141 (Ash-Shu’ara); Qur’an 26:176 (Ash-Shu’ara).

[27] **Translator’s note (L8817):** The subject of “destroys him” is implicit and may be the other person’s reason or the reliance upon it.

[28] **Qur’an references (L8814):** Qur’an 26:137 (Ash-Shu’ara); Qur’an 26:138 (Ash-Shu’ara).

تبصر البيان.

وقوله: (إِنْ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ (١٣٧) وَمَا نَحْنُ بِمُعَذَّبِينَ (١٣٨) دليل على أن كل من عمي عن الحجة وترك تبصر البيان، وعول على عقل غيره أهلكه، إذ لا يعلم أحد ممن هلك من القرون الخالية إلا صادًّا عن بيان الرسل، معولا على الآباء الماضين، واختيار عقولهم على عقول أنفسهم.

ألا ترى أن عادا كيف أهملوا موعظة هود - صلى الله عليه - وتركوا الإصغاء إليه، مستنيمين إلى ما كان آباؤهم يقولون، ويأملون أنهم إذا ماتوا لم يبعثوا ولم يحاسبوا.

قياس.

وقوله إخبار عن ثمود وأصحاب الأيكة لرسولهم: (مَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا) دليل على أن القياس ظاهر على هلاكهم، حين قدروا في قياسهم أن بشرين لا يجوز أن يستويان في البشرية، ويفترقانه في المرتبة. إما أن يبعثوا رسلا كما بعث غيرهم، وإما أن يكون محالا عندهم أن يبعث من لم ينابهم في البشرية.

sent, or they must consider it impossible that there should be sent someone who did not stand in for them in humanity.[29][30][31][32][33]

L8830 And as others said: "And they said: 'What is the matter with this messenger, eating food and walking in the markets? Why has an angel not been sent down to him to be a warner alongside him (7), or a treasure cast down to him, or a garden provided for him from which he could eat?'"[34]

L8831 They therefore considered that someone who ate as they ate, walked in their markets, and had nothing set apart for himself to eat or inhabit could not differ from them in the condition they shared in these matters.[35]

L8832–8835 Analogy leads to these predicaments. I know of none of the early generations, among the Companions of the Messenger of Allah—may Allah bless him and grant him peace ﷺ—or the Successors, from whom a statement has been authentically established based on analogy.

L8836–8837 Most of what has been transmitted from them, which people construe as analogy on their part, is not analogy, as the reader of our book entitled Explanation of the Texts will find if he reflects upon its chapters.

L8838 The soothsayer.

L8839

وكما قال غيرهم: (وَقَالُوا مَالِ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ لَوْلَا أُنْزِلَ إِلَيْهِ مَلَكٌ فَيَكُونَ مَعَهُ نَذِيرًا (٧) أَوْ يُلْقَى إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا.

فرأوا أن من أكل أكللهم، ومشى في أسواقهم، وليس له شيء مفرد يأكله ويسكنه لا يجوز أن يخالفهم فيما هم بسبيله من ذلك.

فالقياس يورد هذه الموارد، وما أعلم أحدا من المتقدمين من أصحاب رسول الله - صلى الله عليه وسلم - والتابعين ثبت عنهم قول بقياس.

وعامة ما روي عنهم مما يحمله الناس منهم على القياس ليس بقياس سيجده الناظر في كتابنا المترجم بشرح النصوص إذا تأمله في فصوله.

الكاهن.

[29] **Translator's note (L8825):** The author applies this wording to both peoples. In the corresponding passage concerning the People of the Thicket, the Quranic wording includes an initial "and"; the supplied quotation omits it.

[30] **Translator's note (L8826):** The supplied ẓāhir ʿalā halākihim is unusual. The translation takes ẓāhir in the sense of assisting or supporting, as the polemical context suggests.

[31] **Translator's note (L8827):** The supplied dual verb forms and the extra pronoun in yaftariqānahu are grammatically irregular. The apparent intended contrast is equality in humanity with difference in rank.

[32] **Translator's note (L8829):** The supplied yunābihim is obscure here. Taken from the root meaning "to deputize," it yields the strained rendering given. A reading meaning "differ from them" would fit the preceding argument more readily, but has not been substituted.

[33] **Qur'an references (L8825):** Qur'an 26:154 (Ash-Shu'ara).

[34] **Qur'an references (L8830):** Qur'an 25:7 (Al-Furqan); Qur'an 25:8 (Al-Furqan).

[35] **Translator's note (L8831):** The supplied aklalahum is apparently corrupt. "Ate as they ate" represents the likely sense, but the exact wording is uncertain.

L8840–8842 And His saying: “Shall I inform you upon whom the devils descend? (221) They descend upon every sinful fabricator (222). They pass on what is heard, and most of them are liars (223)” confirms the reported hadith concerning the soothsayer: “His associate among the devils conveys to him what is heard, and he mixes with it more than a hundred lies.”[36][37][38]

L8843–8844 It also contains evidence that soothsayers are liars and fabricators: one must not be deceived by that single statement among their pronouncements.

L8845–8846 Obtaining redress.

L8847–8849 And His saying, making an exception among the poets: “Except those who believe, perform righteous deeds, remember Allah much, and obtain redress after they have been wronged; and those who have wronged will know” is evidence that, if someone avoids outright falsehood in his poetry and does not use it to make false pretensions, his composing poetry is permissible and incurs no blame; and that the person who initiates invective is a wrongdoer, while the person who answers is obtaining redress.[39][40]

L8850 It also shows that redress may be obtained with the tongue just as it may be obtained with the hand.

L8851–8855 And it is evidence that the saying of the Messenger of Allah—may Allah bless him and grant him peace ﷺ—“Whoever supplicates against someone who has wronged him has obtained redress” does not prohibit supplication. How could something be prohibited that Allah has permitted in this verse and in His saying: “And whoever obtains redress after being wronged—against such people there is no ground for action (41),” and elsewhere. But he—may

[36] **Translator’s note (L8840):** “They pass on what is heard” renders yulqūna al-samʿ in light of the author’s ensuing explanation. The phrase can also mean that they lend an ear or listen attentively.

[37] **Translator’s note (L8842):** The subject of “mixes” is not explicit; it may refer to the soothsayer or his devil associate.

[38] **Qur’an references (L8840):** Qur’an 26:221 (Ash-Shu’ara); Qur’an 26:222 (Ash-Shu’ara); Qur’an 26:223 (Ash-Shu’ara).

[39] **Translator’s note (L8847):** The supplied Quranic quotation stops before the verse’s concluding words. Its incompleteness has been retained.

[40] **Qur’an references (L8847):** Qur’an 26:227 (Ash-Shu’ara).

وقوله: (هَلْ أُنَبِّئُكُمْ عَلَى مَنْ تَنَزَّلُ الشَّيَاطِينُ (٢٢١) تَنَزَّلُ عَلَى كُلِّ أَفَّاكٍ أَثِيمٍ (٢٢٢) يُلْقُونَ السَّمْعَ وَأَكْثَرُهُمْ كَاذِبُونَ (٢٢٣) يصحح الحديث المروي في الكاهن: “ أن وليه من الشيطان يلقي إليه السمع، فيخلط معه أكثر من مائة كذبة ”.

وفيه دليل على أن الكهنة كذابون أفاكون لا يغتر بتلك الكلمة من أقاويلهم.

الانتصار.

وقوله مستثنى من الشعراء: (إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَانْتَصَرُوا مِنْ بَعْدِ مَا ظُلِمُوا وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا دليل على أن من تجنب الكذب المحض في شعره، ولم يتشبع به فقوله للشعر مباح لا حرج عليه، وأن البادي بالهجو ظالم، والمجيب منتصر.

وأن الانتصار يكون باللسان، كما يكون باليد.

ودليل على أن قول رسول الله - صلى الله عليه وسلم -: “ من دعا على مَن ظلمه فقد انتصر” ليس بمنع للدعاء، وكيف يمنع شيء أذن الله فيه في هذه الآية، وفي قوله: (وَلَمَنِ انْتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ (٤١) . وغيره. ولكنه أخبر - صلى الله عليه وسلم - أنه قد انتصر بدعائه، وأحال به على ما ينصفه ولا يظلمه.

Allah bless him and grant him peace ﷺ—stated that he had obtained redress through his supplication, and referred the matter to that which would treat him justly and not wrong him.[41]

[41] **Qur'an references (L8851):** Qur'an 42:41 (Ash-Shuraa).

سورة النمل

Surah 27: The Ant (An-Naml)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah of the Ants]

The Mu'tazilites.

And His saying, "Indeed, those who do not believe in the Hereafter—We have made their deeds seem fair to them, so they wander blindly" (4), is a decisive argument that silences the Mu'tazilites and the Qadarites, since He has stated concerning Himself—exalted is His majesty—that He makes the unbelievers' deeds seem fair, explicitly and without interpretive qualification. This contains evidence that what He has related about Satan's making deeds seem fair is subordinate to His making them seem fair, just as His servants' willing to disobey is subordinate to His will concerning them, since it is impossible for the Creator's will to be subordinate to a creature's will, or for His making deeds seem fair to be subordinate to Satan's making them seem fair. Thus, either they make both subordinate and fall into unbelief, or they deny this verse and likewise fall into unbelief, or they distinguish between them according to what we have said and submit, entrusting knowledge of the justice involved to Him who has not required them, as an act of servitude, to know it, nor obliged them to vie with Him over His secret.[1]

And His saying, "When Moses said to his family, 'Indeed, I have perceived a fire. I shall bring you news from it, or bring you a burning brand, so that you may warm yourselves'" (7), is evidence that asking for fire is permissible and does not count as begging. And it is permissible for a man to travel with his wife if he fears that she will be left without care.[2]

A refutation of those who maintain that the Quran is created.

And His saying, "O Moses, indeed, it is I, Allah, the Almighty, the Wise"

[1] **Qur'an references (L8860):** Qur'an 27:4 (An-Naml).
[2] **Qur'an references (L8869):** Qur'an 27:7 (An-Naml).

[سورة النمل]

المعتزلة.

وقوله: (إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ زَيَّنَّا لَهُمْ أَعْمَالَهُمْ فَهُمْ يَعْمَهُونَ (٤) حجة قاطعة مسكتة على المعتزلة والقدرية إذ قد أخبر عن نفسه - جل جلاله - أنه مُزين أعمال الكفار نصًّا بِلا تأويل. ففيه دليل على أن ما أخبر من تزيين الشيطان فهو تبع لتزيينه، كما أن مشيئة عباده في المعصية تابعة لمشيئته فيهم، إذ محال أن تكون مشيئة الخالق تبعًا لمشيئة مخلوق، أو تزيينه تبعا لتزيين الشيطان، فإما أن يجعلوهما تبعًا ويكفروا، أو يجحدوا هذه الآية فيكفروا أيضاً، وإما أن يفرقوا بما قلناه ويسلموا، ويكلوا علم العدل فيه إلى من لم يستعبدهم بمعرفته، ولم يلزمهم مزاحمته في سره.

وقوله: (إِذْ قَالَ مُوسَى لِأَهْلِهِ إِنِّي آنَسْتُ نَارًا سَآتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ آتِيكُمْ بِشِهَابٍ قَبَسٍ لَعَلَّكُمْ تَصْطَلُونَ (٧) دليل على أن طلب النار مباح، ولا يكون في عداد المسألة. وجائز للمرء أن يسافر بحرمته إذا خشي عليها الضيعة.

رد على من يقول بخلق القرآن.

وقوله: (يَا مُوسَى إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ (٩) دليل واضح على أن القرآن كلام الله غير مخلوق، وقد فسرناه قبل هذا في سورة أخرى.

(9), is clear evidence that the Quran is Allah's speech, uncreated. We have already explained this before this, in another surah.[3]

L8877 Knowledge in the heart without acknowledgment by the tongue.

L8878

L8879–8885 And His saying, "Then, when Our signs came to them, giving clear sight, they said, 'This is manifest sorcery'" (13). He did not say "this" in the feminine, because—and Allah knows best—He referred it back to what had come of the signs. Then He said, "And they denied them," referring the pronoun back to the signs. This contains evidence that knowledge in the heart without acknowledgment by the tongue and the soul's settling firmly upon the matter is of no benefit; nor is acknowledgment beneficial without inward conviction, until the two come together, souls settle firmly upon it, and one begins to act in accordance with it.[4]

L8886 Discussion of the Rejecters (Rāfiḍah).

L8887

L8888–8896 And His saying, "And Solomon inherited from David." The ignorant among the Rejecters—although they are all ignorant—invoke this as an argument, wishing to overturn by it the consensus of the Muslims and the transmission of truthful narrators that prophets do not transmit wealth by inheritance, so that they may thereby arrive at the claim that Abu Bakr al-Ṣiddīq—may Allah be pleased with him—wronged Fatimah— may Allah be pleased with her—by refraining from giving her Fadak. They do not know that Solomon inherited David's prophethood, not his wealth—may Allah bless them—and that the Prophet—may Allah bless him and grant him peace ﷺ— even if he had not been the Seal of the Prophets, females would still have had no share in prophethood. How much more so when he is, moreover, the Seal

[3] **Qur'an references (L8874):** Qur'an 27:9 (An-Naml).

[4] **Qur'an references (L8879):** Qur'an 27:13 (An-Naml).

معرفة القلب دون إقرار اللسان.

وقوله: (فَلَمَّا جَاءَتْهُمْ آيَاتُنَا مُبْصِرَةً قَالُوا هَذَا سِحْرٌ مُبِينٌ (١٣) ولم يقل: هذه، لأنه - والله أعلم - رد على الجائي من الآيات. ثم قال: (وَجَحَدُوا بِهَا) برده على الآيات. وفيه دليل على أن معرفة القلب دون إقرار اللسان وتوطين النفس على الشيء لا ينفع، ولا الإقرار ينفع دون الضمير حتى يجتمعا معا، وتستوطن الأنفس عليه ويأخذ في العمل معه.

ذكر الرافضة.

وقوله: (وَوَرِثَ سُلَيْمَانُ دَاوُودَ) يحتج بها جهلة الرافضة - وإن كانوا جهالا كلهم - يريدون أن يدفعوا به إجماع المسلمين ورواية الصادقين أن الأنبياء لا يتوارثون الأموال. ليتطرقوا به إلى أن أبا بكر الصديق - رضي الله عنه - ظلم فاطمة - رضي الله عنها - في ترك إعطائها فدك، ولا يعلمون أن سليمان ورث داود - صلى الله عليهم - نبوته لا ماله، وأن النبي - صلى الله عليه وسلم - لو لم يكن خاتم النبيين أيضًا ما كان للإناث حظ في النبوة، فكيف وهو مع ذلك خاتم الأنبياء - صلى الله عليه وسلم - وعلى زوجه.

of the Prophets—may Allah bless him and grant him peace ﷺ—and his wife as well.[5][6][7]

L8897–8902 Will they not consider—woe to them—that Ali—may Allah's good pleasure be upon him—if he was oppressed, as they allege, throughout the caliphates of Abu Bakr, Umar, and Uthman—may Allah be pleased with them—and Allah forbid that this should have been so—when he assumed authority, administered Fadak in the manner in which they had administered it, and did not give al-Hasan, al-Husayn, Zaynab, and Umm Kulthum as an inheritance what those men had, according to their allegation, denied their mother, and them after her. Ali would therefore have been equal to them in wrongdoing, if matters were as they say. Far be it from him, and far be it from them.[8]

أولا يعتبرون - ويحهم - أن عليا - رضوان الله عليه - إن كان مضطهدًا على زعمهم مدة خلافة أبي بكر وعمر وعثمان، رضي الله عنهم - ومعاذ الله أن يكون كذلك - أجرى حين وَلي فدك مجرى ما أجروه، ولم يورث الحسن والحسين، وزينب، وأم كلثوم ما حرموا أولئك بزعمهم أُمهم وهم بعدها، فقد استوى إذَا علي في الظلم معهم إن كان الأمر كما قالوا، حاشاه وحاشاهم.

L8903–8904 The Mu'tazilites.

المعتزلة.

L8905–8911 And His saying, relating Solomon's words: "Then he smiled, laughing at her words, and said, 'My Lord, inspire me to give thanks for Your favor which You have bestowed upon me and upon my parents, and to do righteous deeds that please You; and admit me, through Your mercy, among Your righteous servants'" (19), is a refutation of the Mu'tazilites and the Qadarites, since he—may Allah bless him—was asking Allah to inspire him to give thanks, rouse him to righteous action, and admit him, through His mercy, among the righteous of His servants. Can it be other than that he either supplicated for something of which he had no need, so that it would be alleged that his supplication was superfluous—and Allah forbid— or he supplicated in the

وقوله إخبارا عن سليمان: (فَتَبَسَّمَ ضَاحِكًا مِنْ قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ (١٩) رد على المعتزلة والقدرية، إذ كان - صلى الله عليه - يسأل الله أن يلهمه الشكر، وينهضه للعمل الصالح، ويدخله برحمته في صالح عباده. وهل يخلو من أن يكون دعا بما هو مستغن، فينسب إلى أن دعاءه حشو، ومعاذ الله. أو دعا وهو يوقن أنه لا يقدر على شيء بتة إلا به، أو بمعونته، فإذا عدمه لم يقدر.

[5] **Translator's note (L8894):** The blessing following David uses a plural pronoun in the supplied Arabic.

[6] **Translator's note (L8896):** The supplied text says "his wife" in the singular; this has been retained.

[7] **Qur'an references (L8888):** Qur'an 27:16 (An-Naml).

[8] **Translator's note (L8901):** The supplied Arabic is syntactically awkward, particularly its placement of "those men" and "them after her"; the translation follows the apparent argument.

certainty that he was utterly incapable of anything except through Him, or through His assistance, and that if he lacked it, he would be incapable?[9][10]

L8912–8914 How, then, can they allege that the servant acts independently in his deed, when Allah's prophet—may Allah bless him and grant him peace—disavows independent power and strength so thoroughly, and asks Allah—exalted is His majesty—for inspiration without which his affairs cannot be accomplished even for a moment?[11]

L8915 Acceptance of a report from a single transmitter.

L8916–8920 And His saying, relating the hoopoe's words: "Then he stayed away only a short while and said, 'I have encompassed in knowledge what you have not encompassed, and I have brought you from Sheba certain news. (22) Indeed, I found a woman ruling over them, and she has been given of everything,'" together with what his account mentioned concerning it, is clear evidence, admitting no uncertainty, for accepting a report from a single transmitter, of whatever kind he may be, whether of human beings or others, if his truthfulness is known.[12][13]

L8921–8923 Do you not see that Solomon—may Allah bless him—refrained from punishing him only when he brought him clear proof, which was the exception he had stipulated? Why, if he did not accept his report, did he not punish him and say to him, "You are only one; I will not accept your report about Sheba until it is reported alongside you by another bird"?

L8924–8927 And in His saying, "He said, 'We shall see whether you have spoken truthfully or have been among the liars'" (27), there is nothing that weakens what we

فكيف يزعمون أن العبد على عمله منفردا به، ونبي الله - صلى الله عليه وسلم - يبرأ من الحول والقوة هذا التبرؤ، ويستلهم الله - جل جلاله - ما لا يتم أمره إلا به لحظة.

قبول خبر الواحد.

وقوله إخبارًا عن الهدهد: (فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ تُحِطْ بِهِ وَجِئْتُكَ مِنْ سَبَإٍ بِنَبَإٍ يَقِينٍ (٢٢) إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ) مع ما ذكره به خبره. دليل واضح بلا إشكال على قبول خبر الواحد من أي جنس كان من الناس وغيرهم إذا عرف صدقه.

ألا ترى أن سليمان - صلى الله عليه - إنما كف عن عذابه حيث أتاه بسلطان مبين، الذي كان استثنى فهلا عذبه لو لم يقبل خبره، وقال له: أنت واحد لا أقبل خبرك عن سبأ حتى يخبر به معك غيرك من الطير.

وليس في قوله: (قَالَ سَنَنْظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكَاذِبِينَ (٢٧) ما يوهن ما قلناه، ألا ترى ائتمنه في حمل كتابه، ورد جوابه وهو واحد.

[9] **Translator's note (L8908):** The wording "of which he had no need" follows an elliptical construction in the supplied Arabic.

[10] **Qur'an references (L8905):** Qur'an 27:19 (An-Naml).

[11] **Translator's note (L8912):** The supplied clause concerning the servant and his deed appears grammatically incomplete; "acts independently" conveys its apparent sense.

[12] **Translator's note (L8918):** The supplied phrase is awkward and its pronoun references are uncertain.

[13] **Qur'an references (L8916):** Qur'an 27:22 (An-Naml); Qur'an 27:23 (An-Naml).

have said. Do you not see that he entrusted him with carrying his letter and bringing back its reply, although he was only one?[14]

L8928 The Mu'tazilites.

L8929–8935 And His saying in the continuation of the account: "And she has been given of everything, and she has a mighty throne. (23) I found her and her people prostrating to the sun instead of Allah, and Satan has made their deeds seem fair to them and barred them from the way, so they are not guided, (24) so that they do not prostrate to Allah, who brings forth what is hidden in the heavens and the earth, and knows what you conceal and what you disclose. (25) Allah—there is no deity except Him, Lord of the mighty Throne" (26), is an argument against the Mu'tazilites and the Jahmites concerning their allegation that whoever describes Allah with an attribute with which a creature has been described has likened Him to His creation. Do you then allege that the throne of the queen of Sheba is Allah's Throne, or a likeness of Allah's Throne, insofar as its characteristics consist in thickness, length, breadth, substance, and composition, especially since it has been described as a mighty throne, just as Allah's Throne has been described?[15]

L8936–8937 Among their assertions is that whoever says, "Allah has two hands," must say, "Connected to a forearm, and a forearm to an upper arm and a shoulder."[16]

L8938–8942 Will they not consider that Allah—majestic and exalted—since His two hands have a characteristic by which He knows them in Himself, does not oblige whoever attributes them to Him to say, "They are thus," just as it does not oblige the person who calls the throne of the ruler of Sheba a mighty throne to say, "It is like the Throne of Allah, the Mighty." Rather, there is a correspondence between one name and the other: this is a seat and that is a

المعتزلة.

وقوله في تمام القصة: (وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ (٢٣) وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ (٢٤) أَلَّا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبْءَ فِي السَّمَاوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ (٢٥) اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ (٢٦) حجة على المعتزلة والجهمية فيما يزعمون أن مَن وصف الله بصفة قد وصف بها مخلوق فقد شبهه بخلقه. أفتزعم أن عرش ملكة سبأ عرش الله، أو تشبيه بعرش الله من حيث تكون صفته فى السمك والطول، والعرض والجوهر، والتركيب، سيما وقد وُصِف بعرش عظيم كما وصف عرش الله.

ومن قولهم: إن من قال: إن لله يدان، لزمه أن يقول: موصولة بذراع، وذراع بعضد ومنكب.

أَوَلا يعتبرون أن الله جل وتعالى - لما كانت ليديه صفة يعرفهما من نفسه، لم يلزم واصفه بهما أن يقول: إنما كذلك، كما لا يلزم المسمي عرش ملك سبا بعرش عظيم أن يقول: هو مثل عرش القَه العظيم، ولكنه وفاق وقع بين الاسم والاسم، بأنه سرير وذلك سرير مجسدان غير أنهما مختلفان في الخلقة.

[14] **Qur'an references (L8924):** Qur'an 27:27 (An-Naml).

[15] **Qur'an references (L8929):** Qur'an 27:23 (An-Naml); Qur'an 27:24 (An-Naml); Qur'an 27:25 (An-Naml); Qur'an 27:26 (An-Naml).

[16] **Translator's note (L8936):** The Arabic of "Allah has two hands" uses a nonstandard case form after the introductory particle; its meaning is clear.

seat, both having bodily form, although they differ in their created constitution.[17][18]

L8943 Spoils of war.

L8944

L8945–8947 And His saying, “Which of you will bring me her throne before they come to me in submission?” (38), is evidence that whoever is taken from among the unbelievers by force before their acceptance of Islam, and all their possessions, since that was before gaining mastery over them.[19][20]

L8948–8954 If someone says, “Why do you repeat this? You have already mentioned it in the Surah of the Poets, while Allah’s Messenger—may Allah bless him and grant him peace ﷺ—says, ‘Spoils of war have been made lawful for me, whereas they were not made lawful for any prophet before me,’ and this is one of the distinctions by which he was favored over the prophets before him,” the answer is: It may be that he—may Allah bless him and grant him peace ﷺ—meant those spoils of war that consist of edible animals and kinds of food: consuming them was made lawful for him and his community, whereas previously, in the times of the other prophets, a fire would come from heaven and consume them.[21]

L8955–8959 Lands, gold, silver, and all other possessions that are not edible would not be included in this, because Allah—majestic and exalted—says explicitly: “So We brought them out of gardens and springs, (57) and treasures and an honorable dwelling. (58) Thus it was; and We caused the Children of Israel to inherit

[17] **Translator’s note (L8939):** The supplied “They are thus” appears as “only thus” in Arabic, likely through corruption of the dual pronoun. The translation gives the apparent intended sense while noting the defect.

[18] **Translator’s note (L8940):** The supplied spelling of “Allah” is corrupt. “Ruler of Sheba” follows the supplied wording, which here does not explicitly say “queen.”

[19] **Translator’s note (L8946):** As supplied, the sentence lacks a clear predicate establishing the ruling. The translation preserves the resulting incompleteness rather than supplying a ruling.

[20] **Qur’an references (L8945):** Qur’an 27:38 (An-Naml).

[21] **Translator’s note (L8949):** The opening wording contains an anomalous particle before “why”; the apparent question is translated.

الغنائم.

وقوله: (أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ (٣٨) دليل على أن من أخذ من الكفار قهرًا قبل إسلامهم، وجميع أمتعتهم إذ كان قبل الاقتدار عليهم.

فإن قال قائل: أن ما لك تكرر هذا قد ذكرته في سورة الشعراء ورسول الله - صلى الله عليه وسلم - يقول: " أُحلت لي الغنائم ولم تحل لنبي قبلي "، وهو أحد الخصال التي فضل بها على النبيين قبله. قيل: قد يجوز أن يكون أراد - صلى الله عليه وسلم - الغنائم التي هي مأكولة من الحيوان، وأنواع الأطعمة أحل له ولأُمته أكلها، وكانت من قبل على عهد الأنبياء سواه تجيء نار من السماء فتأكلها.

ولا تكون الأرضون والذهب والفضة، وسائر الأمتعة غير المأكول داخلا فيها، لأن الله - جل وتعالى - يقول نصا: () فَأَخْرَجْنَاهُمْ مِنْ جَنَّاتٍ وَعُيُونٍ (٥٧) وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ (٥٨) كَذَلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَائِيلَ (٥٩) كما قال في النبي - صلى الله عليه وسلم - وأُمته: (وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَمْ تَطَئُوهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا (٢٧) ذكر الظلم..

them" (59), just as He said concerning the Prophet—may Allah bless him and grant him peace ﷺ—and his community: "And He caused you to inherit their land, their dwellings, their wealth, and land you had not trodden. And Allah has power over everything" (27). Discussion of wrongdoing.[22][23]

L8960–8963 And His saying, "So there are their houses, desolate because they did wrong," is evidence that wrongdoing brings destruction upon those who practice it and leaves their dwellings in ruin The reward for "There is no deity except Allah."[24]

وقوله: (فَتِلْكَ بُيُوتُهُمْ خَاوِيَةً بِمَا ظَلَمُوا) دليل على أن الظلم يورث أهله الهلاك، ويعقب ديارهم الخراب ثواب لا إله إلا الله.

L8964

L8965 His saying, "Whoever brings a good deed shall have something better than it."[25]

قوله: (مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا)

L8966 The Quranic exegetes unanimously agree that the good deed in this passage is "There is no deity except Allah."[26]

أجمع أأهل التفسير على أن الحسنة في هذا الموضع لا إله إلا الله.

L8967–8968 "And whoever brings an evil deed." They unanimously agree that it is associating partners with Allah.[27]

(وَمَنْ جَاءَ بِالسَّيِّئَةِ) أجمعوا على أنه الشرك.

L8969–8970 Thus His saying, "And they shall be safe from terror on that day" (89), means the day when the Trumpet is blown.[28]

فقوله: (وَهُمْ مِنْ فَزَعٍ يَوْمَئِذٍ آمِنُونَ (٨٩) يوم النفخ في الصور.

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[22] **Translator's note (L8957):** The supplied text contains an empty pair of parentheses immediately before the Quranic quotation.

[23] **Qur'an references (L8956):** Qur'an 33:27 (Al-Ahzab).

[24] **Qur'an references (L8960):** Qur'an 27:52 (An-Naml).

[25] **Qur'an references (L8965):** Qur'an 27:89 (An-Naml); Qur'an 28:84 (Al-Qasas).

[26] **Translator's note (L8966):** The supplied word for "the people of" contains a duplicated initial letter.

[27] **Qur'an references (L8967):** Qur'an 6:160 (Al-An'am); Qur'an 27:90 (An-Naml); Qur'an 28:84 (Al-Qasas).

[28] **Qur'an references (L8969):** Qur'an 27:89 (An-Naml).

سورة القصص

Surah 28: The Stories (Al-Qasas)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

Return to the reading collection

[Surah of the Narratives]

L8971–8972

L8973 Complaining of hardship to Allah.

L8974–8975 His saying, exalted is He, relating the words of Moses—may Allah bless him: “So he watered for the two women, then withdrew into the shade and said, ‘My Lord, indeed I am in need of whatever good You have sent down to me’” (24), is evidence that complaining of hardship to Allah is permissible and asking Him for relief is lawful.[1]

L8976–8977 Someone afflicted by this need not wait for it to come from Allah before asking, relying on the fact that Allah—majestic is His glory—knows his condition and will therefore bring him his provision.

L8978–8986 For although that is so, He has not forbidden asking; rather, He has encouraged it, and His Prophet practiced it— may Allah bless him and grant him peace ﷺ—as you see. He said, “And ask Allah of His bounty,” and He said, “Call upon Me; I will answer you.” Moreover, asking Him and others, with His permission—when, in both cases, the petitioner takes refuge in worship rather than looking to someone other than Him, without benefit or harm—does not diminish the ranks of those who place their trust in Allah; rather, it increases their ranks, because it establishes an act of worship between them and the One they worship, while their hearts remain still to the extent of their capacity, and because they exert themselves diligently in watching over those hearts, since He has pardoned the two of them for whatever lies beyond the capacity of their human nature, in the form of passing thoughts that come upon them from a source beyond one’s control; and He has not

[1] **Qur’an references (L8974):** Qur’an 28:24 (Al-Qasas).

[سورة القصص]

شكوى الضر إلى الله.

قوله تعالى إخبارا عن موسى - صلى الله عليه -: (فَسَقَى لَهُمَا ثُمَّ تَوَلَّى إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ (٢٤) دليل على أن شكوى الضر إلى الله مباحة، وسؤاله الغوث جائز.

وليس على من أصابه ذلك أن ينتظر إتيانه من الله قبل المسألة اعتمادًا على أن الله - جل جلاله - يعلم حاله فيأتيه برزقه.

لأنه وإن كان كذلك فلم يحظر المسألة بل ندب إليها، وعمل بها نبيه - صلى الله عليه وسلم - كما ترى فقال: (وَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ) ، وقال: (ادْعُونِي أَسْتَجِبْ لَكُمْ) ، مع أن المسألة له ولغيره بإباحته إذ أوى فيهما السائل إلى التعبد لا إلى النظر إلى غيره بغير نفع أو ضر ليست بموثرة في درجات المتوكلين، بل هي زيادة في درجاتهم لإقامة تعبد بينهم وبين متعبدهم، والقلوب ساكنة سكون طاقتها، وإقامة الاجتهاد في رعايتها، إذ قد عفا لهما عما ليس في طبع بشريتها من هواجس الخاطر عليها من حيث لا يملكه، ولم يستعبد من صرفه بأكبر من كراهته.

required, as an act of worship, anything more for repelling it than disliking it.[2][3][4][5]

L8987 **Discussion of Someone Who Voluntarily Performs Work for Another.**

L8988

L8989–8993 And His saying, exalted is He: "Then one of the two women came to him, walking bashfully. She said, 'My father invites you, to reward you with payment for having watered for us,'" is evidence that when someone voluntarily performs work for another, the latter must give him his payment, unless he refuses to accept it. It is also possible that this is not obligatory, but that noble conduct and religious devotion call for offering it to him. If the worker refuses, the other party will have discharged what he owes as a duty of noble conduct and religious devotion.[6]

L8994–8995 Guarding against Temptation.

L8996–8997 And His saying, exalted is He, reporting her words: "Hire him. Indeed, the best one you can hire is the strong, trustworthy one" (26), is evidence that a person's outward performance of acts of obedience may be used to infer his moral probity and trustworthiness.[7]

L8998–9000 It is also evidence that guarding against temptation belongs to the character of the prophets, since Moses placed —may Allah bless him ﷺ—her

[2] **Translator's note (L8981):** The syntax is strained, especially the phrase rendered "without benefit or harm," which continues in the next unit. "In both cases" apparently refers to asking Allah and asking others.

[3] **Translator's note (L8984):** The dual pronoun in "the two of them" has no clear antecedent in the supplied passage. The construction continuing into the next unit is also strained.

[4] **Translator's note (L8985):** The source shifts from a feminine singular pronoun referring to the hearts or their human nature to a masculine singular pronoun referring to the person who cannot control the thought.

[5] **Qur'an references (L8978):** Qur'an 4:32 (An-Nisa); Qur'an 40:60 (Ghafir).

[6] **Qur'an references (L8989):** Qur'an 28:25 (Al-Qasas).

[7] **Qur'an references (L8996):** Qur'an 28:26 (Al-Qasas).

ذكر من تطوع بعمل لآخر.

وقوله تعالى: (فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا) دليل على أن من تطوع بعمل لآخر فعليه أن يعطيه أجره، إلا أن يمتنع من أخذه، ويحتمل أن لا يكون فرضا، ولكنه في أخلاق المروة والديانة أن يعرض عليه فإن امتنع العامل كان صاحبه قد قضى ما عليه من حق المروة والديانة.

الاحتراز من الفتنة.

وقوله تعالى إخبارًا عنها: (اسْتَأْجِرْهُ إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ (٢٦) دليل على أن ظاهر عمل الطاعة في الإنسان يستدل به على عدالته وأمانته.

ودليل على أن الاحتراز من الفتنة من أخلاق الأنبياء، إذ جعل موسى - صلى الله عليه - إياها خلفه، ومشيه أمامها دليل على أنه احترز من فتنة تلحقه.

behind him. His walking ahead of her is evidence that he guarded against a temptation that might befall him.

L9001–9004 It also contains evidence that scrutinizing a woman's bodily form through her clothing is blameworthy, just as scrutinizing it uncovered is, although doing so when it is uncovered is graver, because Allah—majestic is His glory—knows the hidden things of hearts and is aware of what breasts conceal.

وفيه دليل أيضاً على أن تَأَمُّلَ خَلْقِ امرأةٍ من وراء الثوب مذموم كتأمله بَادِيًا، وإن كان باديا أعظم، لأن الله - جل جلاله - عالم بخفيات القلوب، وعارف بما تكن الصدور.

L9005–9016 It has been related in a report that a beautiful woman used to pray behind the Messenger of Allah— may Allah bless him and grant him peace ﷺ—and some people moved forward to the foremost rows and distanced themselves from her, fearing temptation for themselves, while others moved back to the rearmost rows, hoping to catch sight of her. Then Allah—blessed and exalted is He—revealed: "And We have certainly known those among you who advance, and We have certainly known those who stay behind" (24). And it was related from Hudhayfah ibn al-Yaman—may Allah be pleased with him— that he said, "Whoever scrutinizes a woman's bodily form through her clothing while fasting has spoiled his fast." The meaning of "has spoiled his fast"—and Allah knows best—is that he has not kept it free of what Allah has forbidden, not that looking breaks his fast. For the fasting person must keep his fast free of everything for which he incurs sin. Do you not see that the Messenger of Allah—may Allah bless him and grant him peace ﷺ—said, "When one of you is observing a day of fasting, let him neither speak obscenely that day nor behave foolishly. If someone fights him or insults him, let him say, 'I am fasting; I am fasting.'"[1]

وقد روي في الخبر أن امرأة حسناء كانت تصلي خلف رسول الله - صلى الله عليه وسلم - فتقدم قوم إلى أوائل الصفوف وتباعدوا عنها خشية الفتنة على أنفسهم، وتأخر آخرون إلى أواخر الصفوف طمعا في ملاحظتها فأنزل الله تبارك وتعالى -: (وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ (٢٤) ، وروي عن حذيفة بن اليمان - رضي الله عنه - أنه قال " من تأمل خَلْق امرأة من وراء الثوب وهو صائم أفسد صومه " - ومعنى أفسد صومه - والله أعلم - أنه لم ينزهه عن محارم الله لا أنه مفطر بالنظر، لأن الصائم عليه أن ينزه صومه من كل ما عليه فيه مأثم، ألا ترى أن رسول الله - صلى الله عليه وسلم - قال: " إذا كان يوم صوم أحدكم فلا يرفث يومئذ ولا يجهل، فإن امرؤ قاتله أو شاتمه فليقل: إني صائم إني صائم ".

L9017–9020 Thus, someone who scrutinizes a woman's bodily form while fasting introduces a corrupting defect into his fast, proportionate to the culpability attaching to that scrutiny, and breaches some of its purity. His fast remains valid, and he need not repeat it, just as a worshipper's prayer is impaired by his distracting thoughts, so that a ninth of it, an eighth of it, or a seventh of it is diminished, according to what appears in the report—that is, his reward for it is diminished, but he need not repeat it.[2]

فالمتأمل خلق المرأة في حال صومه مدخل عليه بمقدار ما عليه من خطر التأمل خللاً من الفساد، وهاتكا بعض التنزه، وصومه جائز لا إعادة عليه كما أن المصلي تنثلم صلاته بوسواسه فينقص منها تسعها، وثمنها وسبعها على ما جاء في الخبر، أي ينقص ثوابه عليها ولا إعادة عليه فيها.

L9021–9038 Discussion of Making Hired Service the Price of Marital Sexual Access and Marriage Payments for Women. And His saying, reporting Shuʿayb's words—may Allah bless him ﷺ—"He said, 'I wish to marry one of these two daugh-

ذكر أن أن تجعل الإجارة ثمنًا للبضع ومهورًا للنساء وقوله إخبارًا عن شعيب - صلى الله عليه - (قَالَ إِنِّي أُرِيدُ أَنْ أُنْكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ عَلَى أَنْ تَأْجُرَنِي ثَمَانِيَ حِجَجٍ فَإِنْ

[1] **Qur'an references (L9005):** Qur'an 15:24 (Al-Hijr).

ters of mine to you, on condition that you serve me for eight years. If you complete ten, that will be of your own accord. I do not wish to make things difficult for you,'" is evidence that a daughter's guardian in marriage is her father, and that hired service may lawfully be made the price of marital sexual access and marriage payments for women, and that a father's disposition is legally effective with respect to his daughters' marriage payments, because Moses' hired service—may Allah bless him ﷺ—was for Shuʿayb, for his daughter who was married to him. It also shows that hiring for something that cannot be freed from uncertainty, and that lies beyond the capacity of the hired worker and the hirer, is valid and lawful; it is not invalidated by the uncertainty of which it cannot be divested. For even if the shepherd or the owner of the sheep were to strive to specify the location of the pasture, the grazing range and its extent, and the watering and its occasions, they would not be able to do so in any way. Nor can a wet nurse specify precisely how the infant will suckle, how she will hold it, and how she will attend to cleaning it whenever it relieves itself, because the two cannot be precisely regulated. Allah has permitted this in His saying: "If they nurse for you, then give them their payments." Yet the attempt of someone who permits all other uncertainties that can be eliminated from hiring contracts to use these two verses as his means of doing so is unsound, nor does he thereby pursue the path of truth. For Allah has excused His servants for what they cannot do, and has not charged them with more than their capacity and ability, saying, "Allah does not charge any soul beyond its capacity." But someone who is

أَتْمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ وَمَا أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ) دليل على أن ولي البنت في التزويج أبوها. وعلى أن الإجارة جائز أن تجعل ثمنًا للبضع ومهورًا للنساء، وعلى أن الأب جائز الحكم في صدقات بناته، لأن إجارة موسى - صلى الله عليه - كانت لشعيب لابنته المزوجة منه. وعلى أن الإجارة على ما لا يمكن أن يخلص من المجهول، وليس في وسع الأجير والمستأجر جائزة حلال لا يفسدها المجهول الذي لا يمكن تعريتها منه، إذ لو جهد الراعي أو صاحب الغنم أن يسميا موضع المرعى، والمسرح ومقداره، والسقي وأوراده ما قدروا عليه بوجه من الوجوه. ولا الظئر تقدر على تسمية كيفية رضاع المولود، وإمساكه، وتعاهد تنظيفه عند إحداثه، لأنهما لا يضبطان، وقد أجاز الله ذلك في قوله: (فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ) ، وليس توصل من يجيز سائر المجهولات المقدور على استخلاصها منها في الإجارة بهاتين الآيتين بمستقيم، ولا قاصد فيه طريق الحق، لأن الله قد تجاوز لعباده عما لا يقدرون عليه، ولم يكلفهم فوق وسعهم وطاقتهم بقوله: (لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا) ، ومن يقدر على شيء غير متجاوز عن إمهال ما فيه من الفساد.

[2]**Translator's note (L9017):** The source has an irregular participial construction in the phrase rendered "and breaches some of its purity." "Culpability" renders khatar here in light of the preceding discussion of sin; the word can also denote danger or gravity.

capable of something is not excused for leaving the invalidating defect in it unaddressed.[3][4][5][6][7][8][9]

L9039–9046 Thus, every hiring contract that can be divested of uncertainty is not to be treated on the same basis as one that cannot be divested of it. If someone hires, the contract is void and is to be rescinded. If the worker performs the work while unaware of its invalidity, he is entitled to the customary wage for someone like him, rather than the stipulated wage. If someone wishes to validate a hiring contract for a particular task for a term of one month or two months, relying on the story of Moses regarding his circumstances, he has been utterly inattentive. For Moses—may Allah bless him ﷺ—contracted his hired service only for eight years, and the decision whether to complete ten was left to him. If he completed it, he would be doing a kindness; otherwise, the eight years were the term fixed between him and his hirer. But someone who hires a worker for one month or two months has not concluded his hiring contract for either of the two terms, so that he would have a choice regarding the payment. Anything of this kind is invalid and

فكل إجارة يمكن تعريتها من المجهول فغير محمولة على ما لا يمكن تعريته منه، فمن استأجر فهي باطل تفسخ، فإن عمل العامل وهو لا يعلم بفسادها فله أجر مثله لا الأجر المسمى، فإن أراد إنسان أن يجيز إجارة على عمل بعينه بأجل شهر أو شهرين اعتمادًا على قصة موسى في سببه فقد أغفل كل الإغفال، إذ موسى - صلى الله عليه، - لم يعقد إجارته إلا على ثماني حِجَج، وجعل الأمر في إتمام العشر إليه، إن أتمه كان محسنًا، وإلا فالثماني هي الأجل المضروب بينه وبين مستأجره، ومن يستأجر الأجير شهرا أو شهرين فلم تنعقد إجارته على أحد الأجلين فيكون مخيرًا في الأجر، وما كان هذا سبيله فهو فاسد لا يجوز. فعمل موسى - صلى الله عليه - أجله المضروب له من الثمانية الحجج، وأَوفَى السنتين الباقيتين لتتمة إحسانه.

[3] **Translator's note (L9022):** The source repeats the particle meaning "that" in the heading. "Marital sexual access" renders the legal term buḍʿ, referring here to the sexual entitlement established by marriage.

[4] **Translator's note (L9028):** The source reads "for his daughter," without a negative. The preceding argument appears to call for "not for his daughter," but no negative has been inserted into the translation.

[5] **Translator's note (L9029):** "That lies beyond the capacity" follows the supplied wording, whose syntax leaves the precise referent unclear. The context concerns an inability to eliminate uncertainty.

[6] **Translator's note (L9031):** The source shifts from dual verbs to a plural verb across this sentence. "Its occasions" renders a term that may also refer to visits to watering places or watering rounds.

[7] **Translator's note (L9033):** The dual expression "the two" apparently refers to the two kinds of hired service under discussion, shepherding and wet nursing, although its immediate antecedents are not explicit.

[8] **Translator's note (L9036):** The pronouns in the expression rendered "eliminated from hiring contracts" are awkward in the source; the context indicates removing avoidable uncertainty from such contracts.

[9] **Qur'an references (L9022):** Qur'an 28:27 (Al-Qasas); Qur'an 65:6 (At-Talaq); Qur'an 2:286 (Al-Baqarah).

impermissible. Thus Moses—may Allah bless him ﷺ—worked the term fixed for him, consisting of the eight years, and fulfilled the remaining two years to complete his kindness.[10][11]

L9047 The Breadth of the Arabic Language.

L9048

L9049–9054 And His saying, exalted is He: "And draw your wing close to yourself against fear," is evidence that it is permissible to put one word in the place of another, because a wing belongs to a bird, and a human being has no wing. It is thus apparently a figurative expression for composure and stillness, and the departure of the terror that had overcome him when his staff was transformed into a serpent. Similar to it is: "And lower for the two of them the wing of humility out of mercy." Humility has no wing; rather, it is a figurative expression for gentleness and humility. And Allah knows best.[12]

L9055–9058 His saying: "Then, when Moses came to them with Our clear signs, they said, 'This is nothing but fabricated sorcery, and we have not heard of this among our forefathers of old'" (36), is evidence that whatever has been established by demonstration is true, even if no earlier pronouncement has preceded it, and that someone who rejects something for which there is no previous pronouncement is imitating these people.[13]

L9059–9062 The Messenger of Allah—may Allah bless him and grant him peace ﷺ—said, "Whoever imitates a people is one of them." And Ibn Masʿud said, "The community is whatever accords with obedience to Allah, even if you are alone."

L9063–9067 His saying, reporting Pharaoh's words: "O assembly, I know of no god for

[10] **Translator's note (L9040):** The source leaves "hires" without an expressed object or qualification. The context indicates a hiring contract containing avoidable uncertainty.

[11] **Translator's note (L9043):** The expression translated "regarding his circumstances" is awkward and may refer more generally to the circumstances of Moses' hiring. The source says "a choice regarding the payment," although the surrounding argument concerns the choice between contract terms.

[12] **Qur'an references (L9049):** Qur'an 28:32 (Al-Qasas); Qur'an 17:24 (Al-Isra).

[13] **Qur'an references (L9056):** Qur'an 28:36 (Al-Qasas).

سعة لسان العرب.

وقوله تعالى: (وَاضْمُمْ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ) دليل على إباحة وضع الكلمة موضع غيرها، لأن الجناح للطائر وليس لابن آدم جناح، فكأنه كناية عن الاستقرار والسكون، وذهاب الفزع الذي قد خامره من تحويل عصاه ثعبانا، ومثله: (وَاخفِض لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ) وليس للذل جناح، ولكنه كناية عنِ اللين والتواضع. والله أعلم.

قوله: (فَلَمَّا جَاءَهُمْ مُوسَى بِآيَاتِنَا بَيِّنَاتٍ قَالُوا مَا هَذَا إِلَّا سِحْرٌ مُفْتَرًى وَمَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ (٣٦) دليل على أن ما أقيم عليه البرهان حق، وإن لم يسبق به قول متقدم. وأن الراد لما لم يسبق به قول متشبه بهؤلاء القوم.

وقال رسول الله - صلى الله عليه وسلم -: " مَن تشبه بقوم فهو منهم "، وقال ابن مسعود: " الجماعة ما وافق طاعة الله، وإن كنت وحدك ".

قوله إخبارا عن فرعون: (يَا أَيُّهَا الْمَلَأُ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي فَأَوْقِدْ لِي يَا هَامَانُ عَلَى الطِّينِ فَاجْعَلْ لِي صَرْحًا لَعَلِّي أَطَّلِعُ إِلَى إِلَهِ مُوسَى) حجة على من يزعم أن الله بنفسه في الأرض، حال في كل مكان. وينكر كينونته بنفسه في السماء وعلمه في الأرض. إذ محال أن يقول فرعون هذا القول إلا وقد دَلَه موسى - صلى الله عليه - أن إلهه في السماء دون الأرض.

you other than myself. So kindle a fire for me, O Haman, upon the clay, and make me a lofty structure, so that I may look upon the god of Moses," is an argument against anyone who claims that Allah Himself is on earth, indwelling in every place, and denies that He Himself is in heaven while His knowledge is on earth. For it is impossible that Pharaoh should have said this unless Moses—may Allah bless him ﷺ—had indicated to him that his god was in heaven rather than on earth.[14]

L9068–9070 If Pharaoh denied His being in heaven and affirmed Him on earth, then these people have agreed with Pharaoh in what he said.

L9071–9072 And if he denied Him both in heaven and on earth, then they have opposed Moses—may Allah bless him—besides opposing all the prophets, all people, and all adherents of religious communities other than themselves.

L9073 I know of no falsehood on earth more monstrous than this. We seek refuge in Allah from misguidance.

L9074 Building Graves with Fired Bricks.

L9075–9076 Muhammed ibn ʿAli said: I do not think that those who disapproved of building graves and other things with fired bricks did so for any reason other than this, because fired bricks, according to what they claim, were among the innovations of the accursed Pharaoh.

L9077–9080 They were of his making, and he built with them. By my life, imitating the innovations of the pharaohs, whether little or much, is neither praiseworthy nor an approved trait of believers. I therefore prefer avoiding building with it in every circumstance, contrary to its predominant practice, without declaring it forbidden when the intention of the person building with it is free of his intention.[15][16]

L9081–9085 And His saying, "And We made them leaders calling to the Fire," is evidence

[14] **Qur'an references (L9063):** Qur'an 28:38 (Al-Qasas).

[15] **Translator's note (L9079):** The expression translated as "contrary to its predominant practice" is obscure as supplied and may be corrupt.

[16] **Translator's note (L9080):** The referent of "his intention" is unclear; the preceding context associates the practice with the Pharaohs.

فإن كان فرعون أنكر كينونته في السماء وثبته في الأرض فقد وافق القوم فرعون في قوله.

وإن كان أنكره في السماء والأرض معا فقد خالفوا موسى - صلى الله عليه - مع خلافهم لجميع الأنبياء والناس، وأهل الملل كافة سواهم.

ولا أعلم في الأرض باطلاً إلا وهذا أوحش منه، نعوذ بالله من الضلالة.

بناء القبور بالأجر.

قال محمد بن علي: ولا أحسب كراهية من كره بناء القبور وغيرها بالآجر إلا لهذا، لأن الآجر فيما يزعمون من بِدَع فرعون اللعين.

وهو من عمله، وبنى به، ولعمري إن الاقتداء ببدع الفراعنة ما قل منها وما كثر غير محمود ولا مرضي من أخلاق المؤمنين. فأحب اجتناب البناء به على كل حال، خلاف أغلبه من غير أن أحرمه إذا عريت نِية الباني به من نيته.

وقوله: (وَجَعَلْنَاهُمْ أَئِمَّةً يَدْعُونَ إِلَى النَّارِ) دليل على أن الإمامة تكون في الشر كما تكون في الخير، لأن معناها أن يصير المرء قدوة يؤتم فيما يكون به بسبيله ومقيمًا عليه، ومثله قوله (فَقَاتِلُوا أَئِمَّةَ الْكُفْرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ (١٢) .

that leadership can be in evil just as it can be in good, because its meaning is that a person becomes an example followed in whatever course he pursues and persists in. Similar to this is His saying, “Then fight the leaders of unbelief; they have no oaths, so that they may desist” (12).[17]

L9086 This also refutes the Muʿtazilites, because His making them leaders must involve either creation or a becoming, and either is a choking argument against them.

L9087–9088 Analogy.

L9089

L9090–9092 And His saying, “And who is more astray than someone who follows his own desire without guidance from Allah? Indeed, Allah does not guide the wrongdoing people” (50), is an argument invalidating juristic preference, unquestioning adherence, and analogy, since all these are desires that do not lead to the realities of truth.[18]

L9093–9095 This also provides evidence that desire may concern truth as well, when it contains guidance from Allah. Allah’s guidance in this passage is His authoritative proof, and He has no authoritative proof other than His Book, His Messenger—may Allah bless him and grant him peace ﷺ—and the unanimous agreement of the community of Muslims upon one thing.

L9096–9101 And His saying, “And We have indeed conveyed the Word to them in succession, so that they may take heed” (51), through His saying, “And they repel evil with good,” is evidence that whoever lived to encounter Muhammed—may Allah bless him and grant him peace ﷺ—while following the religious law of someone who preceded him, having neither altered nor changed it, and then believed in him and in what he brought, would have his reward multiplied twofold.[19]

L9102 The Muʿtazilites.

[17] **Qur’an references (L9082):** Qur’an 28:41 (Al-Qasas); Qur’an 9:12 (At-Tawbah).
[18] **Qur’an references (L9090):** Qur’an 28:50 (Al-Qasas).
[19] **Qur’an references (L9096):** Qur’an 28:51 (Al-Qasas); Qur’an 13:22 (Ar-Ra’d); Qur’an 28:54 (Al-Qasas).

وفيه رد على المعتزلة،، لأن جعله لهم أئمة لا يخلو من أن يكون خلقًا أو صيرورة، وكلاهما حجة عليهم خانقة.

قياس.

وقوله: (وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ (٥٠) . حجة في إبطال الاستحسان والتقليد والقياس، إذ كل ذلك أهواء غير مؤدية إلى حقائق الحق.

وفيه دليل على أن الهوى قد يكون في الحق أيضاً إذا كان فيه هُدى من الله. وهدى الله في هذا الموضع حجته، ولا حجة له غير كتابه، ورسوله - صلى الله عليه وسلم - وإطباق جماعة المسلمين على شيء واحد.

وقوله (وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ (٥١) إلى قوله (وَيَدْرَءُونَ بِالْحَسَنَةِ السَّيِّئَةَ) دليل على أن من لحق محمدا - صلى الله عليه وسلم - وكان على شريعة من مَضَى قبله لم يغير ولم يبدل فآمن به، وبما جاء به - ضُوعِف له الأجر مرتين.

المعتزلة.

L9103

L9104–9106 And His saying, “Indeed, you do not guide whom you love, but Allah guides whom He wills,” is an argument against the Mu‘tazilites and the Qadarites that chokes them from two directions: The first is the unqualified attribution of guidance to Him—majestic and exalted is He—as elsewhere in the Qur’an.[20]

L9107–9109 The other is that their interpretation of guidance as clarification rather than compulsion toward it is an error, necessarily shown to be so by this verse, on grounds they cannot deny if they are fair and discerning.[21]

L9110–9113 For neither we nor they doubt that Allah—majestic is His majesty—has clarified, for everyone He has addressed with the command to believe, the path of guidance, and that the Messenger of Allah—may Allah bless him and grant him peace ﷺ—has clarified it for everyone to whom he was sent and desired it for him, and that he would not have been eager for ‘Umar to believe without having clarified the path of guidance for him time after time.[22]

L9114–9116 Could the guidance that Muhammed—may Allah bless him and grant him peace ﷺ—was unable to provide for his uncle be anything other than guidance through compulsion and coercion, rather than guidance through clarification, which he had already finished providing, and concerning which he had conveyed Allah’s command to those to whom it was addressed?

L9117–9118 Yet, despite this explanation, in which there is no obscurity, we shall make a concession to them concerning guidance through compulsion and coercion in this passage, so that it may disgrace them more severely and demolish their position more effectively.

L9119–9127 We shall ask them a question about it, saying: If, according to you, guidance can only be clarification, and a person necessarily cannot be guided to some-

[20] **Qur’an references (L9104):** Qur’an 28:56 (Al-Qasas).

[21] **Translator’s note (L9109):** The supplied wording lacks an explicit conditional particle before “they are fair and discerning”; the translation reflects the apparent syntactic sense.

[22] **Translator’s note (L9112):** The supplied text names ‘Umar here, whereas the ensuing argument concerns the Prophet’s uncle, Abu Talib. The name has been retained without correction.

وقوله: (إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ) حجة على المعتزلة والقدرية خانقة لهم من جهتين: إحداهما: نسبة الهداية إليه - جل وتعالى - جملة كما هو في سائر القرآن.

والأخرى: أن قولهم في تأويل الهداية أنها البيان لا الاضطرار إليها خطأ لا محالة بهذه الآية من حيث لا ينكرون أنصفوا واستبصروا.

فإنا لا نشك وَلا هُم أن الله - جل جلاله - قد بين لكل من خاطبه بالإيمان طريق الهداية، ورسول الله - صلى الله عليه وسلم - قد بينها لكل من أرسل إليه، وأحبها له، وأنه لم يحرص على إيمان عمر إلا وقد بين له طريق الهداية مرة بعد أخرى.

فهل تكون الهداية التي لم يقدر عليها محمد - صلى الله عليه وسلم - لعمه إلا هداية الاضطرار والإجبار، لا هداية البيان التي قد كان فرغ منها، وأدى أمر الله إلى أهله فيها.

ونحن مع هذا البيان الذي لا إشكال فيه نسامحهم في هداية الاضطرار والإجبار في هذا الموضع، لتكون أشد لخزيهم، وأبلغ في كسر قولهم.

ونسألهم عنها سؤالا فنقول: إن كانت الهداية لا تكون عندكم إلا بيانا، والإنسان لا محالة غير مهتد لما لم يبين له، فهل يكون قوله: (إِنَّكَ لَا تهدِى مَن أَحببتَ) إلا خاصًّا في البيان بشاهد العيان، إذ كل من كفر لم يبين له، ولا الله شاء أن يبين له على دعواهم طريق الهداية وليس لله على أبي طالب حجة إن كان ابن أخيه لم يبين له، ولا الله شاء أن يبين هدايته، وهو لا يقدر عليها إلا بالبيان أو بالاضطرار والإجبار،

thing that has not been clarified for him, must His saying, “Indeed, you do not guide whom you love,” not be particular in its reference to clarification, as direct observation attests? For everyone who disbelieves has not had the path of guidance clarified for him, nor has Allah willed to clarify it for him, according to their claim. And Allah has no argument against Abu Talib if his brother’s son did not clarify it for him, nor did Allah will to clarify His guidance, while he cannot attain it except through clarification or through compulsion and coercion. What position, then, is more monstrous and more manifestly erroneous than one whose very reversal against its proponent leads to this enormous disgrace and manifest ugliness? We seek refuge in Allah from His wrath.[23][24]

فأي قول أوحش وأبين غلطا من قول يؤدي نفس قَلبه على قائله إلى هذه الفضيحة العظيمة، والقبح الظاهر. نعوذ بالله من غضبه.

L9128 Concision in Speech.

اختصار الكلام.

L9129–9132 And His saying, exalted is He: “And out of His mercy He made for you the night and the day, that you may rest therein and seek of His bounty, and so that you may give thanks” (73), is an argument for concision in speech and indicating the meaning indirectly, because He—majestic is His majesty—mentioned the night and the day, then mentioned resting therein without saying, “in the night.”[25]

وقوله تعالى: وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ (٧٣) حجة في اختصار الكلام، والإشارة إلى المعنى، لأنه - جل جلاله - ذكر الليل والنهار، ثم ذكر السكون فيه ولم يقل: في الليل.

L9133–9134 He also mentioned seeking of His bounty without saying, “in the day,” dispensing with this—Allah knows best—on account of what He mentioned elsewhere.

وذكر الابتغاء من فضله ولم يقل: في النهار استغناء - والله أعلم - بما ذكره في موضع آخر.

L9135

L9136–9137 His saying, “And We gave him such treasures that their keys,” the pronominal suffix “its”—Allah knows best—refers back to “from.”[26][27]

قوله: (وَآتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ) الهاء - والله أعلم - راجعة على (من) .

(لَتَنُوءُ بِالْعُصْبَةِ) .

[23] **Translator’s note (L9125):** The pronoun in “he cannot attain it” is grammatically ambiguous; the argument appears to concern Abu Talib’s inability to attain guidance.

[24] **Qur’an references (L9119):** Qur’an 28:56 (Al-Qasas).

[25] **Qur’an references (L9129):** Qur’an 28:73 (Al-Qasas).

[26] **Translator’s note (L9137):** The supplied text identifies the antecedent as min, “from.” This is syntactically problematic; mā, “that which,” in the preceding quotation may have been intended. The reading has not been corrected.

[27] **Qur’an references (L9136):** Qur’an 28:76 (Al-Qasas).

"would indeed weigh down a company of men."

L9138

كان بعض أهل الإعراب يزعم أنه من المقلوب: كان العصبة تنوء بالمفاتيح، على ما تفعل العرب مثل مصراع الأعشى. كأننا رعن قف يرفع الآلا ومعناه: يرفعه الآل.

L9139–9144

Some specialists in grammatical inflection used to maintain that this involves inversion: the company of men would strain under the keys, following a usage found among the Arabs, as in al-Aʿsha's hemistich: "As though we were the spur of a stony hill raising the mirage." Its meaning is: the mirage raises it.[28]

قال: ويحتمل عندي أن لا يكون مقلوبا فيوضع (تَنُوءُ) موضع تثقل، ويجعل (الباء) في العصبة معنى (على) فيكون: ما إن مفاتحه لتثقل على العصبة. والله أعلم كيف هو.

L9145–9146

He said: In my view, it is also possible that there is no inversion, with "weigh down" being used in place of "be heavy," and the preposition "with" attached to "the company of men" being given the meaning "upon," so that the sense is: "such that their keys would indeed be heavy upon the company of men." Allah knows best how it is.[29]

[28] **Translator's note (L9142):** The apparent reversal of what raises what is deliberate in the cited example: the next unit explains that the mirage raises the hill.

[29] **Translator's note (L9146):** The grammatical explanation concerns the Arabic verb tanūʾu and the preposition bāʾ, represented here as "with"; the proposed equivalent is ʿalā, "upon."

CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة العنكبوت

Surah 29: The Spider (Al-’Ankabut)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

Return to the reading collection

[The Surah of the Spider]

Discussion of Assuming Liability for People's Burdens of Sin.

His saying, "And those who disbelieved said to those who believed, 'Follow our way, and let us bear your sins.' But they will bear nothing whatsoever of their sins. Indeed, they are liars" (12), is evidence that people's assuming liability for one another's burdens of sin is invalid, and that no one is recompensed except for what he has done.[1]

His saying, "And they will surely bear their own burdens, and burdens along with their burdens," may mean that their burdens are what they have incurred against themselves, and "burdens along with their burdens" Discussion of the Mu'tazilites.[2][3]

"Say: Travel through the earth and observe how He began creation; then Allah brings forth the final coming into being. Indeed, Allah has power over all things (20). He punishes whom He wills and has mercy upon whom He wills, and to Him you will be returned (21)." This is evidence against the Mu'tazilites and the Qadarites, because He mentioned the beginning of creation and His bringing them into being in general, without mentioning any righteous or wicked deed of theirs; rather, He mentioned His will concerning having mercy upon some of them and punishing others, as you see.[4]

On this basis, can the unbeliever be anything other than someone intended for punishment, or the believer anything other than someone intended for mercy?

[1] **Qur'an references (L9151):** Qur'an 29:12 (Al-'Ankabut).

[2] **Translator's note (L9156):** The supplied passage ends before the interpretation of the second phrase is given.

[3] **Qur'an references (L9155):** Qur'an 29:13 (Al-'Ankabut).

[4] **Qur'an references (L9159):** Qur'an 29:20 (Al-'Ankabut); Qur'an 29:21 (Al-'Ankabut).

[سورة العنكبوت]

ذكر ضمان أوزار الناس.

قوله: (وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا اتَّبِعُوا سَبِيلَنَا وَلْنَحْمِلْ خَطَايَاكُمْ وَمَا هُمْ بِحَامِلِينَ مِنْ خَطَايَاهُمْ مِنْ شَيْءٍ إِنَّهُمْ لَكَاذِبُونَ (١٢) دليل على أن ضمان أوزار الناس بعضهم على بعض باطل، وأن أحدا لا يجازى إلا بما عمل.

قوله: (وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَعَ أَثْقَالِهِمْ) يحتمل أن تكون أثقالهم ما جنوه على أنفسهم، (وَأَثْقَالًا مَعَ أَثْقَالِهِمْ) ذكر المعتزلة

) قُلْ سِيرُوا فِي الْأَرْضِ فَانْظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنْشِئُ النَّشْأَةَ الْآخِرَةَ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (٢٠) يُعَذِّبُ مَنْ يَشَاءُ وَيَرْحَمُ مَنْ يَشَاءُ وَإِلَيْهِ تُقْلَبُونَ (٢١) دليل على المعتزلة والقدرية، لأنه ذكر بدو الخلق، وإنشائهم عامة، ولم يذكرهم بعمل صالح ولا طالح، بل ذكر مشيئته في رحمة بعضهم، وعذاب بعضهم كما ترى.

فهل يكون الكافر على هذا إلا مرادا بالعذاب، والمؤمن إلا مرادا بالرحمة.

L9164 The Breadth of the Arabic Language.

L9165–9168 And His saying, exalted is He, “And those who disbelieve in Allah’s signs and in meeting Him—those have despaired of My mercy,” is an argument for speaking of someone expressed in the third person using the form of one present. Do you not see that He said, “in Allah’s signs and in meeting Him,” then said, “those have despaired of My mercy,” rather than saying, “of His mercy”?[56]

L9169 The Permissibility of Leaving an Account before Completing It.

L9170

L9171–9179 And His saying, “The answer of his people was only that they said, ‘Kill him or burn him,’” is an argument for the permissibility of leaving an account before completing it, taking up another subject, and then returning to it, without this being a fault in its speaker or a lapse in his eloquence. Do you not see that He—majestic is His majesty—began the account of Abraham—may Allah bless him— with His saying, “And Abraham, when he said to his people, ‘Worship Allah and fear Him,’” and then interrupted its completion with His saying, “Have they not seen how Allah originates creation and then repeats it? Indeed, that is easy for Allah” (19), and with His saying, “Say: Travel through the earth,” until He returned to complete the account of Abraham —may Allah bless him—and said, “The answer of his people was.”[7]

L9180–9183 This introduces a flaw into the position of Abu ʿUbaydah—may Allah be pleased with him—in his preference, in the Surah of the Ants, for the reading “that they should not prostrate,” with the consonant doubled, relying on

[5]**Translator’s note (L9167):** “The form of one present” here refers to the first-person expression “My mercy,” as the following unit makes clear.

[6]**Qur’an references (L9166):** Qur’an 29:23 (Al-’Ankabut).

[7]**Qur’an references (L9171):** Qur’an 29:24 (Al-’Ankabut); Qur’an 29:16 (Al-’Ankabut); Qur’an 29:19 (Al-’Ankabut); Qur’an 27:56 (An-Naml); Qur’an 29:29 (Al-’Ankabut).

سعة لسان العرب.

وقوله تعالى: (وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ أُولَئِكَ يَئِسُوا مِنْ رَحْمَتِي) حجة في الإخبار عن لفظ الغائب بلفظ الحاضر، ألا ترى أنه قال: (بِآيَاتِ اللَّهِ وَلِقَائِهِ) ثم قال: (أُولَئِكَ يَئِسُوا مِنْ رَحْمَتِي) ، ولم يقل: من رحمته.

جواز ترك الخبر قبل إتمامه.

وقوله: (فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا اقْتُلُوهُ أَوْ حَرِّقُوهُ) حجة في جواز ترك الخبر قبل إتمامه، والأخذ في غيره ثم الرجوع إليه، ولا يكون ذلك عيبا على قائله، وَلا خطأ من فصاحته. ألا ترى أنه - جل جلاله - ابتدأ الخبر عن إبراهيم - صلى الله عليه - بقوله: (وَإِبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ) ، ثم حال بين إتمامه بقوله: (أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ (١٩) ، وبقوله: (قُلْ سِيرُوا فِي الْأَرْضِ) حتى رجع في تمام قصة إبراهيم - صلى الله عليه - فقال: (فَمَا كَانَ جَوَابَ قَوْمِهِ) .

وفي هذا دخول الخلد على قول أبي عبيدة - رضي الله عنه - في اختياره في سورة النمل: (أَلَّا يَسْجُدُوا) بالتثقيل اعتمادا على أن لا يحول بين قصة الهدهد وملكة سبأ حائل من غيره.

the premise that no intervening material from outside the account should interrupt the story of the hoopoe and the queen of Sheba.[89]

L9184 An Argument against the Mu'tazilites and the Qadarites.

L9185–9192 "And when Our messengers came to Lot, he was distressed on their account and felt powerless concerning them. They said, 'Do not fear or grieve. We shall save you and your family, except your wife; she was among those who remained behind (33). We are sending down upon the people of this town a punishment from heaven because they acted wickedly' (34)." This is an argument against the Mu'tazilites and the Qadarites concerning their refusal to make the will of the servants subordinate to the will of Allah, Satan's making things seem attractive subordinate to His making them seem attractive, and Satan's leading astray and barring from Allah's path subordinate to His leading astray and barring. They do not take into account that Allah—majestic is His majesty—reported of Himself that He saved Lot and those whom He saved with him, saying, "So We saved him and his family, except his wife; We decreed her to be among those who remained behind" (57), and that He rained an evil rain upon those of his people who disbelieved. Then, in this verse, He reported that His messengers to them said to him, "We shall save you," and did not say, "Allah will save you." They also said, "We are sending down upon the people of this town a punishment from heaven." There are absolutely only two possibilities: either the messengers were commanded to send down the stones and save Lot, so that they themselves sent that down at their Lord's command, or they were not commanded. Since it is impossible that they were not commanded—for they do not lie, and they have no power to do this by themselves without a command—it follows that they said this

حجة على المعتزلة والقدرية.

(وَلَمَّا أَنْ جَاءَتْ رُسُلُنَا لُوطًا سِيءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالُوا لَا تَخَفْ وَلَا تَحْزَنْ إِنَّا مُنَجُّوكَ وَأَهْلَكَ إِلَّا امْرَأَتَكَ كَانَتْ مِنَ الْغَابِرِينَ (٣٣) إِنَّا مُنْزِلُونَ عَلَى أَهْلِ هَذِهِ الْقَرْيَةِ رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ (٣٤) حجة على المعتزلة والقدرية فيما لا يجعلون مشيئة العباد تبعا لمشيئة الله وتزيين الشيطان تبعا لتزيينه، وإضلاله وصده عن سبيل الله تبعا لإضلاله وصده. لا يعتبرون أن الله - جل جلاله - أخبر عن نفسه بإنجاء لوط ومن أنجى معه فقال: (فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ قَدَّرْنَاهَا مِنَ الْغَابِرِينَ (٥٧) . وعن إمطاره على من كفر من قومه مطر السوء، ثم أخبر في هذه الآية عن رسله إليهم أنهم قالوا له: (إِنَّا مُنَجُّوكَ) ولم يقولوا: إن الله منجيك، وقالوا: (إِنَّا مُنْزِلُونَ عَلَى أَهْلِ هَذِهِ الْقَرْيَةِ رِجْزًا مِنَ السَّمَاءِ) وليس يخلو بتة من أن تكون الرسل مأمورين بإنزال الحجارة، وإنجاء لوط، فكانوا هم المنزلين ذلك بأمر ربهم، أو غير مأمورين. فلما لم يجز أن لا يكونوا مأمورين، لأنهم لا يكذبون، وبأنفسهم من غير أمر لا يقدرون - حصل أنهم قالوا ذلك بأمره، وفعلوه بتسليط، وقد أخبر الله به عنهم وعن نفسه.

[8] **Translator's note (L9180):** The supplied word al-khuld ordinarily means "permanence" or "eternity" and makes little sense here. "A flaw" reflects a conjectural reading of al-khalal; the transmitted wording appears corrupt.

[9] **Translator's note (L9181):** The reading allā yasjudū is discussed specifically as having a doubled consonant, distinguishing it from the alternative reading with an undoubled consonant.

أفليس إن جعلنا فعل الله تبعا لفعلهم كفرنا، وإن جعلنا فعلهم تبعا لفعل الله صح لنا.

إن الله وإن أخبر بالفعل عن فاعل فهو مؤهله ومقويه عليه، وفاعله بإرادته ومشيئته كما نجى الرسل لوطا ومن معه، وأنزلوا الرجس على من هلك من قومه بإرادة الله ومشيئته. وكذا قال تبارك وتعالى: (فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ) ثم قال: (فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ) ثم قال: (قَاتِلُوهُمْ يُعَذِّبْهُمُ اللَّهُ بِأَيْدِيكُمْ) ، فعلم أن الإرادة والمشيئة والقوة لله، وأن الفعل منسوب إلى فاعله، فإن كان مطيعا فيه أجر بفضله، وإن كان عاصيا عوقب بعدله. والنظر في كيفيته ذلك العدل، ومعرفته من الخلق له كهيئة ما عنده مزاحمة في ملكه، وتأميل إدراك ما لا سبيل إليه من كشف سره.

قوله تعالى: (وَعَادًا وَثَمُودَ وَقَدْ تَبَيَّنَ لَكُمْ مِنْ مَسَاكِنِهِمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ وَكَانُوا مُسْتَبْصِرِينَ (٣٨) لا متعلق لهم فيه، لأنه على ما علمتك من أن تزيينه تبع لتزيينه.

at His command and performed it through power granted to them. Allah has reported it both of them and of Himself.[10]

L9193–9194 Is it not the case that, if we make Allah's action subordinate to their action, we disbelieve, whereas if we make their action subordinate to Allah's action, our position is sound?

L9195–9201 Even when Allah attributes an action to an agent, He is the one who equips that agent and gives him strength to perform it, and its performer acts by His will and volition, just as the messengers delivered Lot and those with him and brought down the scourge upon those who perished among his people, by Allah's will and volition. Likewise, He, blessed and exalted, said: "Then kill the polytheists wherever you find them." Then He said: "You did not kill them, but Allah killed them." Then He said: "Fight them; Allah will punish them by your hands." Thus it is known that will, volition, and power belong to Allah, and that an action is attributed to its agent. If he is obedient in it, he is rewarded through His grace; if he is disobedient, he is punished through His justice. Investigating the manner of that justice, and a creature's knowing it as it is with Him, constitutes rivalry with Him in His dominion, and hoping to attain what there is no way to attain: the disclosure of His secret.[11][12][13][14]

L9202

L9203–9204 His saying, exalted is He: "And ʿĀd and Thamūd—it has become clear to you from their dwellings. Satan made their deeds appear fair to them and barred them from the path, though they possessed insight. (38)" They have

[10] **Qur'an references (L9185):** Qur'an 29:33 (Al-'Ankabut); Qur'an 29:34 (Al-'Ankabut); Qur'an 27:57 (An-Naml).

[11] **Translator's note (L9195):** The final phrase can also be construed as describing Allah as the performer of the action; the syntax is ambiguous.

[12] **Translator's note (L9199):** The wording corresponding to "the manner of that" is grammatically irregular in the supplied text; the sentence continues in the next unit.

[13] **Translator's note (L9200):** The wording concerning a creature's knowing this justice "as it is with Him" is syntactically awkward and possibly corrupt. The translation preserves its apparent sense without supplying a reconstructed Arabic reading.

[14] **Qur'an references (L9195):** Qur'an 9:5 (At-Tawbah); Qur'an 8:17 (Al-Anfal); Qur'an 9:14 (At-Tawbah).

no grounds for an argument in this, for it is as I have taught you: his making things appear fair is subordinate to His making them appear fair.[15][16]

L9205 And his barring is subordinate to His barring.[17]

L9206–9207 The exegetes said concerning "though they possessed insight (38)": that is, in their error, admiring it.

L9208–9210 His saying: "These parables We set forth for people, but none understand them except those who possess knowledge. (43)" is evidence of the excellence of scholars and the permissibility of setting forth parables.[18]

L9211 The Meaning of "Prayer Forbids Indecency and Wrongdoing."

L9212

L9213–9216 And His saying, exalted is He: "Establish prayer; indeed, prayer forbids indecency and wrongdoing." This is a verse that people interpret incorrectly. They think that prayer's forbidding indecency and wrongdoing means that it stands in their way so that none of them is committed. That is not so. Its forbidding these two consists only in the inward restraint against indecency and wrongdoing that the person praying experiences, and in their appearing ugly in his eyes. You will know of no person who establishes prayer for Allah, observing Allah's command in it and seeking the reward Allah has promised him for it, without his experiencing this within himself: indecent acts and wrongful deeds are hateful to him, and hateful is their perpetrator, even if he himself falls into them.[19]

L9217 Such, too, is the wording of the statement's apparent sense: "Indeed, prayer

[15] **Translator's note (L9204):** The identical pronoun forms are understood, from the preceding argument, as referring first to Satan and then to Allah; capitalization makes that interpretation explicit.

[16] **Qur'an references (L9203):** Qur'an 29:38 (Al-'Ankabut).

[17] **Translator's note (L9205):** As in the preceding unit, the pronouns are understood as referring first to Satan and then to Allah.

[18] **Qur'an references (L9209):** Qur'an 29:43 (Al-'Ankabut).

[19] **Qur'an references (L9213):** Qur'an 29:45 (Al-'Ankabut).

وصدوده تبع لصدوده.

وقال المفسرون في (وَكَانُوا مُسْتَبْصِرِينَ (٣٨) : أي في ضلالتهم معجبين بها.

قوله: (وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ (٤٣) دليل على فضيلة العلماء، وجواز لضرب الأمثال.

معنى الصلاة تنهى عن الفحشاء والمنكر.

وقوله تعالى: (وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ) آية يحملها الناس على غير وجهها، فيرون أن نهي الصلاة عن الفحشاء والمنكر هو أن تحول دونها حتى لا يعمل بشيء منها، وليس كذلك إنما نهيهما ما يجده المصلي من الزاجر في نفسه عن الفحشاء والمنكر، وتصورها في عينه بصورة القبح، فلا تعلم مصليا يقيم الصلاة لله قائما فيها بأمر الله محتسبا ما وعده الله من الثواب عليها إلا وهو يجد هذا في نفسه، والفواحش والمناكر عنده ممقوتة، ممقوت فاعلها وإن كان يقع فيها.

وكذا لفظ ظاهر الكلام: (إِنَّ الصَّلَاةَ تَنْهَى) ولم يقل: إن الصلاة تحول بين الفحشاء والمنكر.

forbids." He did not say: "Prayer interposes between indecency and wrongdoing."[2021]

L9218–9219 Allah—majestic and exalted—had already forbidden indecent acts and wrongful deeds before prayer forbade them, yet He did not interpose between everyone He forbade and those deeds.

L9220 In the language, forbidding means restraining someone from an action, and leaving it to perform another.[22]

L9221–9236 The statement of the one who said, "Anyone whose prayer does not forbid him indecency and wrongdoing gains through it only greater distance from Allah," is correct, just as he said. But those meant are the hypocrites, who do not come to prayer except reluctantly, showing off before people, as Allah—mighty and majestic—said. Their prayer forbids them nothing, because they do not establish it out of religious devotion, compliance with a command, or a desire for reward, and they do not believe in its command or in the One who prohibited indecent acts and wrongful deeds. How could their prayer forbid them something whose consequences they do not fear and whose punishment they do not dread? It forbids only the believer who has believed in Allah and in what He sent down in His Book, and has attained certainty concerning the promise . Do you not see that He said to His Prophet—may Allah bless him and grant him peace ﷺ—"Establish prayer"? Thus He began with him: "Indeed, prayer forbids indecency and wrongdoing." It therefore forbids only someone who has entered, together with the Prophet—may Allah bless him and grant him peace ﷺ— into faith and is free of unbelief and hypocrisy. Whoever is like this among even if he is among those who mix good deeds with bad, does not lack prayer's forbidding and wrongdoing, or the restraint we mentioned previously. It is likely that the person being

وقد نهى الله - جل وتعالى - عن الفواحش والمناكير قبل نهي الصلاة ولم يحل بين جميع من نهاه وبينها.

والنهي في اللغة: زجر عن الفعل والترك لفعل غيره.

وقول من قال: " من لم تنهه صلاته عن الفحشاء والمنكر لم يزدد بها من الله إلا بعداً " صحيح كما قال، ولكنهم المنافقون الذين لا يأتون الصلاة إلا وهم كسالى يراؤون الناس، كما قال الله - عز وجل - فهؤلاء لا تنهاهم صلاتهم عن شيء، لأنهم لا يقيمونها ديانة، ولا ائتمارا ولا احتساب ثواب، ولا يؤمنون بأمرها ومن حرم الفواحش والمناكير،، وكيف تنهاهم صلاتهم عما لايحذرون عاقبته، ولا يخشون عقوبته، إنما تنهى المؤمن الذي قد آمن بالله وبما أنزل في كتابه، وأيقن بالوعد ، ألا ترى أنه قال لنبيه - صلى الله عليه وسلم -: (وَأَقِمِ الصَّلَاةَ) فبدأ به، (إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ) فإنما تنهى من قد دخل مع النبي - صلى الله عليه وسلم - الإيمان، وبري من الكفر والنفاق. ومن كان هكذا من وإن كان في جملة المخلطين فهو غير فاقد نهي الصلاة عن والمنكر، والزاجر الذي ذكرناه من قبله، ويوشك المنهي إذا نهي الناهي أن يوفقه الله فيستحي من ناهيه، ويترك ما ينهاه وينزجر عما يزجره عنه وإن لم يتركه جملة واحدة.

[20] **Translator's note (L9217):** The final formulation literally places prayer "between indecency and wrongdoing," without naming a person whom it separates from them. This awkward wording is retained.

[21] **Qur'an references (L9217):** Qur'an 29:45 (Al-'Ankabut).

[22] **Translator's note (L9220):** The definition is awkwardly coordinated: it joins restraint from an action with leaving it to perform another. The wording has not been silently regularized.

forbidden, when the forbidding of the one who forbids [reaches him], will receive Allah's enabling grace, feel shame before the one who forbids him, and abandon what he forbids him and be restrained from what he restrains him from, even if he does not abandon it all at once.[2324252627]

L9237–9238 He said: "Has it not been transmitted that the Prophet—may Allah bless him and grant him peace ﷺ—was told: 'So-and-so prays at night and steals,' and he said: 'His prayer forbids him'?

L9239–9245 This indicates that forbidding is prevention that interposes." The reply is: Even if the report were sound, it would only be an argument for our position; how much more so when it is unsound? As for the support it offers our position, "perhaps" expresses anticipation of what will result from it, and this is what we said: when the one being forbidden is repeatedly forbidden by the one who forbids him, he is likely to desist. If prayer interposed between sins, it would have interposed between this thief and his theft, and sufficient for him would have been the daytime prayer, before he prayed at night. Indeed, a single prayer would have sufficed him.[2829]

L9246–9253 As for its unsoundness, its transmission hinges on al-Aʿmash, and differing versions have been transmitted from him. Thus Ziyād ibn ʿAbd Allāh al-Bakkāʾī transmitted it from him, from Abū Ṣāliḥ, from Jābir. Wakīʿ also

قال: أليس قد روي أن النبي - صلى الله عليه وسلم - قيل له: إن فلانًا يصلي بالليل ويسرق. فقال: " صلاته تنهاه ".

وهذا يدل على أن النهي هو المنع الحائل قيل: لو كان الحديث صحيحا ما كان إلا حجة لقولنا، فكيف وهو سقيم،. فأما ما فيه من تأييد قولنا، فإن (لعل) يتوقع بها ما يكون منها، وهو ما قلناه: إن المنهي إذا كثر عليه نهي الناهي يوشك أن ينتهي، ولو كانت الصلاة تحول بين المعاصي لحالت بين هذا السارق وبين سرقته، ولكفته صلاة النهار قبل أن يصلي بالليل، بل كانت تجزيه صلاة واحدة.

وأما سقمه فإن مداره على الأعمش وقد اختلف عليه، فروى زياد بن عبد الله البكائي عنه، عن أبي صالح عن جابر وروى عنه وكيع فقال: أرى أبا صالح ذكره عن أبي هريرة فشك فيه وقال عن أبي هريرة ولم يقل: عن جابر، ورواه سعد بن الصلت عنه فقال: عن أبي سفيان - ليس عن أبي صالح - عن جابر. وأبو سفيان لم يسمع من جابر - ورواه بغير لفظ أبي صالح فقال: أتى رسول الله - صلى الله عليه وسلم - رجل فقال: إن فلانا يقرأ الليل كله وإذا أصبح سرق.

[23] **Translator's note (L9232):** The final "among" has no expressed complement in the supplied continuation, indicating an apparent textual omission.

[24] **Translator's note (L9233):** The opening follows an incomplete phrase in the preceding unit. At the end, the expected object "indecency" is absent before "and wrongdoing" in the following unit; it has not been supplied.

[25] **Translator's note (L9234):** The opening conjunction lacks its first coordinated term in the supplied text.

[26] **Translator's note (L9235):** The clause beginning "when" lacks a clear predicate in the supplied wording. "[Reaches him]" marks a minimal supplement needed for English; later in the passage the argument is restated in terms of repeated forbidding.

[27] **Qur'an references (L9221):** Qur'an 29:45 (Al-'Ankabut).

[28] **Translator's note (L9242):** The author discusses the word "perhaps," although that word does not occur in the report as quoted in the supplied passage. The apparent quotation discrepancy is retained.

[29] **Translator's note (L9244):** "Interposed between sins" is the source's incomplete formulation; the following clause clarifies the intended separation of the sinner from his sin.

transmitted it from him, saying: "I think Abū Ṣāliḥ related it from Abū Hurayrah." Thus he expressed uncertainty about it and said "from Abū Hurayrah," rather than "from Jābir." Saʿd ibn al-Ṣalt transmitted it from him, saying: "From Abū Sufyān —not from Abū Ṣāliḥ—from Jābir." Abū Sufyān did not hear from Jābir. He also transmitted it in wording different from Abū Ṣāliḥ's, saying: "There came to the Messenger of Allah—may Allah bless him and grant him peace—a man who said: 'So-and-so recites throughout the night, and when morning comes, he steals.'[30]

قال: " ستنهاه قراءته " فلو صح لكان معناه أنه سيقرأ في جملة ما يقرأه: (وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا) فينزجر بها يومًا، وكذا - والله أعلم - قوله: (إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ) أي تنهاه ما يتلو فيها من القرآن - والله أعلم.

L9254–9256 He said: 'His recitation will forbid him.'" If it were sound, its meaning would be that, among the things he recites, he will recite: "As for the male thief and the female thief, cut off their hands," and will one day be restrained by it. Likewise—and Allah knows best—is His saying: "Indeed, prayer forbids indecency and wrongdoing." That is, what he recites of the Quran during it forbids him—and Allah knows best.[31]

وكان بعض أهل التفسير يذهب إلى أن مدة قيام المرء في الصلاة إلى الفراغ منها مشغول بها عن الفحشاء والمنكر، فذلك نهيه عنها عن الفحشاء والمنكر.

L9257–9260 Some exegetes held that, for the duration of a person's standing in prayer until its completion, he is occupied with it to the exclusion of indecency and wrongdoing; that is his forbidding away from it, from indecency and wrongdoing.[32]

L9261

L9262–9263 His saying: "None deny Our signs except the unbelievers. (47)" is evidence that anyone who does not believe in this Quran, or in any part of it, is an unbeliever.[33]

قوله: (وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الْكَافِرُونَ (٤٧) دليل على كل من لم يؤمن بهذا القرآن أو شيء منه فهو كافر.

L9264 **An Account of the Meaning of "the Unlettered Prophet."**

ذكر معنى النبي الأمي.

L9265

[30] **Translator's note (L9253):** The opening completes the salutation begun in the preceding unit.

[31] **Qur'an references (L9254):** Qur'an 5:38 (Al-Ma'idah); Qur'an 29:45 (Al-'Ankabut).

[32] **Translator's note (L9259):** The wording "his forbidding away from it, from" is disordered in the source, with an awkward pronoun and repeated preposition. Its apparent intended sense is that prayer keeps him from indecency and wrongdoing while he is engaged in it; the translation retains the textual difficulty.

[33] **Qur'an references (L9262):** Qur'an 29:47 (Al-'Ankabut).

L9266–9270 His saying: “You did not recite any book before it, nor did you write it with your right hand; otherwise, those who uphold falsehood would have doubted. (48)” is evidence that the Prophet—may Allah bless him and grant him peace ﷺ—did not study the books revealed before him, nor was he a writer, and that “unlettered,” as applied to him, means that he neither writes nor reckons, so that this would make the signs of his prophethood more complete and cut off the argument of those who uphold falsehood against him, namely, their saying: “He memorized this Book from an earlier book, or copied it.”[34]

قوله: (وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ إِذًا لَارْتَابَ الْمُبْطِلُونَ (٤٨) دليل على أن النبي - صلى الله عليه وسلم - لم يدرس الكتب المنزلة قبله. ولا كان كاتبا، وأن معنى الأمي فيه أنه لا يكتب ولا يحسب ليكون ذلك أتم في آيات نبوته، ولتنقطع حجة المبطلين عليه بأن يقولوا: حفظ هذا الكتاب من كتاب قبله، أو انتسخه.

L9271–9273 Likewise, the Messenger of Allah—may Allah bless him and grant him peace ﷺ—said: “We are an unlettered community: we neither write nor reckon. The month is like this and like this!” He bent his thumb on the third occasion, as though he indicated with the fingers of both hands twice to make twenty, and on the second occasion indicated five and four to make twenty-nine. He meant that the month can also be like that.[35]

وكذا قال رسول الله - صلى الله عليه وسلم - “ إنا أُمة أُمية لا نكتب ولا نحسب، الشهر هكذا وهكذا! ” وكسر الإبهام في الثالثة كأنه أشار بأصابع يديه مرتين ليكون عشرين، وأشار في الثانية بخمسة وأربعة ليكون تسعا وعشرين. يريد أن الشهر يكون كذلك أيضا.

L9274–9276 He said to ʿAlī ibn Abī Ṭālib—may Allah be pleased with him—when Suhayl ibn ʿAmr objected to his dictation, “This is what Muhammed, the Messenger of Allah—may Allah bless him and grant him peace ﷺ—has agreed upon”: “Show me where it is.” He erased it and instructed him to write “Muhammed ibn ʿAbd Allāh.”

وقال لعلي بن أبي طالب - رضي الله عنه - حين أنكر سهيل بن عمرو إملاءه، هذا ما قضى عليه محمد رسول الله - صلى الله عليه وسلم -: “ أرني موضعه ” فمحاه وأمره أن يكتب محمد بن عبد الله.

L9277–9279 This indicates that he neither read nor wrote. It is not as those who display cleverness in ignorance say: that he used to write and read, and that “unlettered,” in his description, denotes affiliation with Mecca, because it is the Mother of Towns.[36]

فدل أنه كان لا يقرأ ولا يكتب. وليس كما يقول المتحذلقون في الجهل أنه كان يكتب ويقرأ. والأمي في نعته منسوب إلى مكة، لأنها أم القرى.

L9280

[34] **Qur’an references (L9266):** Qur’an 29:48 (Al-’Ankabut).

[35] **Translator’s note (L9273):** The final word of the quotation is truncated or mistyped in the source and is rendered according to its evident sense, “like this.” The explanation first says “on the third occasion” but subsequently says “on the second occasion” for the gesture completing twenty-nine; the inconsistency is retained.

[36] **Translator’s note (L9279):** This can be read as continuing the preceding account of the opposing position. The Arabic does not explicitly mark where that account ends.

وقوله: (أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَى عَلَيْهِمْ) .

دليل على أن القرآن من كبار آيات النبي - صلى الله عليه وسلم - لآن المشركين قالوا: (لَوْلَا أُنْزِلَ عَلَيْهِ آيَاتٌ مِنْ رَبِّهِ) : فقال: (أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَى عَلَيْهِمْ)

وقوله: (وَقَالُوا لَوْلَا أُنْزِلَ عَلَيْهِ آيَاتٌ مِنْ رَبِّهِ) دليل واضح على أن الله - جل جلاله - في السماء لا في الأرض وأن الذي في الأرض علمه المحيط بما فيها.

المعتزلة.

وقوله: (وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَوْلَا أَجَلٌ مُسَمًّى لَجَاءَهُمُ الْعَذَابُ وَلَيَأْتِيَنَّهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ (٥٣) حجة على المعتزلة والقدرية واضحة، لأن العذاب في هذا الموضع لا يخلو من أن يكون هلاك بهلاك موت أو غيره من أنواع العذاب وأيهما كان فلا يتقدم أجل المضروب. وهم يزعمون أن الإنسان قد يموت بغير أجله، وينكرون أن الله - جل جلاله - ضرب أجلا - لأحد في هلاك مخافة ما يلزمهم في الكتاب السابق بشيء من الأشياء.

L9281 And His saying: “Is it not sufficient for them that We have sent down to you the Book, recited to them?”[37]

L9282–9284 is evidence that the Quran is among the great signs of the Prophet—may Allah bless him and grant him peace ﷺ—because the polytheists said: “Why have signs not been sent down to him from his Lord?” He therefore said: “Is it not sufficient for them that We have sent down to you the Book, recited to them?”[38]

L9285

L9286–9288 And His saying: “They said: ‘Why have signs not been sent down to him from his Lord?’” is clear evidence that Allah—majestic is His majesty—is in heaven rather than on earth, and that what is on earth is His knowledge, encompassing everything in it.[39]

L9289–9290 The Muʿtazilites.

L9291

L9292–9294 And His saying: “They ask you to hasten the punishment. Were it not for an appointed term, the punishment would have come to them. It will surely come upon them suddenly, while they are unaware. (53)” is a clear argument against the Muʿtazilites and the Qadarites, because the punishment in this passage must be either destruction through the destruction of death or some other kind of punishment. Whichever it is, it does not precede the appointed term that has been set. Yet they claim that a human being may die at a time other than his appointed term, and deny that Allah—majestic is His majesty—has set anyone an appointed term for destruction, fearing what would follow against them concerning anything whatsoever in the prior record.[40][41]

[37] **Qur’an references (L9281):** Qur’an 29:51 (Al-’Ankabut).

[38] **Qur’an references (L9283):** Qur’an 29:50 (Al-’Ankabut); Qur’an 29:51 (Al-’Ankabut).

[39] **Qur’an references (L9286):** Qur’an 29:50 (Al-’Ankabut).

[40] **Translator’s note (L9294):** “Destruction through the destruction of death” reflects the source’s awkward repetition. The phrase rendered “the appointed term that has been set” also has an irregular construction. “The prior record” refers to the antecedent divine recording or decree.

[41] **Qur’an references (L9292):** Qur’an 29:53 (Al-’Ankabut).

L9295–9300 Ellipsis And His saying: “And He says: ‘Taste what you used to do.’ (55)” necessarily contains an ellipsis, indeed an exceptionally strong ellipsis, as though it meant—and Allah knows best—“Taste the recompense for what you used to do,” or “the punishment for what you used to do,” or something approaching this meaning, for they used to commit acts of disobedience, and acts of disobedience cannot be tasted. What language, then, is nobler than the language of the Arabs, or higher in rank, allowing as it does such pronounced ellipsis and indication of the meaning?[42]

اختصار وقوله: (وَيَقُولُ ذُوقُوا مَا كُنْتُمْ تَعْمَلُونَ (٥٥) فيه لا محالة اختصار، وهو أشد ما يكون من الاختصار كأنه - والله أعلم - ذوقوا جزاء ما كنتم تعملون، أو عقوبة ما كنتم تعملون، أو ما يقارب هذا المعنى، لأنهم كانوا يعملون المعاصي، والمعاصي لا تُذاق. فأي لسان أشرف من لسان العرب، وأعلى مرتبة أن يجوز فيه هذا الاختصار الشديد والإشارة إلى المعنى.

L9301 Choosing a Land.

اختيار الأرض.

L9302

L9303–9306 And His saying, “O My servants who believe, My earth is indeed spacious, so worship Me alone (56),” is evidence that it is permissible to choose a land and move from one place to another in flight from disobedience, to safeguard religion, and to escape those who do not assist one toward the Hereafter and call to this world[43]

وقوله: (يَا عِبَادِيَ الَّذِينَ آمَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِيَّايَ فَاعْبُدُونِ (٥٦) دليل على جواز اختيار الأرض، والنقلة من موضع إلى موضع فرارا من المعصية، وصيانة للدين، وخلاصا ممن لا يساعد على الآخرة ويدعو إلى الدنيا

[42] **Qur’an references (L9295):** Qur’an 29:55 (Al-’Ankabut).
[43] **Qur’an references (L9303):** Qur’an 29:56 (Al-’Ankabut).

سورة الروم

Surah 30: The Romans (Ar-Rum)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah al-Rum: The Romans]

The Mu'tazilah.

And His saying, "Alif, Lam, Mim (1). The Romans have been defeated (2) in the nearest land, but after their defeat they will prevail (3) within a few years. To Allah belongs the command before and after, and on that day the believers will rejoice (4) in Allah's help. He helps whom He wills, and He is the Almighty, the Merciful (5)," is an argument against the Mu'tazilah and the Qadariyyah concerning the justice which, in their ignorance, they claim to understand.[1]

They are therefore asked: What justification is there for Allah's helping the Romans against the Persians, when both are unbelievers—the Romans through professing Christianity, and the Persians through professing Magianism—according to the innate constitution of your intellects, by which you overstep your bounds, and in whose domain you do not defer to your Lord as possessing it exclusively, to your exclusion?

If it is asked, "What, then, does the believers' rejoicing at His helping others mean?" the answer is: Their rejoicing—and Allah knows best—was at collecting the gambling winnings to which they then became entitled.

For, before gambling was prohibited, they had wagered with the polytheists on the Romans' being helped against the Persians and defeating them within a few years. When Allah gave them the upper hand over them within those years, they became entitled to their gambling winnings, their truthfulness became evident, and their Book, revealed to their Prophet— may Allah bless him—was exalted, in that nothing is revealed in it except what proves true; so they rejoiced at that.[2]

His saying, "Allah's promise: Allah does not break His promise," is an ar-

[1] **Qur'an references (L9311):** Qur'an 30:2 (Ar-Rum); Qur'an 30:3 (Ar-Rum); Qur'an 30:4 (Ar-Rum); Qur'an 30:5 (Ar-Rum).

[2] **Translator's note (L9320):** The singular pronoun in "defeating them" is awkward in the Arabic; the surrounding context indicates the Persians as the defeated party.

[سورة الروم]

المعتزلة.

وقوله: (الم (١) غُلِبَتِ الرُّومُ (٢) فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ (٣) فِي بِضْعِ سِنِينَ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ (٤) بِنَصْرِ اللَّهِ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ (٥) حجة على المعتزلة والقدرية في باب العدل الذي يدعون معرفته لجهلهم.

فيقال لهم: ما وجه نصرة الله الروم على فارس وكلاهما كافر، الروم بالتنصر، وفارس بالتمجس، في فطرة عقولكم التي تعدون بها طوركم، ولا تسلمون فيها لربكم منفردا بها دونكم.

فإن قيل: فما معنى فرح المؤمنين بنصره غيرهم، قيل: فرحهم - والله أعلم - بأخذ القمار الذي وجب لهم عند ذلك.

وذلك أنهم كانوا قامروا المشركين قبل تحريم القمار على نصرة الروم على فارس، وغلبهم عليه في بضع سنين، فلما أظهرهم الله عليهم فيها استوجبوا قمارهم، وبان صدقهم، وعلا كتابهم المنزل على نبيهم - صلى الله عليه - بأن لا ينزل فيه إلا ما يكون حقا ففرحوا بذلك.

قوله: (وَعْدَ اللَّهِ لَا يُخْلِفُ اللَّهُ وَعْدَهُ) حجة عليهم في باب الوعيد، لأنه - جل جلاله - قد أكد في إنجاز وعده، وأخبر عن الوفاء به في غير موضع من كتابه.

gument against them concerning the threat of punishment, for He—majestic is His majesty—has emphatically affirmed the fulfillment of His promise and has declared in more than one place in His Book that He will fulfill it.[3]

L9327–9328 He has not done so concerning the threat of punishment, because refraining from carrying it out is generosity, as we have already explained previously, rather than a breach of promise.

L9329 ## Discussion of Prayer.

L9330

L9331 His saying, “So glory be to Allah when you enter the evening and when you enter the morning (17); and to Him belongs praise in the heavens and the earth, and in the late afternoon and when you enter midday (18).”[4]

L9332 contains an indication that what is meant is prayer, as Ibn ʿAbbas, may Allah be pleased with him, said.[5]

L9333–9338 For if it meant declaring His transcendence according to the apparent sense of His words, it would be impossible for Allah to be free of imperfection at these times to the exclusion of all others; He is free of evil at all times. And there is agreement among the Muslims, with no disagreement among them, that Allah has not commanded anyone to glorify Him at these times or at other times by a verbal glorification; and beyond that there is no glorification except prayer.

L9339–9341 Prayer is called glorification in the language of the Arabs. ʿA’ishah—may Allah be pleased with her—said: “By Allah, the Messenger of Allah ﷺ never performed the prayer of the forenoon, whereas I do perform it.”[6]

L9342–9343 The exegetes have agreed, to my knowledge, that His saying concerning

[3] **Qur’an references (L9324):** Qur’an 30:6 (Ar-Rum).

[4] **Qur’an references (L9331):** Qur’an 30:17 (Ar-Rum); Qur’an 30:18 (Ar-Rum).

[5] **Translator’s note (L9332):** The supplied opening reads “fī layl” (“in a night”), which is syntactically incoherent here. The translation provisionally reflects the likely intended reading “fīhi dalīl” (“in it is evidence”); the supplied text is corrupt.

[6] **Translator’s note (L9341):** The Arabic uses forms of “glorify” for performing this prayer, illustrating the preceding linguistic claim.

ولم يفعل ذلك في باب الوعيد، لأن ترك إنجازه كرم كما قد بينا ذكره قبل هذا لا خُلف.

ذكر الصلاة.

قوله: (فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ (١٧) وَلَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ (١٨) .

فى ليل على أنها الصلاة كما قال ابن عباس، رضي الله عنه.

إذ لو كان تسبيحا على ظاهر قوله لاستحال أن يكون الله منزها في هذه الأوقات دون سائرها، منزه عن السوء في جميع الأوقات. وقدِ اتفق المسلمون لا اختلاف بينهم على أن الله لم يأمر أحدا بأن يسبح في هذه الأوقات، ولا غيرها تسبيح قول، ولا تسبيح بعد ذلك إلا الصلاة.

والصلاة تسمى في لغة العرب تسبيحا، قالت عائشة - رضي الله عنها -: “ والله ما سبح رسول الله - صلى الله عليه وسلم - سُبحة الضحى قط، وإني لأسبحها ”.

واتفق المفسرون فيما أعلم على أن قوله في يونس: (فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ (١٤٣) أنه من المصلين.

Jonah, “Had he not been among those who glorify (143),” means that he was among those who pray.[7]

L9344–9346 This is one of the passages in which the apparent meaning is set aside on the evidence of the Book, the Sunnah, and consensus.

L9347 Disagreement.

L9348

L9349–9351 And His saying, “He brings forth the living from the dead, and brings forth the dead from the living, and gives life to the earth after its death; and likewise you will be brought forth (19),” has been interpreted differently by the exegetes. Al-Dahhak ibn Muzahim said: “He brings forth the living man from the dead drop of semen, and brings forth the dead drop of semen from the living man.”[8]

L9352–9353 Al-Hasan and Qatadah said: “He brings forth the believer from the unbeliever, and brings forth the unbeliever from the believer.”

L9354–9355 It is as though, according to them both, the living means the believer and the dead means the unbeliever.

L9356–9359 If it is as they both said, then it is an argument against the Muʿtazilah and the Qadariyyah, and an exoneration of them both from the doctrine attributed to them concerning human determination of acts, for bringing forth the believer from the unbeliever, and the unbeliever from the believer, takes place only when the mother gives birth to them. As for the designation each merits after puberty through the faith or unbelief to which each comes, that is of no account here.[9][10]

L9360–9367 They must either have been born as they were designated, or otherwise than as they were designated and then changed. Since removing the designation from them before their bringing about faith and unbelief after puberty, and

وهذا من المواضع التي يترك فيها الظاهر بشاهد من الكتاب والسنة والإجماع.

الاختلاف.

وقوله: (يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَلِكَ تُخْرَجُونَ (١٩) اختلف المفسرون فيه، فقال الضحاك بن مزاحم: “ يخرج الرجل الحي من النطفة الميتة، ويخرج النطفة الميتة من الرجل الحي ”.

وقال الحسن وقتادة: “ يخرج المؤمن من الكافر، ويخرج الكافر من المؤمن ”.

كأن الحي عندهما المؤمن، والميت الكافر.

فإن كان ما قالا فهو حجة على المعتزلة والقدرية، وبراءة لهما مما نُسِبا إليه من القدر، لأن إخراج المؤمن من الكافر، والكافر من المؤمن لا يكون إلا عند إلاد الأم بهما، فأما ما يستوجبانه من الاسم بعد البلوغ بما يصيران إليه من الإيمان والكفر فلا معتبر فيه.

ولا يخلو من أن يكون ولدا كما سميا، أو على غير ما سميا ثم انتقلا. فلما كان إزالة الاسم عنهما قبل إحداث الإيمان والكفر بعد البلوغ، وعند الخروج مزيلا للفظ نص القرآن، ثبت أنهما ولدا كذلك فلم يستطيعا النقلة عما ولدا عليه بعد البلوغ، ولحوق الخطاب بهما، ويؤيده قصة المولود الذي قتله الخضر - صلى الله عليه، وولادته لا

[7] **Qur’an references (L9343):** Qur’an 37:143 (As-Saffat).

[8] **Qur’an references (L9349):** Qur’an 30:19 (Ar-Rum).

[9] **Translator’s note (L9357):** “Human determination of acts” renders qadar here as the doctrine associated with the Qadariyyah, rather than divine predestination.

[10] **Translator’s note (L9358):** The unusual form “ilād” is understood here as giving birth.

at the time of their coming forth, would remove the wording of the Quran's explicit text, it is established that they were born thus, and so could not change from the state in which they were born after puberty and after the divine address became applicable to them, and this is supported by the story of the child whom al-Khidr killed—may Allah bless him—and by his having been born necessarily in unbelief, for al-Khidr could not permissibly kill a child without knowing—as the ignorant claim—whether he would be a Muslim or an unbeliever after puberty.

محالة على الكفر، إذ لا يجوز على الخضر أن يقتل طفلا لا يدري - على زعم الجهلة - يكون بعد البلوغ مسلما أو كافرا.

L9368–9371 Calling the unbeliever dead is evidence that it is permissible to go to extremes in censuring a person and praising him with language whose outward sense differs from its underlying meaning without its being a lie. It also makes clear that the intention in calling him dead is that the benefit of life which would save him has departed from him, even though he possesses a soul.

وفي تسمية الكافر بالميت دليل علي إجازة الإفراط في ذم الإنسان ومدحه بما يكون ظاهره خلاف باطنه ولا يكون كذبا. وبيان على أن الإرادة في تسميته بالميت زوال منفعة الحياة التي تنجيه عنه وإن كان ذا روح.

L9372–9373 Calling the believer living is praise of him, since he is the opposite of the unbeliever in hastening toward faith and what saves him from the punishment of the All-Merciful, because he possesses a soul.[11]

وتسمية المؤمن بالحي مدح له، حيث كان بضد الكافر من المسارعة إلى الإيمان، وما ينجيه من عذاب الرحمن، لأنه ذو روح.

L9374–9376 If, however, it is as al-Dahhak said, then it provides an argument that applying the designation "dead matter" to something does not establish its ritual impurity until a firm proof of its impurity is established, for the Messenger of Allah —ﷺ—has indicated the ritual purity of semen.[12][13]

وإن كان كما قال الضحاك ففيه حجة على وقوع اسم الميتة على الشيء لايكون دليلا على نجاسته حتى تقوم حجة ثابتة بنجاسته، لأن رسول الله - صلى الله عليه وسلم - قد دل على طهارة النطفة.

L9377–9379 His very saying, "And He gives life to the earth after its death," contains evidence of that, for the earth is ritually pure. Its meaning is that it was given life through vegetation after having been bare, with no vegetation in it.[14]

وفي نفس قوله: (وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا) دليل على ذلك، لأن الأرض طاهرة، ومعناه أنها أحييت بالنبات بعد أن كانت جردا لا نبات فيها.

L9380–9381 It has reached me that one of those who affirm analogy used to make His say-

وبلغني أن بعض مثبتي القياس كان يجعل قوله: (وَكَذَلِكَ تُخْرَجُونَ (١٩) وماضاهى من القرآن حجة في تثبيته.

[11] **Translator's note (L9373):** The supplied text says "because he possesses a soul." This sits awkwardly with the contrast just drawn, since the preceding sentence also grants the unbeliever a soul; no negation has been added.

[12] **Translator's note (L9374):** The term rendered "dead matter," maytah, also denotes carrion, a category relevant to ritual impurity.

[13] **Translator's note (L9376):** The salutation means "may Allah bless him and grant him peace."

[14] **Qur'an references (L9378):** Qur'an 30:19 (Ar-Rum).

ing, “And likewise you will be brought forth (19),” and comparable passages of the Quran an argument for establishing it.

L9382–9391 In my view, this is manifest ignorance, for analogy, according to them, is declaring something not expressly named prohibited or permitted because of an operative cause in what is expressly named that requires treating it in the same way. Allah’s bringing forth someone who has died from his grave and restoring his soul to him is not on account of His having brought forth the living from the dead, and the dead from the living, and given life to the earth after its death. Rather, it is an explanation to those possessed of intellect that He who did that is able to give life to the dead and bring them forth from their graves. And those who reject analogy all acknowledge that He who prohibited the six kinds is able to prohibit others, but He has not prohibited them in this world, and no one has any need for their prohibition on the Day of Gathering, just as He indicated that He who gave life to the earth after its death is able to give life to the inhabitants of the graves, although He will give them life only on the Day of Resurrection.[15][16][17]

L9392 The Breadth of the Arabic Language.

L9393

L9394–9395 His saying, “And among His signs is that He created you from dust,” is expressed according to the breadth of the language, for Adam alone was created from dust.[18]

L9396 And the one created for him from his own self was his wife. Allah—blessed and exalted is He—said: “And among His signs is that He created for you,

[15] **Translator’s note (L9383):** The wording “awjabat bihi maslakahu” is awkward; it is understood as requiring the unnamed case to follow the same legal treatment as the named case.

[16] **Translator’s note (L9386):** The supplied “baṭalū al-qiyās” is irregular in this construction. The translation provisionally understands it as referring to those who invalidate or reject analogy.

[17] **Translator’s note (L9387):** The supplied “walākinnahā” (“but it/she”) is grammatically anomalous before “He has not prohibited them”; the translation reflects the apparent intended construction.

[18] **Qur’an references (L9394):** Qur’an 30:20 (Ar-Rum).

وهو عندي جهل بين، وذلك أن القياس عندهم تحريم غير المسمى وتحليله من أجل علة في المسمى أوجبت به مسلكه. وليس إخراج الله من مات من قبره وإعادة الروح فيه من أجل أنه أخرج الحي من الميت، والميت من الحي، وإحياء الأرض بعد موتها، ولكنه بيان لذوي العقول أن الذي فعل ذلك قادر على إحياء الموتى وإخراجهم من قبورهم. وبطلوا القياس كلهم مقرون بأن المحرم للأنواع الستة قادر على تحريم غيرها، ولكنها لم يحرمها في الدنيا ولا حاجة بأحد إلى تحريمها يوم الحشر كما دل على أن من أحيى الأرض بعد موتها قادر على إحياء أهل القبور، وإنما يحييهم يوم النشور.

سعة لسان العرب.

قوله: (وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ) خارج على سعة اللسان، لأن المخلوق من تراب آدم وحده.

والمخلوق له من نفسه زوجته قال الله - تبارك وتعالى - (وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا) ، فلما كان البشر جميعاً من نسله سماهم بذلك على سعة اللسان. والله أعلم.

from yourselves, spouses, that you may find repose in them." Since all human beings are his descendants, He described them thus according to the breadth of the language. And Allah knows best.[19]

L9397 Al-Shafiʿi's Argument—May Allah Be Pleased with Him—for His Omission of the Complementizer "That" (an) in His Speech.

L9398–9402 "And among His signs, He shows you lightning, for fear and hope." This is an argument for al-Shafiʿi—may Allah be pleased with him—for his omission of the complementizer "that" (an) in his speech in this construction, as in his saying: "Even if a slave woman prays with her head uncovered, it is incumbent upon her: she covers herself." He did not say: "that she cover herself."[20][21][22]

L9403 Do you not see that He said, "for fear and hope," and did not say, "that He show you"?[23]

L9404–9410 He does not follow in it the construction of His preceding saying, "And among His signs is that He created you from dust," nor did He cast the predicate of the nominal sentence in the form of verbal nouns and nouns, as He said: "And among His signs is the creation of the heavens and the earth," and "And among His signs is your sleep by night and day." Rather, He expressed it using the future form of verbs and omitted the complementizer "that" (an). Both, then, are eloquent linguistic usages, both occurring in the Quran. However, whatever is in the form of past verbs must retain the complementizer "that" (an), whereas whatever is in the future form leaves the speaker a choice: he may retain it if he wishes, or omit it if he wishes.

[19] **Qur'an references (L9396):** Qur'an 30:21 (Ar-Rum).

[20] **Translator's note (L9399):** The English deliberately retains the finite verbal construction central to the ensuing discussion of the omitted complementizer an.

[21] **Translator's note (L9401):** The awkward English preserves the finite verb without an, the grammatical feature under discussion. The reference to a slave woman is retained as supplied.

[22] **Qur'an references (L9399):** Qur'an 30:24 (Ar-Rum).

[23] **Translator's note (L9403):** The quoted words "for fear and hope" do not themselves exhibit the omission under discussion, which occurs earlier in the verse. The supplied quotation is retained.

حجة الشافعي - رضي الله عنه - فيما يسقط (أن) من كلامه.

(وَمِنْ آيَاتِهِ يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا) حجة للشافعي - رضي الله عنه - فيما يسقط (أن) من كلامه في هذا الموضع كقوله: ولو صلت أَمَةٌ مكشوفة الرأس فعليها تستتر. ولم يقل: أن تستتر.

ألا ترى أنه قال: (خَوْفًا وَطَمَعًا) ولم يقل: أن يريكم.

ولا يسلك به مسلك ما تقدمه من قوله: (وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ) ، ولا جعل خبر الابتداء على لفظ المصادر والأسماء كما قال: (وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ) ، (وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ) ، ولكنه جاء به على لفظ المستقبل من الأفعال وأسقط (أَنَ) فكلاهما لغتان فصيحتان واردتان معا في القرآن. إلا أن ما كان على لفظ الأفعال الماضية فلابد من إثبات (أن) فيها، وما كان على لفظ المستقبل فالمتكلم بالخيار إن شاء أثبت وإن شاء أسقط، فإذا أسقط كانت حجته ما ذكرناه من قوله: (وَمِنْ آيَاتِهِ يُرِيكُمُ الْبَرْقَ خَوْفًا) .

When he omits it, his argument is His saying which we have mentioned: "And among His signs, He shows you lightning, for fear."[2425]

L9411 When he retains it, his argument is: "And among His signs is that the heaven and the earth stand by His command." When only retaining it is permissible for him, his argument is: "And among His signs is that He created for you, from yourselves, spouses," and "And among His signs is that He created you from dust; then, behold, you are human beings spreading abroad (20)."[26]

L9412 the Mu'tazilites.

L9413

L9414–9424 And His saying, exalted is He: "Then, when He calls you with a single call from the earth, behold, you come forth" (25) is an argument against the Mu'tazilites and the Qadarites concerning the attribution of an act to its agent, although that act's agent is acted upon. Do you not see that He said before this: "And He gives life to the earth after its death, and likewise you will be brought forth" (19), then said here: "Behold, you come forth" (25)? Why, then, do they deny—woe to them—that acts of disobedience may be performed by the disobedient and attributed to them, while those acts have been decreed for them and they proceed according to the irrevocable decree concerning them in those acts? Nothing would then remain incumbent upon them except acknowledging that their knowledge fails to encompass the justice of One who is just, ignorance of which does them no harm. If He, majestic and exalted is He, were just only in those aspects of His justice that creation understands, without possessing any justice that it does not understand, He would possess an attribute whose essential nature creation encompasses, and someone who vies with Him in knowledge of His justice—

[24]**Translator's note (L9405):** "Future form" renders the author's grammatical terminology for the Arabic imperfect verb.

[25]**Qur'an references (L9404):** Qur'an 30:20 (Ar-Rum); Qur'an 30:22 (Ar-Rum); Qur'an 42:29 (Ash-Shuraa); Qur'an 30:23 (Ar-Rum); Qur'an 30:24 (Ar-Rum).

[26]**Qur'an references (L9411):** Qur'an 30:25 (Ar-Rum); Qur'an 30:21 (Ar-Rum); Qur'an 42:11 (Ash-Shuraa); Qur'an 30:20 (Ar-Rum).

وإذا أثبت كانت حجته: (وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ) ، وإذا لم يجز له إلا الإثبات كانت حجته: (وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا) ، وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ (٢٠) .
المعتزلة.

وقوله تعالى: (ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ (٢٥) حجة على المعتزلة والقدرية في إضافة الفعل إلى فاعل ذلك الفعل مفعول به. ألا ترى أنه قال قبل هذا: (وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَلِكَ تُخْرَجُونَ (١٩) ، ثم قال هاهنا: (إِذَا أَنْتُمْ تَخْرُجُونَ (٢٥) فما ينكرون ويحهم أن تكون أفعال المعاصي يفعلها العاصون وتنسب إليهم، وتكون محكوم عليهم بها جارون على محتوم القضاء عليهم فيها، فلا يبقى عليهم عند ذلك إلا الإقرار بعزوب علمهم عن عدل عادل، لا يضرهم جهله. ولو كان جل وتعالى لا يكون عادلا إلا فيما تعقله الخليقة من عدله دون أن يكون له عدل لا يعقله، كانت فيه صفة تحيط الخلق نكتها، ولجاز لمن يزاحمه في معرفة عدله - ولا يعده منكرا من نفسه - أن يزاحمه في معرفة قدرته.

and does not regard this as objectionable on his own part—could equally vie with Him in knowledge of His power.[27][28][29][30]

L9425–9426 He would say: "I accept of His power only what my intellect can accommodate; otherwise, I assign it to the category of the impossible, just as I assign whatever I do not understand of His justice to the category of injustice and therefore do not attribute it to Him."

L9427–9432 He would consequently have to say: "Since it is impossible in my judgment for a just being to impose upon a single soul both a determination concerning something and a decree imposing it upon that soul, then demand that it refrain from it and punish it for doing it, I did not attribute this to Him, and I did not concern myself with contradicting the verses of the Quran on this matter or the testimony of the Messenger and the community of the religious nation, apart from him, concerning it; likewise, it is impossible in that same judgment for the Fire to have a place in which it can exist, when the Garden, whose breadth is like the breadth of heaven and earth, has occupied the whole space.[31][32]

L9433–9437 And it is impossible for there to be a single governor who governs all things, with nothing distracting Him from anything else," and other such instances of the power that is an attribute of the Lord, blessed and exalted is He, which

فيقول: لا أقبل من قدرته إلا ما يتسع لها عقلي، وإلا صرفته في باب المحال، كما أصرف ما لا أعقله من عدله في باب الجور فلا أنسبه إليه.

فيلزمه أن يقول: لما كان محالا في عقلي أن يكون عادل يجمع على نفس واحدة حكما لشيء وقضى عليه به ثم يطالبه بتركه، ويعاقبه على فعله. فلم أنسب هذا إليه، ولم أبالِ بمخالفة آي القرآن فيه، وشهادة الرسول وجماعة الأمة غيره عليه، فهو فيه أيضاً محال أن يكون للنار موضعا يكون فيه والجنة عرضها كعرض السماء والأرض قد أخذت جميع الموضع.

ومحال أن يكون مدبر واحد يدبر جميع الأشياء لا يشغله شيء عن شيء، وما أشبه هذا من القدرة التي هي من صفة الرب تبارك وتعالى، ولا يتسع لها عقول الخلق، وإلا فما الفرق، هذا مع ما بينا عليهم من نظائر نفس ما ينكرونه من العدل مفرقا في فصول كتابنا هذا، والمجرد في الرد عليهم.

[27] **Translator's note (L9415):** The syntax across this segment and the next is defective. The translation understands the intended argument as attributing an act to an agent who is also acted upon; the supplied wording lacks an explicit connective expressing this relationship.

[28] **Translator's note (L9419):** The supplied Arabic has irregular grammatical agreement in the clause concerning what has been decreed for them.

[29] **Translator's note (L9423):** The supplied wording concerning creation encompassing the attribute's essential nature is grammatically awkward; the translation preserves its apparent sense.

[30] **Qur'an references (L9414):** Qur'an 30:25 (Ar-Rum); Qur'an 30:19 (Ar-Rum).

[31] **Translator's note (L9428):** The Arabic shifts awkwardly between verbal constructions. Its full stop falls within an argument continued in the next segment.

[32] **Translator's note (L9430):** "Apart from him" renders the awkwardly placed "other than him," apparently excluding the individual advancing this objection from the community's testimony. The supplied Arabic also has irregular case and gender agreement in the clause about the Fire's place.

the intellects of created beings cannot accommodate. Otherwise, what is the difference? This is in addition to what we have demonstrated against them of parallels to the very justice they deny, scattered throughout the sections of this book of ours and in the work devoted exclusively to refuting them.[33]

L9438–9439 And His saying: "He is the One who originates creation, then brings it back, and that is easier for Him."[34]

L9440–9443 Its meaning—and Allah knows best—is that it is too slight a thing in His estimation for Him to be incapable of it, rather than that originating creation is harder for Him than bringing it back, in the sense that bringing it back is easier for Him. This is unbelief for anyone who becomes an unbeliever through it—and I consider it to be so—because Allah, majestic and exalted is He, has power over all things equally: nothing is too great for Him, and no difficulty befalls Him in creating anything. Glory be to Him.[35]

L9444–9445 Rather, as I have explained to you, it is expressed elliptically. He knows best what He intended by it, majestic and mighty is He.

L9446–9448 Some Quran commentators have said: bringing creation back by His saying "Be" is easier for creation itself, and it is. It is easier for it than originating it from a drop of fluid, then from a clinging clot, then from a morsel of flesh.[36][37]

L9449 Analogy.

L9450

L9451–9453 And His saying: "Rather, those who have done wrong follow their desires without knowledge. Who, then, can guide someone whom Allah has led

وقوله: (وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ) .

معناه - والله أعلم - وهو أقل عنده من أن لايقدر عليه - لا أن إبداء الخلق أصعب عليه من إعادته، بمعنى أن إعادته أيسر عليه. هذا كفر لمن يكفر به - وأحسبه كذلك، لأن الله - جل وتعالى - قدرته على الأشياء كلها واحدة لا يتعاظمه شيء، ولا يلحقه صعوبة في خلق شيء سبحانه.

ولكنه على ما أعلمتك خرج مخرج الاختصار. وهو أعلم بما أراد به جل وعز.

ومن المفسرين من قال: هو أهون على الخلق إعادته بقوله: كن فيكون. أهون عليه من ابتدائه مِن نطفة ثم مِن علقة ثم مِن مضغة.

قياس.

وقوله: (بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا أَهْوَاءَهُمْ بِغَيْرِ عِلْمٍ فَمَنْ يَهْدِي مَنْ أَضَلَّ اللَّهُ) حجة على من يقول بالتقليد والقياس والاستحسان. وحجة على المعتزلة والقدرية.

[33] **Translator's note (L9437):** "The work devoted exclusively to refuting them" interprets an elliptical expression that may refer to a separate work or a separately devoted discussion.

[34] **Qur'an references (L9439):** Qur'an 30:27 (Ar-Rum).

[35] **Translator's note (L9442):** The wording "This is unbelief for anyone who becomes an unbeliever through it" across this segment and the preceding one is circular and possibly corrupt. It has been retained without supplying a conjectural correction.

[36] **Translator's note (L9447):** "Creation" here appears to mean the created being undergoing origination and restoration. The Arabic arrangement is awkward; the quotation beginning with "Be" continues in the next segment.

[37] **Qur'an references (L9447):** Qur'an 22:5 (Al-Hajj).

astray?" is an argument against anyone who advocates uncritical adherence to authority, analogy, and juristic preference. It is also an argument against the Mu'tazilites and the Qadarites.[38]

L9454–9455 This is one of the places where omitting the object pronoun "him" is appropriate, as though it read: "someone whom Allah has led astray."

L9456–9457 Specific Reference.

L9458

L9459–9460 And His saying: "The original disposition established by Allah upon which He originated people" necessarily has a specific reference: He means that He originated Muslims upon it, to the exclusion of polytheists.[39]

L9461–9463 "There is no changing Allah's creation." Some Quran commentators used to say: "There is no changing Allah's religion," intending by this—and Allah knows best—that His saying, "That is the upright religion," indicates it.[40]

L9464–9465 Ellipsis

L9466

L9467 His saying: "Turning penitently to Him; and fear Him."[41]

L9468–9471 It contains an ellipsis—and Allah knows best—because nothing has previously occurred in the discourse to which "turning penitently" could relate as a circumstantial qualifier. It is as though He included them in the address in which He addressed the Messenger of Allah—may Allah bless him and grant him peace ﷺ—concerning setting their faces toward the religion, turning penitently to Him, or in some other address commanding repentance, or whatever He willed, majestic and mighty is He.

L9472–9474 If someone should suppose that it is a circumstantial qualifier relating to the people whom He originated upon Islam, he is mistaken, in my judgment,

[38] **Qur'an references (L9451):** Qur'an 30:29 (Ar-Rum).

[39] **Qur'an references (L9459):** Qur'an 30:30 (Ar-Rum).

[40] **Qur'an references (L9461):** Qur'an 30:30 (Ar-Rum); Qur'an 9:36 (At-Tawbah); Qur'an 12:40 (Yusuf).

[41] **Qur'an references (L9467):** Qur'an 30:31 (Ar-Rum).

وهو من المواضع التي يحسن فيها حذف (هاء) المفعول كأنه: من أضله الله.

خصوص.

وقوله: (فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا) خصوص لا محالة، يعني فطر المسلمين عليها دون المشركين.

(لَا تَبْدِيلَ لِخَلْقِ اللَّهِ) كان بعض المفسرين يقول: " لا تبديل لدين الله " يذهب به - والله أعلم - إلى أن قوله: (ذَلِكَ الدِّينُ الْقَيِّمُ) قد دل عليه.

اختصار

قوله: (مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ)

فيه اختصار - والله أعلم - لأنه لم يتقدم الكلام بشيء تكون (مُنِيبِينَ) حالا منه، فكأنه أدخلهم في الخطاب الذي خاطب به رسول الله - صلى الله عليه وسلم - من إقامة وجوههم للدين منيبين إليه، أو في خطاب سواه من الأمر بالتوبة، أو ما شاء جل وعز.

فإن توهم متوهم، أنه حال من الناس الذي فطرهم على الإسلام غلط عندي، لأنه لو كان كذلك: (مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ) والله ولي الصواب.

because, if that were so: “Turning penitently to Him; and fear Him.” Allah is the guardian of correctness.[42][43]

L9475–9478 “And establish prayer, and do not be among the polytheists” (31). It may be evidence that whoever does not establish it has committed polytheism, or it may be an independent prohibition—and Allah knows best which it is.[44]

L9479–9481 His saying: “So that they may be ungrateful for what We have given them. Enjoy yourselves, then; soon you will know” (34) is an argument for the permissibility of addressing someone spoken of in the third person using the wording of direct address. Do you not see that He said at the beginning of the verse: “When harm touches people, they call upon their Lord, turning penitently to Him. Then, when He gives them a taste of mercy from Himself, behold, a group of them associates partners with their Lord (33), so that they may be ungrateful for what We have given them”?[45]

L9482–9483 Thus—and Allah knows best—He says to these very people, and to no others: “Enjoy yourselves, then; soon you will know,” because He has not yet finished completing the meaning. The evidence for this is His saying: “Or have We sent down to them an authority that speaks of what they used to associate with Him?” (35).[46]

L9484 What removes all doubt concerning this is His saying near the end of The Spider: “When they board a ship, they call upon Allah, devoting religion sincerely to Him. But when He delivers them to dry land, behold, they associate partners with Him (65), so that they may be ungrateful for what We have given them, and so that they may enjoy themselves; soon they will know” (66).[47]

(وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ (٣١) يحتمل أن يكون دليلا على أن من لم يقمها أشرك، ويحتمل أن يكون نهيا مبتدأ - والله أعلم أيهما هو.

قوله: - (لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ (٣٤) حجة في جواز خطاب الغائب بلفظ الحاضر. ألا ترى أنه قال في ابتداء الآية: (وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ مُنِيبِينَ إِلَيْهِ ثُمَّ إِذَا أَذَاقَهُمْ مِنْهُ رَحْمَةً إِذَا فَرِيقٌ مِنْهُمْ بِرَبِّهِمْ يُشْرِكُونَ (٣٣) لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ)

فهو - والله أعلم - يقول لهؤلاء بأعيانهم لا لغيرهم: فتمتعوا فسوف تعلمون، لأنه لم يفرغ من تمام المعنى بعد، والدليل عليه قوله: أَمْ أَنْزَلْنَا عَلَيْهِمْ سُلْطَانًا فَهُوَ يَتَكَلَّمُ بِمَا كَانُوا بِهِ يُشْرِكُونَ (٣٥) .

والذي يزيل الريب كله عنه قوله في آخر العنكبوت: (فَإِذَا رَكِبُوا فِي الْفُلْكِ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ (٦٥) لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ وَلِيَتَمَتَّعُوا فَسَوْفَ يَعْلَمُونَ (٦٦) .

[42] **Translator’s note (L9473):** The conditional argument is incomplete in the supplied text: no resulting clause or explicit grammatical explanation follows “if that were so.” The quoted wording repeats the earlier quotation.

[43] **Qur’an references (L9472):** Qur’an 30:31 (Ar-Rum).

[44] **Qur’an references (L9476):** Qur’an 30:31 (Ar-Rum).

[45] **Qur’an references (L9479):** Qur’an 16:55 (An-Nahl); Qur’an 30:34 (Ar-Rum); Qur’an 30:33 (Ar-Rum).

[46] **Qur’an references (L9482):** Qur’an 30:35 (Ar-Rum).

[47] **Qur’an references (L9484):** Qur’an 29:65 (Al-’Ankabut); Qur’an 29:66 (Al-’Ankabut).

L9485–9486 Discussion of Gifts.

L9487–9496 “Whatever you give as an increase, so that it may increase within people’s wealth, does not increase with Allah.” Mujahid maintains that this means gifts. Al-Dahhak said likewise, except that he explained it, saying: “It is a man who gives to people in order to receive recompense. He has no reward, nor does he bear any burden of sin; the Prophet—may Allah bless him and grant him peace ﷺ—alone was prohibited from it.” Thus it is as though he gives to people in order to receive recompense greater than his gift. The designation ‘increase’ thus applies to it because of the additional amount, and it is not forbidden, although it is among the baser forms of acquisitiveness. Allah therefore said concerning this: “It does not increase with Allah.” That is, it does not increase as He increases alms. He then clarified it, saying: “But whatever you give as alms, seeking Allah’s face—those are the ones who obtain a multiplied return” (39). That is, those who give in this manner multiply for themselves the reward of their gifts through which they sought Allah’s face.[48][49][50]

L9497 Perhaps, in saying that he—may Allah bless him and grant him peace ﷺ—was prohibited from it, al-Dahhak meant what occurs in

L9498 the surah The Cloaked One: “Do not bestow in order to obtain more” (6).[51]

L9499–9501 For that is how he explained it there, saying: “ Do not give in order to be given more than it.” Thus the Prophet—may Allah bless him and grant him peace ﷺ—was prohibited from baseness in character and acquisitiveness.

ذكر الهدايا.

(وَمَا آتَيْتُمْ مِنْ رِبًا لِيَرْبُوَ فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُو عِنْدَ اللَّهِ) يزعم مجاهد أنها: الهدايا، وكذلك قال الضحاك إلا أنه فسره فقال: “ هو رجل يعطي الناس ليثاب، فليس له أجر، ولا عليه وِزر، ونهُي عنه النبي - صلى الله عليه وسلم - خاصة ”. فكأنه يعطي الناس ليثاب أكثر من عطيته. فهو يقع عليه اسم الربا بالزيادة وليس بمحرم، وإن كان من دناءات المطامع، فقال الله في هذا: (فَلَا يَرْبُو عِنْدَ اللَّهِ) أي لايزيد كما يزيد الزكاة، ثم بينه فقال: (وَمَا آتَيْتُمْ مِنْ زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَئِكَ هُمُ الْمُضْعِفُونَ (٣٩) أي أولئك الذين يعطون كذلك يضعفون لأنفسهم ثواب عطاياهم التي أرادوا بها وجه الله.

ولعل الضحاك أراد فيما قال نهي عنه - صلى الله عليه وسلم - في

سورة المدثر: (وَلَا تَمْنُنْ تَسْتَكْثِرُ (٦) .

لأنه كذلك فسره هناك فقال: “ لا تعطِ لِتُعطى أكثر منه ”. فنهي النبي - صلى الله عليه وسلم - عن دناءات الأخلاق والمطامع.

[48] **Translator’s note (L9487):** “Increase” renders the term usually translated as usury or interest, ribā; the following discussion explains its application here to gifts given in expectation of a larger return.

[49] **Translator’s note (L9495):** The unvocalized verb in “as He increases alms” could alternatively be understood intransitively as “as alms increase.”

[50] **Qur’an references (L9487):** Qur’an 30:39 (Ar-Rum).

[51] **Qur’an references (L9498):** Qur’an 74:6 (Al-Muddaththir).

وقد حث الله تعالى على التأسي برسول الله - صلى الله عليه وسلم - تأسياً عاماً في قوله: (لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ) ، وروي عنه - صلى الله عليه وسلم - أنه قال: " إن الله يحب معالي الأمور، ومعالي الأخلاق ويكره سفسافها) ، وصح عنه - صلى الله عليه وسلم - جملة أنه قال: " العائد في هبته كالكلب يعود في قيئه ".

وقد قال أهل العلم من التابعين والأئمة في الهبة للثواب لذي الرحم والأجنبين أشياء. وروي عن عمر بن الخطاب - رضي الله عنه - فيها ما روي، فلا أدري ما أقول فيها إذا فعلها الإنسان. واختار أن لا يفعله اقتداء بالقرآن، وتأسياً برسول الله - صلى الله عليه وسلم - في أخلاقه، وما أخبر عن الله - عز وجل - من كراهة سفسافها.

وقوله: (وَإِنْ كَانُوا مِنْ قَبْلِ أَنْ يُنَزَّلَ عَلَيْهِمْ مِنْ قَبْلِهِ لَمُبْلِسِينَ (٤٩) دليل على جواز التأكيد في القرآن وزيادة البيان، وهو رد على من قال: ليس ذلك في القرآن.

قوله: (وَلَئِنْ أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا) (الهاء) - والله أعلم - راجعة على النبت، أو علي الأثر الذي قال: (فَانْظُرْ إِلَى آثَارِ رَحْمَتِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ ذَلِكَ لَمُحْيِي الْمَوْتَى) أي يحييها بإخراج النبات من الزرع والحشيش وغيره.

L9502–9508 Allah, exalted is He, has urged the emulation of the Messenger of Allah—may Allah bless him and grant him peace ﷺ— in a general manner, in His saying: "You certainly have in the Messenger of Allah an excellent example," and it is related from him—may Allah bless him and grant him peace ﷺ—that he said: "Allah loves lofty pursuits and lofty character, and hates their baser forms." It is also authentically established from him—may Allah bless him and grant him peace ﷺ— in general that he said: "Someone who takes back his gift is like a dog that returns to its vomit."[1][2]

L9509–9514 The learned among the Successors and the leading authorities have made various statements about gifts given in expectation of recompense to relatives and unrelated people. Reports concerning this have been transmitted from ʿUmar ibn al-Khattab—may Allah be pleased with him— as they have been transmitted, so I do not know what to say about it when someone does it. And he chose that one should not do it, following the Quran and emulating the Messenger of Allah—may Allah bless him and grant him peace ﷺ— in his character and in what he reported from Allah, mighty and majestic is He, concerning His hatred of its baser forms.[3]

L9515

L9516–9518 And His saying: "Although, before it was sent down upon them, before it, they had indeed been despairing" (49) is evidence for the admissibility of emphasis and additional clarification in the Quran, and it refutes anyone who says: "That does not occur in the Quran."[4]

L9519–9522 His saying: "If We were to send a wind and they saw it yellowing" The pronoun "it"—and Allah knows best—refers back to the vegetation, or to the effect concerning which He said: "Look, then, at the effects of Allah's mercy: how He gives life to the earth after its death. That One is indeed the giver of

[1] **Translator's note (L9508):** The function of the opening word, rendered "in general," is uncertain in this construction.

[2] **Qur'an references (L9502):** Qur'an 33:21 (Al-Ahzab).

[3] **Translator's note (L9512):** The supplied "he chose" has no clear subject in the immediate context. It may represent an unmarked or corrupt reading for "I choose," but has not been silently changed.

[4] **Qur'an references (L9516):** Qur'an 30:49 (Ar-Rum).

life to the dead." That is, He gives it life by bringing forth vegetation: crops, grasses, and other things.[5]

L9523 Faith.

L9524

L9525–9526 And His saying, exalted is He: "Those who were given knowledge and faith said" is an argument against the Muʿtazilites concerning their claim that faith is acquired rather than bestowed.[6]

L9527–9529 His saying: "Thus Allah seals the hearts of those who do not know" (59) is a clear argument against them.[7]

[5] **Qur'an references (L9520):** Qur'an 30:51 (Ar-Rum); Qur'an 30:50 (Ar-Rum).
[6] **Qur'an references (L9525):** Qur'an 30:56 (Ar-Rum).
[7] **Qur'an references (L9528):** Qur'an 30:59 (Ar-Rum).

إيمان.

وقوله تعالى: (وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ) حجة على المعتزلة فيما يزعمون أن الإيمان مكتسب غير موهوب.

قوله: (كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الَّذِينَ لَا يَعْلَمُونَ (٥٩) حجة عليهم واضحة.

سورة لقمان

Surah 31: Luqman (Luqman)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah Luqman]

[سورة لقمان]

And His saying: “Among people is someone who purchases diverting discourse to lead others astray from Allah’s way without knowledge” It is—and Allah knows best—like His saying, “Those are the ones who have purchased error in exchange for guidance”: he prefers it and occupies himself with it, rather than spending money on it. It may also mean handing money over to singers and spending it on purchasing singing slave women.[1]

وقوله: (وَمِنَ النَّاسِ مَنْ يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ) هو - والله أعلم - مثل قوله: (أُولَئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهُدَى) يؤثره ويشتغل به، لا أنه يخرج فيه مالا. ويحتمل أن يكون رفع الأموال إلى المغنين، وإخراجه في شِرى القينات المغنيات.

This contains evidence that singing is forbidden, as is whatever follows its course in leading people astray from Allah’s path. Likewise, Ibn Abbas and Mujahid—may Allah be pleased with them both—said that it was revealed concerning singing and similar things (1). It thus declares all of that forbidden.

وفيه دليل على تحريم الغناء وما أخذ أخذه مما يضل عن سبيل الله. وكذا قال ابن عباس ومجاهد - رضي الله عنهما -: أنها نزلت في الغناء وأشباهه (١) . فهي تخبر عن تحريم جميع ذلك.

His saying: “And takes it in mockery.”

قوله: (وَيَتَّخِذَهَا هُزُوًا)

The pronoun “it”—and Allah knows best—refers back to “the path,” because that word is feminine.

(الهاء) - والله أعلم - راجعة على السبيل، لأنها مؤنثة.

It is also possible that the verse—although singing is forbidden on other grounds— was revealed concerning discourse of unbelief and whatever invites people to it, because whoever among the Muslims is afflicted with listening to singing does not place himself in the position of those who take Allah’s path in mockery. The evidence for this is[2]

وقد يحتمل أن تكون الآية - وإن كان الغناء محرما من موضع آخر - نازلة في حديث الكفر وما دعا إليه، لأن ما بلي من المسلمين باستماع الغناء لا يضع نفسه موضع المتخذين سبيل الله هزوًا، والدليل على ذلك

His saying: “And when Our signs are recited to him, he turns away arro-

قوله: (وَإِذَا تُتْلَى عَلَيْهِ آيَاتُنَا وَلَّى مُسْتَكْبِرًا كَأَنْ لَمْ يَسْمَعْهَا كَأَنَّ فِي أُذُنَيْهِ وَقْرًا)

[1] **Qur’an references (L9533):** Qur’an 31:6 (Luqman); Qur’an 2:16 (Al-Baqarah); Qur’an 2:175 (Al-Baqarah).

[2] **Translator’s note (L9543):** The supplied ما بلي is grammatically awkward in this context; the translation takes it as referring to a Muslim afflicted with listening to singing.

gantly, as though he had not heard them, as though there were a heaviness in his ears."[3]

L9547–9551 This is the conduct of an unbeliever. It is also possible that the verse was revealed concerning unbelievers and those who prefer listening to singing and amusement over listening to the Quran, so that the interpretation of Ibn Abbas and Mujahid falls within its scope, and "the path" means the Quran. And Allah knows best how it is.

L9552

L9553 His saying: "And We enjoined the human being concerning his parents; his mother carried him in weakness."[4]

L9554 It is analogous to what has already appeared in Surat al-Ankabut, in His saying: "But his people's answer was only that they said, 'Bring us Allah's punishment, if you are among the truthful'" (29).[5]

L9555 And to the permissibility of interrupting an account with something else before completing it, and then returning to it.

L9556 On holding people in contempt.

L9557–9560 And His saying, reporting Luqman's counsel to his son: "And do not turn your cheek away from people, and do not walk upon the earth exultantly. Indeed, Allah does not love anyone conceited and boastful" (18) is a rebuke against holding people in contempt and walking with a swagger, and an exhortation to humility and the adoption of tranquillity and dignity.[6]

L9561 Loudness in speech.

L9562

L9563–9564 His saying: "And lower your voice" is evidence that excessive loudness in speech is blameworthy.[7]

[3] **Qur'an references (L9546):** Qur'an 31:7 (Luqman).
[4] **Qur'an references (L9553):** Qur'an 31:14 (Luqman).
[5] **Qur'an references (L9554):** Qur'an 29:29 (Al-'Ankabut).
[6] **Qur'an references (L9557):** Qur'an 31:18 (Luqman).
[7] **Qur'an references (L9563):** Qur'an 31:19 (Luqman).

فهذا فعل الكافر. وقد يجوز أن تكون الآية نزلت في الكفار ومن يؤثر استماع الغناء واللهو على استماع القرآن فيدخل فيها تفسير ابن عباس ومجاهد، ويكون السبيل القرآن. والله أعلم كيف هو.

قوله: (وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا)

نظير ما مضى في سورة العنكبوت من قوله، (فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا ائْتِنَا بِعَذَابِ اللَّهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ (٢٩) .

وجواز الحائل بين تمام الخبر بغيره ثم الرجوع إليه.

ذكر احتقار الناس.

وقوله إخبارًا عن لقمان في وصيته ابنه: (وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ (١٨) زجر عن احتقار الناس، ومشية الخيلاء، وحث على التواضع وأخذ السكينة والوقار.

الإجهار فى المنطق.

قوله: (وَاغْضُضْ مِنْ صَوْتِكَ) دليل على أن الإجهار الشديد في المنطق مذموم.

L9565–9566 It is reported from the Messenger of Allah—may Allah bless him and grant him peace ﷺ—that he said: “Indeed, Allah loves the person who keeps his voice low and gentle, and hates the loud-voiced person.”[8]

L9567–9568 His saying: “And when it is said to them, ‘Follow what Allah has sent down,’ they say, ‘Rather, we follow what we found our fathers following.’”[9]

L9569–9572 This is an argument against those who follow authorities unquestioningly, in their abandoning adherence to their Lord’s Book for their predecessors, because Allah—majestic is His majesty—did not condemn their following their fathers specifically on account of kinship; rather, He condemned their abandoning His Book.[10]

L9573–9575 The faith of these people and the unbelief of those people do not remove from them the designation of abandonment, since abandonment by anyone who abandons is abandonment. Nor does the unquestioning follower’s favorable opinion of the authority he follows carry greater weight than the Quran’s recitation concerning the matter. Error is possible in the authority followed, but impossible in the Quran.

L9576–9579 It is possible that what he supposes concerning him—some reason he has recognized in the Quran, whose contrary he has witnessed, whether abrogation or interpretation—is an oversight, rather than what he supposed. Allah has relieved him of such a burden, yet has not excused him for abandoning His Book. Rather, He commanded him to follow it unconditionally, without qualification, and forbade him to follow anything else, saying: “Follow what

وروي عن رسول الله - صلى الله عليه وسلم - أنه قال: " إن الله يحب الحافض الصوت الرقيقه، ويبغض المجهار ".

قوله: (وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا) .

حجة على المقلدين في تركهم اتباع كتاب ربهم سلفهم، لأن الله - جل جلاله - لم ينكر منهم اتباع الآباء خاصة من جهة النسب، إنما أنكر ترك كتابه.

وليس في إيمان هؤلاء، وكفر أولئك ما يزيل عنهم اسم الترك، إذ الترك من كل تارك ترك، وليس حسن ظن المقلِّد بالمقلَّد أكثر من تلاوة القرآن في الشيء. والغلط في المقلَّد ممكن، وفي القرآن غير ممكن.

وجائز أن يكون ما يظنه به من سبب عرفه من القرآن الذي شهد خلافه من نسخ أو تأويل إغفال لا ما ظنه. وقد وضع الله عنه مثل هذا ولم يعذره بترك كتابه بل أمره باتباعه مطلقا بلا شرط، ونهاه عن اتباع ما سواه فقال: (اتَّبِعُوا مَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ قَلِيلًا مَا تَذَكَّرُونَ (٣) .

[8] **Translator’s note (L9566):** The supplied الحافض الصوت الرقيقه is irregular. The translation follows the apparent sense of keeping one’s voice low and gentle; الحافض appears to stand for الخافض, while الرقيقه has an awkward form or attachment.

[9] **Qur’an references (L9568):** Qur’an 31:21 (Luqman).

[10] **Translator’s note (L9570):** The syntax of تركهم اتباع كتاب ربهم سلفهم is defective or elliptical. The translation understands the accusation to be abandoning the Book in order to follow predecessors.

has been sent down to you from your Lord, and do not follow protectors apart from Him. Little do you take heed" (3).[11][12][13]

The Mu'tazilites:

And His saying: "And no soul knows what it will acquire tomorrow" is a powerful argument against the Mu'tazilites, since they must say that what the soul does not know of its acquisition tomorrow, Allah knows. Indeed, He introduced its mention by declaring that its knowledge is with Him, saying: "Indeed, with Allah is knowledge of the Hour," and such and such and such.[14]

If they say, "He is able not to acquire what Allah knew he would acquire," they have disbelieved, because Allah has made known what will happen concerning his acquisition, so he cannot turn aside from it, just as He knew concerning him that his death would occur in a particular land, so he cannot die in another.[15]

But if they say, "He cannot turn aside from what He knew concerning him, and whatever He knew of anything is precisely what He knew, and nothing else," they have acknowledged everything they denied, and the argument becomes binding upon them concerning what they repudiated.

They must affirm one of the two positions. With knowledge, choice is not possible in the way they claim it is with will; nor is it possible with will, if they were fair.

[11] **Translator's note (L9576):** The syntax across this unit and the next is obscure. Apparently, the follower supposes that his authority knows a reason, such as abrogation or interpretation, for departing from the Quran's apparent import. The supplied wording does not express those relationships clearly.

[12] **Translator's note (L9577):** The attachment of إغفال, rendered "an oversight," is uncertain in the supplied text.

[13] **Qur'an references (L9576):** Qur'an 7:3 (Al-A'raf).

[14] **Qur'an references (L9583):** Qur'an 31:34 (Luqman).

[15] **Translator's note (L9587):** The unvocalized أعلم can mean "has made known" or "knows best." The former is used here; the surrounding argument concerns Allah's prior knowledge.

المعتزلة:

وقوله: (وَمَا تَدْرِي نَفْسٌ مَاذَا تَكْسِبُ غَدًا) حجة على المعتزلة شديدة إذ لابد لهم من أن يقولوا ما لم تدره النفس من كسبها غدا يدريه الله، بل قدم ذكره بأن علمه عنده فقال: (إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ) كذا وكذا وكذا.

فإن قالوا: يقدر على أن لا يكسب ما علمه الله من كسبه، فقد كفروا لأن الله أعلم ما يكون من أمره في كسبه فلا يقدر الحيدة عنه، كما علمه منه موته بأرض فلا يقدر أن يموت بغيرها.

وإن قالوا: لا يقدر أن يحيد عما علمه منه، وما علمه من شيء فهو الذي علمه لا غير. أقروا بكل ما أنكروه، ولزمتهم الحجة فيما جحدوه.

ولا بُد من القول بأحدهما، والعلم لا يمكن فيه الاختيار كما يزعمونه في الإرادة، وَلا في الإرادة يمكن لو أنصفوا.

فإن قالوا: إنما العلم أنه سيختار غدا كسبا، لا أنه يعمل كسبا بغير اختيار. قيل: أفيعلم على أيهما يقع اختياره، أو لايعلم.

فلا بُد من أن يقولوا: يعلم، وإلا كفروا.

قيل لهم: أفيقدر بعد ما يقع اختياره على أحدهما أن لا يعمل ويعمل الآخر.

فإن قالوا: بلى. قيل: فالاختيار بعد حادث في العزم على الكسب، لا في الكسب نفسه والله يقول: (وَمَا تَدْرِي نَفْسٌ مَاذَا تَكْسِبُ غَدًا) ، ولم يقل: ماذا تعزم على كسب غد. مع أن الخلاف بيننا وبينهم في الكسب لا في العزم.

فيقال لهم: فبد لهذا العزم من أن يكون له آخر يودي إلى كسب.

فإن قالوا: لابد من ذلك. قيل: أفليس هذا الذي لابد منه يعلمه الله منه قبل غدٍ كيف يكون.
فلا بد من الإقرار به.

فيقال: أفليس إن لم يعمله وعمل غيره قد عمل خلاف ما علمه ربه.

فإن قالوا: بل لابد لمن أن يعمل ما علمه ربه ولا يقدر على خلافه.

وكل ما عمله فهو الذي علمه. قيل: فعمل معصية وقد أقررت بأن كل ما عمله فهو الذي منه علمه. ولم يجد بداً من عمله. ومع ذلك فقد أمره بان لا يعملها. فليس دون هذا التباس عند عالم ولا جاهل، ولم يبق فيه إلا الإذعان بالجهل عن بلوغ معرفته هذا العدل عليه المتصور في العقل بضده، وهو الذي قلناه إنه سر ربنا - جلا وعلا - لم يُطلِـع عليه ملكًا مقربًا ولا نبيًّا مرسلًا.

L9593–9595 If they say, “The knowledge is only that tomorrow he will choose an acquisition, not that he performs an acquisition without choice,” it is said: “Does He know which of the two his choice will fall upon, or does He not know?”

L9596 They must say, “He knows”; otherwise they have disbelieved.

L9597–9598 It is said to them: “After his choice has fallen upon one of the two, is he able not to perform it and to perform the other?”

L9599–9603 If they say, “Yes,” it is said: “Then choice still arises in the resolve to acquire, rather than in the acquisition itself. Yet Allah says, ‘And no soul knows what it will acquire tomorrow,’ and He did not say, ‘What it resolves to acquire tomorrow.’ Moreover, the disagreement between us and them concerns acquisition, rather than resolve.”[16]

L9604 It is then said to them: “This resolve must have an endpoint that leads to an acquisition.”[17]

L9605–9606 If they say, “That is inevitable,” it is said: “Does Allah not know, before tomorrow, how this inevitable thing will occur on his part?”

L9607 They must acknowledge it.

L9608 It is then said: “If he does not perform it, and performs something else, has he not performed something contrary to what his Lord knew?”

L9609 If they say, “Rather, he must perform what his Lord knew, and he cannot do otherwise.[18]

L9610–9616 Whatever he performs is precisely what He knew,” it is said: “Then he committed an act of disobedience, while you have acknowledged that everything he performed is precisely what He knew would proceed from him, and he found no escape from performing it. Nevertheless, He commanded him not

[16] **Qur’an references (L9599):** Qur’an 31:34 (Luqman).

[17] **Translator’s note (L9604):** The supplied فبد is defective; the translation follows the apparent intended sense “must,” supported by the response in the next unit. The supplied يودي is understood in the sense of “leads.”

[18] **Translator’s note (L9609):** The supplied لابد لمن is syntactically defective. The translation gives the apparent intended sense, “he must.”

to commit it. Short of this there is no obscurity for either a learned or an ignorant person, and nothing remains in it except acknowledging one's ignorance and inability to attain knowledge of this justice exercised upon him, which the intellect conceives in terms of its opposite. This is what we said is the secret of our Lord—exalted and sublime is He—which He has disclosed neither to an angel brought near nor to a prophet sent as a messenger.[19][20][21]

L9617–9619 It is that concerning which Moses and Jesus—may Allah bless them both ﷺ—were reproached, and there appears, insisting on gaining access to it, Aziz. If anyone were permitted to persist in obstinate denial after this clarity concerning it, obstinate denial would also be permissible concerning a soul's dying in the land in which it dies.[22]

L9620–9622 One could then say: "It is not the land that Allah knew and decreed his death in," just as they claim that the acquisition is not what He knew, because it proceeds from the soul. This is outright unbelief and manifest obstinate denial.[23][24]

وهو الذي عوتب فيه موسى وعيسى - صلى الله عليهما - ويجيء بالإلحاح في الاطلاع عليه عزيز ولو جاز لأحد أن يكابر بعد هذا الوضوح فيه جاز أيضاً المكابرة في موت النفس بالأرض التي تموت فيه.

فيقال: ليست هي الأرض التي علمها الله وقدر موته كما يزعمون أن الكسب ليس هو الذي علم، لأنه منها. وهذا هو الكفر الصراح. والمكابرة الظاهرة.

[19] **Translator's note (L9614):** The expression spanning the preceding unit, فليس دون هذا التباس, is awkward; "Short of this there is no obscurity" preserves its wording, though the intended relation is uncertain.

[20] **Translator's note (L9615):** The syntax of معرفته هذا العدل عليه is difficult. The translation understands the passage as describing human inability to comprehend the justice of a divine act that appears to reason as its opposite.

[21] **Translator's note (L9616):** The supplied جلا وعلا has an irregular first verb; the translation follows the apparent conventional glorification.

[22] **Translator's note (L9618):** The supplied ويجيء بالإلحاح في الاطلاع عليه عزيز is obscure. عزيز is rendered as the name "Aziz"; it may be a corruption of "Uzayr," but the supplied text has not been silently amended. The construction with "appears" is also uncertain.

[23] **Translator's note (L9620):** "In" is supplied to convey the apparent relationship of the land to the decreed death; the Arabic construction is elliptical.

[24] **Translator's note (L9621):** The referent of منها, rendered "from the soul," is not explicit in this unit; it appears to refer back to النفس in the preceding argument.



CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة السجدة

Surah 32: The Prostration (As-Sajdah)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah of Prostration]

On the refutation of al-Bahili.

And His saying, exalted is He: “He directs the affair from heaven to earth; then it ascends to Him in a day whose measure is” is clear evidence, for anyone who turns away from obstinate denial, that Allah—majestic is His majesty—is Himself in heaven, contrary to what al-Bahili and his companions, and the proponents of divine indwelling and their followers, say.[1]

For He—majestic is His majesty—directs the earth’s affair from heaven, and then it ascends from the earth to Him. This is an explicit text, rather than an interpretation, as you see.

The Mu‘tazilites.

His saying: “And had We willed, We would have given every soul its guidance. But the word from Me has become binding: ‘I shall surely fill Hell with jinn and human beings, all together’” (13) is an argument against the Mu‘tazilites and the Qadarites that chokes them, its overall purport dispensing with the need to explain its details to them.[2]

On prostration.

And His saying, exalted is He: “Only those believe in Our signs who, when reminded of them, fall down prostrating and glorify their Lord with praise, without being arrogant” (15) is evidence for several things: Among them is that prostration is part of faith. This is a refutation of the Murji’ites, since His saying, “Only those believe in Our signs who, when reminded of them, fall down prostrating,” contains evidence that, if they did not fall down prostrating, they would not be believers. This applies when they arrogantly

[1] **Qur’an references (L9627):** Qur’an 32:5 (As-Sajdah).
[2] **Qur’an references (L9635):** Qur’an 32:13 (As-Sajdah).

[سورة السجدة]

ذكر الرد على الباهلي.

وقوله تعالى: (يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ) دليل واضح لمن عدل عن المكابرة. أن الله - جل جلاله “ - بنفسه في السماء، وليس كما يقول الباهلي وأصحابه، والحلولية وأشياعهم.

إذ كان - جل جلاله - يدبر أمر الأرض من السماء، ثم يعرج من الأرض إليه، وهو نص لا تأويل كما ترى.

المعتزلة.

قوله: (وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدَاهَا وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ (١٣) حجة على المعتزلة والقدرية خانقة لهم، مستغنية بجملتها عن تفصيلها عليهم.

ذكر السجود.

وقوله تعالى: (إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ (١٥) دليل على أشياء: منها: أن السجود من الإيمان، وهو رد على المرجئة، إذ في قوله : إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا) دليل على أنهم لو لم يخروا سجدا لم يكونوا مؤمنين، وهذا إذا امتنعوا من سجدةٍ فرضٍ أو تطوع

refuse a prostration, whether obligatory or voluntary. But if they recognize it as right, while it is voluntary, and omit it out of laziness or knowledge that it is not obligatory, they do not receive the reward of those who prostrate, but they incur no sin.[3]

L9648–9649 In whatever circumstance they perform it, it is part of faith. If it is obligatory, it is one of the constituent parts of obligatory faith; and if it is voluntary, it is one of the constituent parts of its supererogatory acts.

L9650–9651 Do you not see that among the companions of the Messenger of Allah—may Allah bless him and grant him peace ﷺ—there were those who would say, "Come, let us have faith for an hour," saying this in the mosque?

L9652–9654 He thus regarded his sitting there as faith, although sitting there is not obligatory. It is therefore part of faith that is voluntary.

L9655–9660 Among them is that, when someone is admonished by reference to Allah, fully taking that admonition to heart includes putting his forehead in the dust in prostration to Allah, in humility before Him and submission to His majesty. This is recommended by this verse—and Allah knows best —in opposition to tyrants, unbelievers, and anyone whose pride drives him into sin. Allah—blessed and exalted is He—said: "And when he is told, 'Fear Allah,' pride drives him into sin; Hell is therefore sufficient for him." And He said: "And when they are told, 'Prostrate yourselves to the All-Merciful,' they say, 'And what is the All-Merciful? Shall we prostrate ourselves to whatever you command us?'" Opposing these people is thus among the acts that bring one closest to Allah—majestic and exalted is He. It is related that a man said to Malik ibn Mighwal, "Fear Allah," whereupon he pressed his cheek to the ground.[4][5]

L9661–9665 Another inference from it is that glorification and praise are combined in prostration, and in this there is support for the report of Hudhayfah that the Prophet ﷺ used to say during his prostration, "Glory be to my Lord, the

[3] **Qur'an references (L9640):** Qur'an 32:15 (As-Sajdah).

[4] **Translator's note (L9660):** The supplied closing quotation mark follows the narrator's description of Malik's response, although the direct speech appears to end after "Fear Allah."

[5] **Qur'an references (L9655):** Qur'an 2:206 (Al-Baqarah); Qur'an 25:60 (Al-Furqan).

استكبارًا. فإذا رأوها حقا وهي تطوع فتركوها كسلاً، أو علما بأنها غير مفترضة لم يأخذوا ثواب الساجدين، ولم يكونوا حرجين.

وعلى كل حال جاءوا بها فهي من الإيمان، فإن كانت فرضا كانت جزءا من أجزاء فرضه، وإن كانت تطوعا فهي من أجزاء نوافله.

ألا ترى أن من أصحاب رسول الله - صلى الله عليه وسلم - من كان يقول: " تعالوا نؤمن ساعة " يقولها في المسجد.

فرأى قعوده فيه إيمانا، وليس القعود فيه مفروضا، فهو من الإيمان الذي يكون تطوعا.

ومنها: أن من وُعِظ بالله كان من تمام اتعاظه إتراب جبينه بالسجود لله تواضعا له، وتذللا لجلاله، وهو مندوب إليه بهذه الآية - والله أعلم - خلافا على الجبابرة والكفار، ومن تأخذه العزة بالإثم، قال الله - تبارك وتعالى -: (وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ) ، وقال: (وَإِذَا قِيلَ لَهُمُ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا) ، فالخلاف على هؤلاء من أقرب القربة إلى الله - جل وعلا - وروي أن رجلا قال لمالك بن مِغول: " اتقِ الله، فألزق خده بالأرض ".

ومنه: أن السجود يُجمع فيه بين التسبيح والتحميد، وفيه تقوية لحديث حذيفة أن النبي - صلى الله عليه وسلم - كان يقول في سجوده: " سبحان ربي الأعلى وبحمده "، بل قد روي عن عائشة أن النبي - صلى الله عليه وسلم - كان يقول في سجوده وركوعه: "سبحانك اللهم ربنا وبحمدك، اللهم اغفر لي " يتأول القرآن ".

Most High, and with praise of Him." Indeed, it has also been related from Aishah that the Prophet ﷺ used to say during his prostration and bowing: "Glory be to You, O Allah, our Lord, and with praise of You. O Allah, forgive me," putting the Quran into practice.[6]

L9666–9667 It is as though she means this verse. And Allah knows best.

L9668–9669 Another inference is that arrogance consists in refusing to prostrate, and that whoever prostrates himself to Allah and humbles and abases himself by covering his face with dust for Allah is free of it.[7]

L9670 Designations of Transgression.

L9671

L9672–9678 And His saying, "Is one who is a believer like one who is a transgressor? They are not equal (18)," is evidence that the designation 'transgression' applies to both unbelief and disobedience, because he has ventured into unbelief or sin, and thus defied the prohibition. Whoever, then, ventures into unbelief or sin is one who ventures in defiance, since Allah—majestic and exalted is He—has placed the two on an equal footing with respect to prohibiting them, although He has made one graver than the other. Here, however, it means unbelief, because of His saying: "As for those who transgressed, their abode is the Fire. Whenever they wish to leave it, they are returned to it, and they are told, 'Taste the punishment of the Fire which you used to deny' (20)."[8]

L9679 It is thus known that none but an unbeliever denies the punishment of the Fire.

L9680–9682 This also refutes the Mu'tazilah in their failure to distinguish between someone who denies it and someone who affirms it with respect to remaining eternally in it. This assertion of theirs is arbitrary, quite apart from the breach it

[6] **Translator's note (L9665):** "Putting the Quran into practice" renders the practical sense of interpreting the Quran here. The supplied quotation marks are irregular; this phrase is the narrator's description, rather than part of the supplication.

[7] **Translator's note (L9669):** The expression rendered "by covering his face with dust" is compressed and unusually written in the supplied text.

[8] **Qur'an references (L9672):** Qur'an 32:18 (As-Sajdah); Qur'an 32:20 (As-Sajdah).

كأنها تعني هذه الآية. والله أعلم.

ومنها: أن التكبر هو في الامتناع من السجود، وأن من سجد لله وتواضع وتذلل بترب وجهه لله برئ منه.

أسماء الفسق.

وقوله: (أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَا يَسْتَوُونَ (١٨) دليل على أن اسم الفسق واقع على الكفر والمعصية معا، لأنه توثب على الكفر أو على الذنب، فهو متوثب على النهي. فمن توثب على الكفر أو على الذنب فهو متوثب، إذ كان الله - جل وتعالى - قد سوى بين النهي عنهما، وإن جعل أحدهما أغلظ من صاحبه، وهو في هذا الموضع كفر، لقوله: (وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ (٢٠) .

فعلم أنه لا يكذب بعذاب النار إلا كافر.

وفيه رد على المعتزلة فيما لا يفرقون بين المكذب والمصدق به في الخلود فيه، وهذا من قولهم تحكم مع ما يلزمهم فيه من ثلم العدل الذي يتخذلقون في معرفته.

necessarily entails in the justice whose understanding they so pretentiously profess.

L9683

L9684–9686 His saying, “And We appointed from among them leaders who guide by Our command,” is evidence that leaders are followed in guidance by Allah’s command, rather than by their own opinions, and that the distinction of their leadership does not establish a binding authority over others when they have not guided them by Allah’s command.[9]

L9687 And His command is His Book. And Allah knows best.

L9688 Although this concerns the leaders of the Children of Israel, there is no difference between our leaders and theirs.

L9689–9693 For Allah—majestic is His majesty—has not granted any of His creatures the right to say, on his own initiative, anything. And since He has not granted him the right to speak, He has not granted anyone the right to follow his example except in that to which he has guided him by His command. Whoever possesses discernment is therefore forbidden to follow authority without examining its proof; whoever lacks the ability to discern the proof is like a blind person following a sighted person, whether the latter saves him or brings him to destruction; nothing else is incumbent upon him.[10]

L9694–9699 Do you not see that Allah—majestic is His majesty—did not oblige His creatures to follow the Messenger of Allah—may Allah’s blessings and peace be upon him—obey his commands, and take him as their example until after He had testified concerning him that he does not speak from desire, does not make alterations on his own initiative, and judges between people by what Allah has shown him? Only then did He say, “And if you obey him, you will be guided,” because he guides them by Allah’s revelation and His message,

[9] **Qur’an references (L9684):** Qur’an 32:24 (As-Sajdah).

[10] **Translator’s note (L9691):** “Follow authority without examining its proof” renders the technical term taqlīd.

قوله: (وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا) دليل على أن الأئمة يتبعون على الهداية بأمر الله لا بآرائهم، وأن فضل إمامتهم لا تثبت حجة على غيرهم، إذ لم يهدوهم بأمر الله.

وأمره كتابه. والله أعلم.

وهذا وإن كان في أئمة بني إسرائيل فليس بين أئمتنا وأئمتهم فرق.

لأن الله - جل جلاله - لم يجعل لأحد من خلقه أن يقول من تلقاء نفسه شيئا، وإذا لم يجعل له أن يقول فلم يجعل لأحد أن يقتدي به إلا فيما هداه بأمره، فمن كان مميزًا فالتقليد محرم عليه، ومن أعوزه تبصر الحجة فهو كالأعمى يتبع البصير أنجاه أم أهلكه، وليس عليه غيره.

ألا ترى أن الله - جل جلاله - لم يلزم الخلق الاقتداء برسول الله - صلى الله عليه وسلم - والائتمار له والتأسي به إلا بعد ما شهد له بأنه لا ينطق عن الهوى، ولا يبدل من تلقاء نفسه، ويحكم بين الناس بما أراه الله ثم حينئذ قال: (وَإِنْ تُطِيعُوهُ تَهْتَدُوا) ، لأنه يهديهم بوحي الله ورسالته، وما وفقه له من عصمته، وليس هذا لأحد بعده وإن كان فاضلاً جليلاً.

and by the protection from error that He has enabled him to enjoy. This belongs to no one after him, however excellent and illustrious he may be.[11]

[11] **Qur'an references (L9694):** Qur'an 24:54 (An-Nur).



CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة الأحزاب

Surah 33: The Combined Forces (Al-Ahzab)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah of the Confederates][1]

And His saying—exalted is He—"Call them after their fathers; that is more equitable in Allah's sight. But if you do not know their fathers, then they are your brothers in religion and your affiliated allies," contains several points of evidence: One is that a person is called after his father on the outward evidence of his mother's marital bed, and that lineage is established thereby, as is inheritance, and legal rulings take effect on that basis; and that Allah—majestic is His majesty—has overlooked whatever misconduct the mother may have committed in secret.[2][3][4]

Another is that the outward basis of attribution constitutes knowledge, rather than ignorance, because of His saying, "But if you do not know their fathers." They can know this only through the outward evidence of the marital bed, rather than through the actuality of knowledge.[5]

Another is that ellipsis in speech is permissible even when what is omitted could be explicitly expressed, since in His saying, "Then your brothers in religion," there is necessarily an ellipsis, as though it were—and Allah knows best— "Then they are your brothers."[6]

Another is that 'patron or client' (mawlā) is a designation applicable to several things: it is used of the superior and the subordinate, the free person and the slave, the Lord and created beings.

Discussion of Error.

[1] **Translator's note (L9701):** The heading is enclosed in square brackets in the supplied text, possibly indicating an editorial addition.

[2] **Translator's note (L9703):** "Affiliated allies" renders mawālī, a term whose multiple senses the author discusses below.

[3] **Translator's note (L9705):** "Marital bed" renders firāsh, the legally recognized relationship on whose basis paternity is attributed.

[4] **Qur'an references (L9703):** Qur'an 33:5 (Al-Ahzab).

[5] **Qur'an references (L9708):** Qur'an 33:5 (Al-Ahzab).

[6] **Translator's note (L9712):** The quotation is deliberately rendered without "they are" here so that the author's explanation of the ellipsis remains intelligible.

[سورة الأحزاب]

وقوله تعالى: (ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ) فيه أدلة: فمنها: أن الإنسان يُدعى لأبيه بظاهر فِراش أُمه، ويثبت به النسب والميراث، وتجري به الأحكام، وأن الله - جل جلاله - قد تجاوز عما يمكن في الباطن من إحداث الأم.

ومنها: أن ظاهر الدعوة علم لا جهل لقوله: (فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ) وهم لا يقدرون أن يعلموه إلا بظاهر الفِراش دون حقيقة العلم.

ومنها: أن الإضمار في الكلام جائز وإن استطيع إظهاره، إذ في قوله فَإِخْوَانُكُمْ فِي الدِّينِ) لا محالة إضمار، كأنه - والله أعلم - فهم إخوانكم.

ومنها: أن المولى اسم واقع على أشياء، ويُسَمَّى به الأعلى والأسفل. والحر والعبد، والرب والخلق.

ذكر الخطأ.

L9717

L9718–9726 And His saying, “There is no blame upon you for that in which you have erred, but for what your hearts have deliberately intended,” is evidence that people are relieved of liability for error in this matter, in oaths, and in other matters, except where the Quran indicates that liability is not lifted, such as accidental killing and wounding, and whatever damage results to Muslims’ property from the actions of those who err. An error in attributing parentage may result in the loss of property through inheritance, yet liability for it is lifted by the explicit wording of the verse, as you see. All this is evidence for invalidating analogy, since errors are not all treated in the same way, nor are all of them without legal consequence. Mujahid held that blame was lifted for their having attributed them, through adoption, to men other than their fathers before the prohibition.[7][8][9]

L9727–9729 It may indeed be as he said—may Allah have mercy on him—and resemble the removal of sins incurred by marrying fathers’ wives during the Age of Ignorance. But this contains no evidence that someone who, after the prohibition, attributes a person to someone other than his father, believing him to be his father, incurs blame, because of his inability to ascertain the reality of his paternity. Blame attaches to whoever attributes him to someone other than his father after having learned who his father is.[10]

L9730–9744 And His saying, “Blood relatives have a greater claim upon one another, in Allah’s Book, than the believers and the emigrants,” is evidence that blood relatives have a greater entitlement to inheritance than believers and emigrants, in accordance with what He prescribed in the inheritance verses. These are the blood relatives named in the Surah of Women, rather than those among them who are not named, for we know of no one who has

وقوله: (وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ) دليل على أن الخطأ مرفوع عن الناس في هذا، وفي الأيمان وغيرها دون مادل عليه القرآن من أنه غير مرفوع مثل قَتْل الخطأ وجَرحِه، وما يحدث من أفعال المخطين على أموال المسلمين. وقد يكون في الخطأ من الدعوة زوال مال بالميراث، ولكنه مرفوع بنص الآية كما ترى، وكل هذا دليل على إبطال القياس، إذا الخطأ كله لا يجري مجرى واحدا. ولا يكون جميعه هدرا. فكان مجاهدٌ يذهب إلى أن الجناح مرفوع فيما دعوهم إلى غير آبائهم بالتبني قبل النهي.

وقد يجوز أن يكون كما قال رحمه الله، ويكون مثل رفع المآثم في نكاح نساء الآباء في الجاهلية، ولكن ليس فيه دليل على أن من دعا بعد النهي مدعواً إلى غير أبيه وهو يرى أنه أبوه حَرَج لعدم طاقته عن إصابة حقيقة أبوته، والحرج لاحِقٌ بمن يدعوه إلى غير أبيه بعد ما عرف أباه.

وقوله: (وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ) دليل على أن ذوي الأرحام أولى بالميراث من المؤمنين والمهاجرين على ما فرض في آي المواريث، وهم أولوا الأرحام المسمون في سورة النساء لا مَن لم يُسم منهم، لأنا لا نعلم أحدا روى في شيء من الأخبار أن المؤمنين والمهاجرين كانوا يرثون ميراث مَن لم يترك من أهل الفرائض المسمين أحدًا، فكانوا يرثون دون من لم يُسم من ذوي الأرحام، ولو كان ميراثهم على ذلك لكان توريث من يورث من ذوي أرحام لم تسم أشبه، ثم كان يحتاج حينئذ إلى نص يفصل ميراثهم كما فصل ميراث المسمين، فأما

[7] **Translator’s note (L9722):** The supplied form al-mukhṭīn appears to be a defective spelling of “those who err.”

[8] **Translator’s note (L9724):** The supplied idhā, literally “if/when,” is syntactically awkward here and may be a transcription error for causal idh, “since.”

[9] **Qur’an references (L9718):** Qur’an 33:5 (Al-Ahzab).

[10] **Translator’s note (L9728):** The supplied expression for inability is syntactically awkward; it is understood as inability to ascertain actual paternity.

related in any of the reports that believers and emigrants used to inherit the estate of someone who left none of the named heirs with prescribed shares, so that they would inherit to the exclusion of the unnamed blood relatives. Had their inheritance operated on that basis, granting inheritance to those granted it among blood relatives who are not named would have been more plausible. There would then, however, have been a need for an explicit text detailing their inheritance, just as He detailed the inheritance of those who are named. But given that mutual inheritance was based on Islam and emigration, to the exclusion of granting inheritance to blood relatives, whether named or unnamed, inferring from this verse an entitlement to inheritance for those among them who are not named has no basis. We have set out the complete argument in the Book of Prescribed Inheritance Shares, in the explanation of the explicit texts Exegesis of the Surah of the Confederates[11][12]

والتوارث كان بالإسلام والهجرة دون توريث أولي الأرحام المسمين وغير المسمين. فالاعتبار على ميراث من لم يسم منهم بهذه الآية لا وَجْهَ له. وقد ذكرنا تمام الاحتجاج في كتاب الفرائض في شرح النصوص تفسير سورة الأحزاب

L9745

L9746–9753 His saying, "Except that you may do a kindness to your allies," then the course of the verse substituted, on the understanding that the exception concerning doing kindness applies to someone who was an ally of the deceased among the believers and emigrants, with the kindness being a bequest made to him when inheritance was abrogated in his case and transferred to the blood relative. Al-Hasan and Qatadah, however, both said, "The exception applies to the deceased's polytheist relatives, to whom bequests are made; may they not be deprived of inheritance." I recall no statement from any-

قوله: (إِلَّا أَنْ تَفْعَلُوا إِلَى أَوْلِيَائِكُمْ مَعْرُوفًا) فأبدل سياق الآية على أن الاستثناء في فعل المعروف واقع على من كان وَليا للميت من المؤمنين والمهاجرين، ويكون المعروف وصية يوصى له حيث نسخ الميراث عنه إلى ذي الرحم. ولكن الحسن وقتادة جميعا قالا: " إن الاستثناء واقع على أقرباء الميت من المشركين يوصى لهم لا حرموا الميراث "، ولا أحفظ عن غيرهما قولاً ولم يجرِ في الآية ذكر المشرك. فالله أعلم كيف هو.

[11] **Translator's note (L9744):** The supplied word tafsibr appears to be a typographical error for tafsīr, "exegesis." This repeated heading may be an editorial running header.

[12] **Qur'an references (L9731):** Qur'an 33:6 (Al-Ahzab).

one other than these two, and the verse contains no mention of a polytheist. Allah therefore knows best how the matter stands.[13][14][15]

L9754

L9755–9757 And His saying, “O you who believe, remember Allah’s favor upon you when armies came against you, and We sent against them a wind and armies you did not see,” refutes whoever says that when a designation applies to something, it cannot apply to anything else unless the latter resembles it in all its attributes.[16]

L9758–9761 Here the angels and the polytheists among the confederates are both encompassed by the designation ‘armies,’ despite the difference in their attributes. How, then, can designations not agree while attributes differ? Or is there anything in a shared status as persons that requires the persons’ attributes to agree—were it not for the ignorance of the ignorant and the strained reasoning of the innovators?[17][18]

L9762 The Mu‘tazilah.[19]

L9763

L9764–9766 And His saying—exalted is He—“Say: Who is there who can protect you from Allah if He intends harm for you, or intends mercy for you?” is a powerful,

[13] **Translator’s note (L9747):** The supplied fa-abdala, “then … substituted,” produces an incomplete construction. A reading such as fa-dalla, “thus … indicated,” would fit the argument, but the supplied wording has not been silently replaced.

[14] **Translator’s note (L9750):** The supplied lā before ḥurimū is problematic. Taken literally with the following perfect verb, it can express “may they not be deprived.” The argument appears instead to require “because they were deprived,” perhaps reflecting a corruption of lammā. The supplied negative has been retained.

[15] **Qur’an references (L9746):** Qur’an 33:6 (Al-Ahzab).

[16] **Qur’an references (L9755):** Qur’an 33:9 (Al-Ahzab).

[17] **Translator’s note (L9759):** The connective am mā is awkward here. It is retained as an interrogative continuation; the intended argument appears to deny that sharing a designation entails sharing attributes.

[18] **Translator’s note (L9760):** “A shared status as persons” renders the unusual expression ittifāq al-shakhṣiyyah. Its precise technical force here is uncertain.

[19] **Translator’s note (L9762):** This isolated phrase appears to be a heading, although it could also identify the innovators mentioned immediately before it.

وقوله: (يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا) رد على من يقول: إن الاسم إذا وقع على شيء لم يجز أن يقع على غيره إلا أن يشبهه بجميع صفاته.

وهذه الملائكة والمشركون من الأحزاب قد شملهما معا اسم الجنود على اختلاف صفاتهما، فكيف لا تتفق الأسماء وتختلف الصفات، أم ما في اتفاق الشخصية ما يوجب اتفاق صفة الأشخاص لولا جهل الجاهلين. وتعسف المبتدعين.

المعتزلة.

وقوله تعالى: (قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً) حجة على المعتزلة والقدرية شديدة مسكتة، لذكر إرادة السوء بلفظه.

silencing argument against the Muʿtazilah and the Qadariyyah, because it explicitly mentions the intention of harm.[20]

L9767–9770 If they say, "He does not intend harm; He merely posed a hypothetical, saying, 'If He intends,' although He does not intend it," he is told: "What objection, then, do you have to someone saying to you, 'He did not intend mercy either; He merely posed a hypothetical'?" Both this and that are ignorance. Allah intends harm for His creatures; none can overturn His judgment. And He intends mercy for them. He bestows favor through harm by His justice, and through mercy by His grace.[21][22]

فإن قالوا: لايريد سوءا، إنما مثل فقال: إن أراد، وهو لا يريد. قيل له: فما تنكرون على من يقول لكم: والرحمة أيضاً لم يردها ولكنه مثل، وهذا وذاك جهل. يريد الله بخلقه السوء لا معقب لحكمه، ويريد بهم الرحمة، وهو متفضل بالسوء بعدله، والرحمة بفضله.

L9771

L9772–9774 His saying, "Allah indeed knows those among you who hinder others, and those who say to their brothers, 'Come to us,'" uses 'come' (halumma) in the singular form—and Allah knows best—according to the dialect of those who retain its singular form for the dual and plural, just as they retain it for a single person.[23][24]

قوله: (قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا) وحد (هَلُمَّ) - والله أعلم - على لغة من يوحده في التثنية والجمع. كما يوحده في الواحد.

L9775–9777 His saying, "And when the believers saw the confederates," through His saying, "And it increased them only in faith and submission (22)," An argument against the Murjiʾah concerning the increase of faith.[25]

قوله: وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ) إلى قوله: (وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا (٢٢) حجة على المرجئة في زيادة الإيمان.

L9778

L9779 His saying: "And Allah turned back those who disbelieved in their rage; they attained no good. Allah spared the believers the fighting, and Allah is Strong, Almighty (25). And He brought down from their fortresses those among the

قوله: (وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا (٢٥) وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا (٢٦)

[20] **Qur'an references (L9764):** Qur'an 33:17 (Al-Ahzab).

[21] **Translator's note (L9768):** The source shifts from the plural "they" to the singular "he," then returns to the plural "you"; this shift is retained.

[22] **Translator's note (L9770):** The supplied text explicitly describes Him as "bestowing favor through harm" (mutafaḍḍil bi-l-sūʾ). This unusual formulation has been retained.

[23] **Translator's note (L9773):** The cited form in this unit has an irregular final diacritic in the supplied text. The discussion concerns the dialect in which halumma remains unchanged regardless of the number addressed.

[24] **Qur'an references (L9772):** Qur'an 33:18 (Al-Ahzab).

[25] **Qur'an references (L9775):** Qur'an 33:22 (Al-Ahzab).

People of the Book who supported them, and cast terror into their hearts: a group you killed, and a group you took captive (26)."[26]

L9780–9785 An argument against the Muʿtazilah concerning acts that He attributes sometimes to Himself and sometimes to His servants, neither attribution affecting the other in the sense they maintain. Do you not see Him say, "And Allah turned back those who disbelieved in their rage," and say, "And He brought down those who supported them," then say, "A group you killed"? He has also said in the surah al-Anfal: "You did not kill them, but Allah killed them; and you did not throw when you threw, but Allah threw." This meaning has already been discussed in many sections of this book, and some of that discussion suffices to refute their position.[27][28]

L9786–9788 We repeat it only in the sequence of the verses, as we stipulated, so that they may perceive it clearly, if they are granted success in understanding, and may know that, although an act is attributed to its agent among created beings, this does not prevent him from being impelled to it, and performing it through his Creator's facilitation of it for him—majestic is His majesty.[29]

L9789 ## Discussion of the Rafidah.

L9790

L9791–9792 And His saying, exalted is He: "O Prophet, say to your wives: If you desire the life of this world and its adornment," through His saying: "Then Allah has prepared for those of you who do good a tremendous reward (29)."[30]

L9793–9794 An argument against the Rafidah concerning their disparagement of the

[26] **Qur'an references (L9779):** Qur'an 33:25 (Al-Ahzab); Qur'an 33:26 (Al-Ahzab).

[27] **Translator's note (L9781):** "Neither attribution" interprets the referents of "neither of the two … the other"; the Arabic leaves these implicit.

[28] **Qur'an references (L9780):** Qur'an 33:25 (Al-Ahzab); Qur'an 33:26 (Al-Ahzab); Qur'an 8:17 (Al-Anfal).

[29] **Translator's note (L9788):** The Arabic construction is awkward, especially the full stop before "and its performer." The translation takes the intended subject to be the created agent, who is impelled to the act and performs it through his Creator's facilitation.

[30] **Qur'an references (L9791):** Qur'an 33:28 (Al-Ahzab); Qur'an 33:29 (Al-Ahzab).

حجة على المعتزلة في باب الأعمال التي يضيفها تارة إلى نفسه، وتارة إلى عباده، ولا يكون أحدهما مؤثرا في صاحبه من حيث يذهبون إليه، ألا تراه يقول: (وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ) ، وقال: (وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ) ، ثم قال: (فَرِيقًا تَقْتُلُونَ) ، وقد قال في سورة الأنفال: (فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى) وقد مضى هذا المعنى في كثير من فصول هذا الكتاب، وفي بعضه كفاية لنقض قولهم.

وإنما تكريرنا إياه على نسق الآيات كما شرطناه ليتبصروه إن وفقوا لفهم، ويعلموا أن الفعل وإن كان مضافا إلى فاعله من الخلق فغير مانعه أن يكون محمولا عليه. وعامله بتيسير خالقه له جل جلاله.

ذكر الرافضة.

وقوله تعالى: (يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ إِنْ كُنْتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا) إلى قوله: (فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُنَّ أَجْرًا عَظِيمًا (٢٩) .

حجة على الرافضة فيما ينتقصون أم المؤمنين عائشة - رضي الله عنها - من جهتين.

Mother of the Believers, ʿA’ishah—may Allah be pleased with her —on two grounds.

L9795–9796 The first is that the Prophet ﷺ began with her despite her young age.

L9797 He instructed her to consult her parents, but she chose Allah and His Messenger before consulting them.

L9798–9800 The rest of his wives then followed her example, and she was blessed with the distinction of taking the initiative in such an illustrious deed of merit. Allah says, “Race toward forgiveness from your Lord,” and He said: “Those of you who spent before the conquest are not equal.”[31][32]

L9801–9803 And the Prophet ﷺ said, “Whoever establishes a good practice in Islam.” Thus the Book and the Sunnah indicate that those who take the initiative in virtuous deeds and acts of devotion possess a distinction over those who follow.[33]

L9804–9806 The second is that Allah—majestic and exalted is He—did not declare her false in what she chose, and knew her truthfulness, and so made due to her the tremendous reward He had promised her. How, then, can a woman be disparaged when Allah—majestic and exalted is He—has confirmed her truthfulness in desiring Allah, His Messenger, and the abode of the Hereafter?

L9807–9817 Or what harm can her setting out on the Day of the Camel do her, when Allah—majestic and exalted is He—had made due to her what He made due on account of her choice? Allah certainly knew that she would undertake the journey she undertook, yet He sent down no revelation concerning her to His Messenger ﷺ that would lower her rank. This is in addition to the verses He sent down concerning her in Surat al-Nur, and the fact that she is the wife of the Messenger of Allah ﷺ in Paradise, dwelling in the rank in which she dwells with him. For it is impossible that he should occupy one rank

إحداهما: أن النبي - صلى الله عليه وسلم - بدأ بها مع حداثة سِنها.

وأمر أن تستشير أبويها فاختارت الله ورسوله قبل استشارتهما.

فاستن بها سائر أزواجه، فسعدت بفضل المبادرة بمثل هذه المنقبة الجليلة، والله يقول: (سَابِقُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ) ، وقال: (لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ) .

وقال النبي - صلى الله عليه وسلم -: " مَن سَن في الإسلام سنة حسنة " فدل الكتاب والسنة على أن للمباردين إلى الفضائل والقربات فضل على المتبعين.

والثانية: أن الله - جل وتعالى - لم يكذبها فيما اختارت، وعرف صدقها، فأوجب لها ما وعدها من الأجر العظيم فكيف تنتقص امرأة قد صدقها الله - جل وتعالى - في إرادتها الله ورسوله والدار الآخرة.

أم أي شيء يضرها مسيرها يوم الجمل، والله - جل وتعالى - قد أوجب لها ما أوجب باختيارها، وكان الله لا محالة عالمًا بأنها ستسير مسيرها فلم ينزل فيها وحي على رسوله - صلى الله عليه وسلم - يحط درجتها، هذا مع ما أنزل فيها في سورة النور من الآيات، وأنها زوجة رسول الله - صلى الله عليه وسلم - في الجنة، نازلة في الدرجة التي ينزلها معه. إذ محال أن يكون هو في درجة وأزواجه دونه وإن كان له فضل كرامات من الله مشتهرة معهن واتخذوا فيه من جهة الفقه دليلاً على أن الرجل إذا خَير امرأته. فاختارته لم يكن ذلك طلاقا. وقد لخصناه في كتاب الطلاق من شرح النصوص، فأغنى عن إعادته في هذا الموضع.

[31] **Translator’s note (L9800):** The quotation stops before the verse completes its comparison; the translation preserves that incompleteness.

[32] **Qur’an references (L9798):** Qur’an 57:21 (Al-Hadid); Qur’an 57:10 (Al-Hadid).

[33] **Translator’s note (L9803):** The supplied المباردين appears to be a transcription error for المبادرين, “those who take the initiative.”

while his wives are below him, although he possesses an additional measure of honors from Allah, well known in their company. From the standpoint of jurisprudence, they took this as evidence that, when a man gives his wife a choice and she chooses him, that does not constitute a divorce. We have already set this out concisely in the Book of Divorce in the Explanation of the Texts, which makes repeating it here unnecessary.[34][35]

L9818

L9819 His saying: "O wives of the Prophet, you are not like any other women, if you are mindful of Allah."[36]

L9820 And Allah knows best—the women of their own time, because they cannot be superior to Maryam daughter of 'Imran; for if Maryam is not above them, she cannot be below them.[37]

L9821–9822 Exegesis of Surat al-Ahzab.[38]

L9823

L9824–9826 And His saying: "Do not be soft in speech, lest he in whose heart is disease become desirous." Evidence that a woman must guard against everything that invites desire for her and infatuation with her.[39]

L9827–9829 His saying: "Remain in your homes." An argument for a woman's remaining

قوله: (يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِنَ النِّسَاءِ إِنِ اتَّقَيْتُنَّ)

والله أعلم - نساء زمانهن، لأنهن لا يكن أفضل من مريم بنت عمران، فإن مريم إن لم تكن فوقهن فلا تكون دونهن.

نفسبر سورة الأحزاب

وقوله: (فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ) دليل على أن على المرأة احتراز من كل ما دعا إلى شهوتها، والفتنة عليها.

قوله (وَقَرْنَ فِي بُيُوتِكُنَّ) حجة في لزوم المرأة بيتها، وترك البراح عنه فيما لا يعنيها.

[34] **Translator's note (L9814):** The phrase مشتهرة معهن, literally "well known with them," is awkward and its intended connection is uncertain. The translation preserves its apparent reference to honors belonging to him while he is with his wives.

[35] **Translator's note (L9815):** The source places a full stop after an unfinished conditional clause; the clause continues in the next unit.

[36] **Qur'an references (L9819):** Qur'an 33:32 (Al-Ahzab).

[37] **Translator's note (L9820):** "The women of their own time" is an elliptical gloss on "women" in the preceding quotation; the supplied Arabic contains no explicit introductory verb.

[38] **Translator's note (L9822):** The supplied نفسبر is apparently a corruption of تفسير, "exegesis." The line appears to be a running heading.

[39] **Qur'an references (L9824):** Qur'an 33:32 (Al-Ahzab).

in her home and refraining from leaving it for matters that do not concern her.[40]

L9830 Disagreement.

L9831–9832 They disagreed concerning: "And do not display yourselves as in the display of the former age of ignorance." Some of them said: It is ritual wailing.[41]

L9833 Others said: It is walking with a swaying, coquettish gait.

L9834–9835 The women of the age of ignorance used to walk in that manner, so the wives of the Prophet—may Allah bless him and grant him peace—were forbidden to do so. This is more plausible. And Allah knows best.

L9836–9837 His saying: "Allah only desires to remove defilement from you, people of the household."[42]

L9838–9839 Evidence that all the wives of the Prophet ﷺ are included among the people of the household.

L9840 Discussion of Marriage without Witnesses.

L9841

L9842–9846 And His saying, exalted is He: "Then, when Zayd had fulfilled his need of her, We married her to you." Evidence that a marriage contracted by the guardian without witnesses is valid before Allah, and that it makes lawful sexual intercourse before witnesses are called, because the purpose of witnesses to marriage is protection against the prescribed punishment in the event of mutual denial, rather than that it is invalid before Allah.[43]

L9847–9848 Do you not see that Allah—majestic is His majesty—married Zaynab to the Messenger of Allah—may Allah bless him and grant him peace—without human witnesses, nor did He mention that He called His angels to witness?

L9849–9853 There is also evidence here that women's guardians are Allah's agents in

[40] **Qur'an references (L9827):** Qur'an 33:33 (Al-Ahzab).
[41] **Qur'an references (L9831):** Qur'an 33:33 (Al-Ahzab).
[42] **Qur'an references (L9837):** Qur'an 33:33 (Al-Ahzab).
[43] **Qur'an references (L9842):** Qur'an 33:37 (Al-Ahzab).

الاختلاف.

واختلفوا في: (وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى) فمنهم من قال: هو النياحة.

ومنهم من قال: هي المشية بالتكسير والتغنج.

كانت نساء الجاهلية يمشين كذلك فنهي أزواج النبي - صلى الله عليه وسلم - عنها، وهذا أشبه. والله أعلم.

قوله: (إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ)

دليل على أن أزواج النبي - صلى الله عليه وسلم - كلهن داخلات في أهل البيت.

ذكر النكاح بلا شهود.

وقوله تعالى: (فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا) دليل على أن النكاح إذا عقده الولي بلا شهود واقع عند الله، وحلال الوطء به قبل الإشهاد، لأن المراد في شهود النكاح الاحتراز من الحد عند التجاحد، لا أنه باطل عند الله.

ألا ترى أن الله - جل جلاله - زوج زينب من رسول الله - صلى الله عليه وسلم - بلا شهود من البشر، وَلا ذكر أنه يشهد ملائكته.

وفيه دليل على أن أولياء النساء وكلاء الله في تزويجهن، لأنهن إماؤه فإذا ولي الإنكاح هو - جل وعز - لم يكن لوكلائه معه وِلاية. ألا ترى أن زينب لم يزوجها أولياؤها من

marrying them off, because they are His female servants. Thus, when He Himself—majestic and mighty is He—undertakes the marriage, His agents have no authority alongside Him. Do you not see that Zaynab was not married off by her guardians among created beings, and that she used to boast of this to the wives of the Messenger of Allah ﷺ, saying: "Your guardians married you off, whereas the Lord of the Throne married me off."

L9854–9855 The Adopted Son.

L9856

L9857 His saying: "So that there should be no constraint upon the believers concerning the wives of their adopted sons when they have fulfilled."[44][45]

L9858–9863 Evidence that wives are forbidden when they have been married to sons of one's own loins, and that the adopted son—even if he is called a son—has wives who are lawful for his adopter. This confirms what we said concerning Surat al-Nisaʾ: that the wife of a daughter's son is forbidden to the grandfather, because he is his son, even though he is one degree further down, because the meaning of His saying, "Who are from your loins," is those whom you have begotten, rather than those whom you have adopted. And Allah knows best.[46]

L9864 Discussion of Each Prophet's Being the Father of His People.[47]

L9865

L9866–9868 His saying, exalted is He: "Muhammed is not the father of any of your men, but the Messenger of Allah." That is, he did not beget Zayd when he adopted

[44] **Translator's note (L9857):** The quotation ends at "have fulfilled," before stating what is fulfilled; the translation preserves this truncation.

[45] **Qur'an references (L9857):** Qur'an 33:37 (Al-Ahzab).

[46] **Qur'an references (L9858):** Qur'an 4:23 (An-Nisa).

[47] **Translator's note (L9864):** The heading نبي كل أبو قومه has a disordered or incomplete construction. The translation follows the clear formulation كل نبي أبو قومه, "every prophet is the father of his people," in the ensuing discussion.

المخلوقين، وكانت تفخر بذلك على أزواج رسول الله - صلى الله عليه وسلم - وتقول: " زوجكن أولياؤكن. وزوجني رب العرش ".

المتبنى.

قوله: (لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا)

دليل على أن الحلائل يحرمن إذا كُن تحت أبناء الأصلاب وأن المتبنى - وإن سمي ابنا - فنساؤه حِل لمتبنيه، وفي هذا تأكيد لما قلناه في سورة النساء من أن حليلة السبط حرام على الجد، لأنه ابنه وإن كان منحطًا بدرجة، لأن معنى قوله: (الَّذِينَ مِنْ أَصْلَابِكُمْ) وَلَدْتموه لا مَن تبنيتموه. والله أعلم.

ذكر أن نبي كل أبو قومه.

قوله تعالى: (مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ) أي لم يلد زيدا حيث يتبناه، فيكون أباه بالنسب لا أنه ليس له حظ في أبوته التي هي لسائر المؤمنين، فإن كل نبي أبو قومه.

him, such that he would be his father by lineage; it does not mean that he has no share in that fatherhood of his which extends to all the believers, for every prophet is the father of his people.[48]

L9869–9873 Ibn ʿAbbas and others used to recite: "The Prophet has a greater claim upon the believers than their own selves, and his wives are their mothers"—and he is a father to them— Likewise, the interpretation of His saying, "These are my daughters; they are purer for you," according to them, is that he meant the women of his people, rather than his own daughters, because he is their father.[49][50]

وكان ابن عباس وغيره يقرأ: (النَّبِيُّ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ) - وهو أب لهم - وكذا تأويل قوله: (هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ) عندهم يذهبون به إلى أنه عنى نساء قومه، لا بناته. لأنه أبوهن.

L9874 The Honor of the Believer.

كرامة المؤمن.

L9875

L9876 And His saying, exalted is He: "O you who believe, remember Allah with much remembrance (41), and glorify Him morning and evening (42). He is the One who bestows blessings upon you, as do His angels, to bring you out of darkness into light."[51]

وقوله تعالى: (يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا (٤١) وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا (٤٢) هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ) .

L9877–9880 Evidence of the honor believers enjoy with Allah, in that He included them in His bestowal of blessings upon His Prophet ﷺ, then singled out His Prophet ﷺ by commanding believers to invoke blessings upon him, while He did not command them to invoke blessings upon one another.

دليل على كرامة المؤمنين على الله، أنه حيث أشركهم في صلاته على نبيه - صلى الله عليه وسلم - ثم خَصَّ نبيه - صلى الله عليه وسلم - بأن أمر المؤمنين بالصلاة عليه، ولم يأمر بعضهم بالصلاة على بعض.

L9881–9882 He placed this in the testimony recited during ritual prayer, through the words of His Messenger ﷺ, and included with it his family.[52]

وجعله في تشهد الصلاة على لسان رسوله - صلى الله عليه وسلم - وضمه إليها آله.

فاختلف الناس في آله: فمنهم مَن قال: آله كل تقي من أمته. وفيه حديث مرفوع ومنهم مَن قال: هم آل علي، وآل عباس، وآل جعفر.

[48] **Qur'an references (L9866):** Qur'an 33:40 (Al-Ahzab).

[49] **Translator's note (L9869):** The author reports "and he is a father to them" as part of a reading attributed to Ibn ʿAbbas and others; it is additional to the wording of the standard Qur'anic text.

[50] **Qur'an references (L9869):** Qur'an 33:6 (Al-Ahzab); Qur'an 11:78 (Hud).

[51] **Qur'an references (L9876):** Qur'an 33:41 (Al-Ahzab); Qur'an 33:42 (Al-Ahzab); Qur'an 33:43 (Al-Ahzab).

[52] **Translator's note (L9881):** The supplied وضمه إليها آله in this and the next unit is syntactically irregular. The translation follows the apparent sense that the Prophet's family was included in the invocation of blessings.

L9883–9886 People disagreed concerning his family: Some said: His family comprises every pious person of his community. There is a hadith on this attributed to the Prophet. Others said: They are the family of ʿAli, the family of ʿAbbas, and the family of Jaʿfar.

L9887–9892 This establishes the permissibility of invoking blessings upon every believer, and that no restriction applies to someone who invokes blessings upon him when mentioning him, because, although he has not been commanded to do so as he has been commanded regarding the Prophet—may Allah bless him and grant him peace—he has done nothing objectionable. Rather, he has done what the Qur'an was revealed with. Perhaps the report of Ibn ʿAbbas, "No one should invoke blessings upon anyone except the Prophet —may Allah bless him and grant him peace ﷺ—," is an error on the narrator's part.

L9893–9894 Discussion of Divorce, Marriage.[53]

L9895

L9896–9902 And His saying, exalted is He: "O you who believe, when you marry believing women and then divorce them." Evidence that there is no divorce before marriage, and that if someone pronounces divorce before marriage, it is not a divorce. This applies when he says to her, "If I marry you, you are divorced." But if he had said to her, "If I marry you and you then enter Zayd's house, you are divorced," she would be divorced, once he had married her, through her entering Zayd's house, because the divorce would then take effect after the marriage through a condition he had imposed upon himself; thus the condition would be fulfilled while the woman was in his marital possession.[54]

L9903–9907 At most, he has specified a condition whose time is unknown, and this is how an oath contingent upon a condition works. In my view, there is no difference between someone who first makes this oath while the woman is in his marital possession and one who initiates it when she is not his by virtue

[53] **Translator's note (L9894):** The supplied heading ذكرالطلاق النكاح lacks a clear grammatical connection between "divorce" and "marriage." The following discussion concerns divorce before marriage, but "before" is absent from the heading.

[54] **Qur'an references (L9896):** Qur'an 33:49 (Al-Ahzab).

وفي ذلك إباحة الصلاة على كل مؤمن، وأنه ليس يضيق على من صلى عليه إذا ذكره، لأنه وإن لم يكن مأمورا به كما أمر في النبي - صلى الله عليه وسلم - فلم يفعل منكرا. بل فعل ما نزل به القرآن. ولعل حديث ابن عباس: " لا ينبغي الصلاة مِن أحد على أحد إلا على النبي - صلى الله عليه وسلم - " وَهْمٌ من الراوي.

ذكرالطلاق النكاح.

وقوله تعالى: (يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَّقْتُمُوهُنَّ) دليل على أن لا طلاق قبل نكاح، وأن من طلق قبل النكاح فليس بطلاق. وهذا إذا قال لها: إذا تزوجتك فأنت طالق. ولو كان قال لها: إذا تزوجتك فدخلت دار زيد فأنت طالق، طلقت إذا تزوجها بدخول دار زيد، لأن الطلاق حينئذ واقع بعد النكاح بصفة عقدها على نفسه، فوقعت الصفة والمرأة في ملكه.

فأكثر ما فيه أنه وصف صفة مجهولة الوقت، وهكذا تكون يمين بصفة، ولا فرق عندي بين من يبتدئ بهذه اليمين والمرأة في ملكه. وبين من يبتد بها وليست له بملك العقد، اليمين على صفة يقع الطلاق بها لا على الطلاق نفسه، وقد يجوز أن يكون كلاهما سواء فلا يقع بواحد منهما طلاق، والله أعلم كيف هو.

of a marriage contract: the oath concerns a condition through which divorce takes effect, rather than divorce itself. It is also possible that both are alike, so that no divorce takes effect through either of them. Allah knows best how the matter stands.[55]

Discussion of the Waiting Period.

His saying, "Then you divorce them before you have touched them, you have no waiting period incumbent upon them for you to count," is evidence that the divorcing husband has the right to keep the woman with whom he has consummated marriage from marrying until her waiting period expires, because of the attribution of the waiting period to them. Thus, the waiting period of divorced women now has three purposes: devotional obedience, ascertaining that the womb is free of pregnancy, and the divorcing husband's right to keep the woman from marrying. The waiting period following a husband's death after consummation is likewise.[56]

If it follows his death before consummation, it lacks the element of allowing time to ascertain that the womb is free of pregnancy, while devotional obedience remains and keeping her from marrying, lest the deceased incur the disgrace of suspicion should it arise.[57]

Discussion of the Consolatory Gift upon Divorce.

And His saying, "Then give them a consolatory gift," is abrogated by the verse in al-Baqarah, and, when she is divorced, her entitlement is restricted

[55] **Translator's note (L9905):** The wording "يبتد بها" appears defective, apparently referring to initiating this oath. The syntax around "بملك العقد، اليمين" is also awkward; the translation preserves the apparent connection with the surrounding discussion.

[56] **Qur'an references (L9910):** Qur'an 33:49 (Al-Ahzab).

[57] **Translator's note (L9913):** The expression "مُضِي الاستبراء," literally the passing or completion of ascertainment that the womb is free of pregnancy, is awkward in this construction.

ذكر العدة.

قوله: (ثُمَّ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمَسُّوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُّونَهَا) دليل على أن للمطلق تحصين المدخول بها إلى انقضاء عدتها، لإضافة العدة إليهم، فعدة المطلقات الآن على ثلاثة معاني، تعبد واستبراء، وحق المطلق في التحصين. وعدة الوفاة بعد الدخول كذلك.

فإن كانت قبل الدخول خلا منها مُضِي الاستبراء، وبقي التعبد والتحصين، لئلا يلحق بالميت عارُ رِيبةٍ إن حدثت.

ذكر المتعة.

وقوله: (فَمَتِّعُوهُنَّ) منسوخة بآية البقرة، ومقتصر بها إذا طلقت على نصف الصداق دون المتعة، وكذا قال ابن عمر، وابن عباس، وسعيد بن المسيب.

to half the bridal due, without the consolatory gift. Ibn Umar, Ibn Abbas, and Said ibn al-Musayyab also said this.

L9921–9924 And His saying, "And release them with a gracious release" (49), reinforces the position of those who say that "release" is not among the expressions explicitly effecting divorce, because Allah said, "And release them," after divorce had already irrevocably separated her from him.

L9925 "Releasing" here means sending her out, rather than pronouncing divorce upon her.

L9926–9929 And His saying, "We already know what We have prescribed for them concerning their wives and those whom their right hands possess, so that there may be no constraint upon you," is analogous to what was discussed previously in Surat al-Nahl and al-Ankabut concerning the permissibility of departing from the completion of an account before finishing it, then returning to complete it.[58]

L9930–9932 Do you not see that He began the account with "Indeed, We have made lawful for you your wives," continuing until there intervened before its completion, "We already know what We have prescribed for them concerning their wives"; then He returned to addressing him and said, "So that there may be no constraint upon you."[59]

L9933 A Distinction between the Prophet ﷺ and His Community concerning a Woman Who Gives Herself in Marriage.

L9934–9937 His saying: Some of the Successors held that His saying, "We already know what We have prescribed for them concerning their wives," distinguishes between the Prophet ﷺ and his community concerning a woman who gives herself in marriage: she became lawful to him without a marriage guardian or bridal due, whereas no woman became lawful to his community except

وقوله: (وَسَرِّحُوهُنَّ سَرَاحًا جَمِيلًا (٤٩) يؤكد قول من قال: لا يكون السراح من ألفاظ التصريح، لأن الله قال: (وَسَرِّحُوهُنَّ) بعدما أبانها الطلاق.

والتسريح في هذا الموضع إخراجها، لا إيقاع الطلاق عليها.

وقوله: (قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ) نظير ما مضى في سورة النحل والعنكبوت من جواز الخروج من تمام قصة قبل الفراغ منها، ثم الرجوع إلى إتمامها.

ألا ترى أنه بدأ القصة بـ (إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ) إلى أن حال بين تمامها: (قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ) ثم رجع إلى مخاطبته فقال: (لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ).

فرق بين النبي، صلى الله عليه وسلم، وبين أُمته في الموهوبة.

قوله: وكان بعض التابعين يذهب أن قوله: (قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ) فرق بين النبي - صلى الله عليه وسلم - وبين أُمته في الموهوبة حلت له بغير ولي ولا صَداق، ولم تحل لأُمته امرأة إلا بولي وصداق. وأحسبه قتادة.

[58] **Qur'an references (L9927):** Qur'an 33:50 (Al-Ahzab).
[59] **Qur'an references (L9930):** Qur'an 33:50 (Al-Ahzab).

with a marriage guardian and a bridal due. I believe the person who held this was Qatadah.[60][61]

L9938–9939 If that is so, it reinforces the invalidity of a previously married woman's marriage without a marriage guardian.

L9940 As for his statement, "Nor a bridal due," others have also said this.

L9941–9944 Most scholars hold that the marriage is contracted without specifying a marriage payment. If the two agree upon something before consummation, then so it is; otherwise, after consummation she is entitled to the customary bridal due of a woman of her standing. In the Quran there is evidence of its permissibility, and it is set out in the Book of Divorce in the Explanation of the Texts.

L9945–9947 It is also possible that by his statement, "Nor a bridal due," he meant that women's private parts may not be penetrated without a bridal due, except for the Prophet's ﷺ intercourse with a woman who gives herself to him.

L9948

L9949 His saying, "You defer whichever of them you wish and take to yourself whichever you wish; and whichever you seek of those you have set aside, there is no blame upon you."[62]

L9950–9953 Al-Hasan and Qatadah used to say, "This grants permission to the Prophet—may Allah bless him and grant him peace —to refrain from apportioning turns among his wives." Concerning His saying, "That is more likely to bring comfort to their eyes, so that they do not grieve and are all content with what you give them," they would say: that is, they will not grieve when they know that you do that with them by virtue of Allah's concession to you regarding them.[63][64]

فإن كان كذلك فهو تأكيد لإبطال نكاح الثيب بغير ولي.

وأما قوله: " ولا صداق ". فقد قال به غيره أيضا.
وأكثر أهل العلم على أنه ينعقد بغير تسمية مهر. فإن توافقا قبل الدخول على شيء، وإلا كان لها صداق مثلها بعد الدخول، وفي القرآن دليل على جوازه وهو موضوع في كتاب الطلاق من شرح النصوص.

وقد يجوز أن يكون قوله: " ولا صداق " عنى أن الفروج لا توطأ بغير صداق إلا وَطْءَ النبي - صلى الله عليه وسلم - الموهوبة.

قوله: (تُرْجِي مَنْ تَشَاءُ مِنْهُنَّ وَتُؤْوِي إِلَيْكَ مَنْ تَشَاءُ وَمَنِ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ)

كان الحسن وقتادة يقولان: " هو إباحة للنبي - صلى الله عليه وسلم - أن لايقسم لنسائه، ويقولان في قوله: (ذَلِكَ أَدْنَى أَنْ تَقَرَّ أَعْيُنُهُنَّ وَلَا يَحْزَنَّ وَيَرْضَيْنَ بِمَا آتَيْتَهُنَّ كُلُّهُنَّ) أي لا يحزن إذا علمن أنك تفعل ذلك بهن برخصة الله لك فيهن.

[60] **Translator's note (L9934):** The introductory "His saying" is retained, although its relationship to the following sentence is unclear.

[61] **Qur'an references (L9934):** Qur'an 33:50 (Al-Ahzab).

[62] **Qur'an references (L9949):** Qur'an 33:51 (Al-Ahzab).

[63] **Translator's note (L9950):** The salutation continues across the segment boundary; its English wording is supplied here, while the next segment begins with its closing dash.

[64] **Qur'an references (L9950):** Qur'an 33:51 (Al-Ahzab).

L9954–9955 And al-Hasan's differing from the other Quran reciters regarding the kasrah vowel on the initial alif in "if she gives herself," and his giving it a fathah vowel.[65]

L9956–9957 Likewise—if Allah wills—this would not concern a single woman, and the words "You defer whichever you wish" would not refer back to the women who give themselves; rather, it would concern his other wives, with no apportionment of turns.[66][67][68]

L9958–9961 I do not suppose Qatadah recited it any differently either, since he followed him in this interpretation. Indeed, it has been transmitted from him that the passage concerning the woman who gives herself was revealed about Maymunah bint al-Harith, the maternal aunt of Ibn Abbas. I do not know the basis for this statement of theirs.

L9962–9966 For the Muslims are unanimous, apart from the person whose position we have reported, and the transmitted accounts agree that the Prophet ﷺ married Maymunah by a marriage contract. They differ only over whether he married her while outside the state of pilgrimage consecration or while in it. It is also transmitted that he placed her marriage arrangements in the hands of al-Abbas, who then married her to him.[69]

L9967–9971 As for apportioning turns, the Prophet ﷺ used to be taken around to his wives, being carried during his illness, until they released him from that obligation. Had Allah—Mighty and Majestic— granted him a concession to abandon apportioning turns, he would not have needed their release, and he

ومفارقة الحسن سائر القراء في كسر الألف في: (إِن وَهبَت) . وفتحه لها.

كذلك - إن شاء الله - لا يكون ذلك في امرأة واحدة، ولا ترجع: (تُرْجِي مَنْ تَشَاءُ) على الموهوبات، ويكون لغيرهن من أزواجه من غير القسم.

ولا أحسب قتادة قرأه إلا كذلك أيضاً، لمتابعته له في هذا المعنى، بل قد روي عنه أن الموهوبة نزلت في ميمونة بنت الحارث، خالة ابن عباس ولا أدري ما وجه هذا من قولهما.

فقد أجمع المسلمون إلا ما حكينا عنه، واتفقت الروايات على أن النبي - صلى الله عليه وسلم - تزوج ميمونة تزويجا، إنما اختلفت في أنه تزوجها حلالاً أو محرماً وروي أنه جعل أمرها بيد العباس فزوجها منه.

وأما القَسْم، فقد كان النبي - صلى الله عليه وسلم - يطاف به محمولاً على نسائه في مرضه حتى حللنه. فلو كان الله عز وجل - قد رخص له في ترك القَسْم لما احتاج إلى تحليلهن، وكان لا يشق على نفسه، ويكون عند من أحب منهن.

[65] **Translator's note (L9954):** The discussion contrasts the conditional reading in wahabat, with kasrah, and an wahabat, with fathah. The syntax identifying who reads which vowel is awkward and continues into the next segment.

[66] **Translator's note (L9956):** The connection of "Likewise" to the preceding discussion of the readings is unclear in the supplied text.

[67] **Translator's note (L9957):** The final phrase "من غير القسم" is compressed; it is rendered as exemption from apportioning turns, in keeping with the position under discussion.

[68] **Qur'an references (L9956):** Qur'an 33:51 (Al-Ahzab).

[69] **Translator's note (L9966):** The subject of "he placed" is not explicitly identified in this sentence.

would not have imposed hardship upon himself, but would have stayed with whichever of them he wished.

L9972–9975 It is also transmitted that His saying, “And if a woman fears ill-treatment or aversion from her husband, there is no blame upon the two of them if they reach a settlement between themselves,” was revealed concerning Sawdah, when the Prophet ﷺ reached a settlement with her whereby her day would belong to Aishah—may Allah be pleased with her— and he would not divorce her.[70]

L9976–9979 Had she possessed no right to an apportioned turn, his settlement with her would have had no meaning, nor would it have been impossible to make a settlement over something to which there was no right. And the Messenger of Allah—may Allah bless him and grant him peace—would draw lots among his wives when he traveled, and no wife would go out with him without a drawing of lots.[71]

L9980–9983 Had he been permitted to abandon apportioning turns, he would not have needed this, and the lot, when it fell to a woman, would have conferred no entitlement upon her; and his giving Umm Salamah a choice when he married her between staying seven nights with her and seven with each of the others, or staying three nights with her and then resuming the rotation, would have had no basis.

L9984–9986 All this indicates the contrary of what those two said—may Allah be pleased with them both—and requires that His saying, “You defer whichever of them you wish and take to yourself whichever you wish,” should concern the women who give themselves, in accordance with the reciters’ reading with a kasrah vowel; and that the comfort of the deferred woman’s eyes and the removal of her grief concern those left aside among the women who offer

وقد روي أن قوله: (وَإِنِ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا) نزل في سَودة حيث صالحها النبي - صلى الله عليه وسلم - على أن يكون يومها لعائشة - رضي الله عنها - ولا يطلقها.

فلو لم يكن لها حق في القَسْم ما كان لصلحه إياها معنى، ولا استحال أن يصلح على غير حق، وكان رسول الله - صلى الله عليه وسلم - يقرع بين نسائه إذا سافر، ولا تخرج امرأة معه بغير قرعة.

فلو كان مأذونا له في ترك القَسْم لما احتاج إلى هذا، ولكان سَهم القُرعة إذا خرج لامرأةٍ لا يوجب لها شيئا، ولكان تخيير أم سلمة حين تزوج بها في التسبيع عندها وعندهن، أو التثليث والدوران بعده - لا وَجه له.

فكل هذا يدل على خلاف ما قالا - رضي الله عنهما - ويوجب أن يكون قوله: (تُرْجِي مَنْ تَشَاءُ مِنْهُنَّ وَتُؤْوِي إِلَيْكَ مَنْ تَشَاءُ) في الموهوبات على ما قرأت القراءة من كسر، وتكون قرة عَين المرجاة، وزوال الحزن عنها في المتروكات من الواهبات، لا في ترك القَسْم للمتزوجات.

[70] **Qur’an references (L9972):** Qur’an 4:128 (An-Nisa).

[71] **Translator’s note (L9978):** The wording “ولا استحال” means “nor would it have been impossible,” which sits awkwardly with the argument. It has been retained without emendation. The salutation is incomplete here and continues in the next segment.

themselves, rather than abandoning the apportionment of turns among wives married by contract.[72][73]

L9987

L9988–9989 And His saying, “Women are not lawful for you hereafter, nor may you exchange them for other wives, even if their beauty pleases you, except those whom your right hand possesses,” is evidence that the exception concerning those possessed by the right hand applies to females rather than males.[74]

L9990–9994 For the discourse begins by mentioning women, and then makes an exception from among them by referring to women. Although this is established through the community’s consensus—and intercourse with males possessed by the right hand is counted among acts of sexual indecency—the accompanying Quranic evidence more effectively suppresses the temptation of those led astray and more powerfully upholds the argument of those preserved from error against the doubters. Similar to this is His saying, “And if you fear that you will not act equitably toward the orphans, then marry such women as are pleasing to you, two, three, or four. But if you fear that you will not act justly, then one, or those whom your right hands possess.”[75][76]

L9995–9997 The discourse begins by mentioning women, and the exception from among those possessed by the right hand applies to them. Likewise, His saying in Surat al-Muminun and in the surah of the Questioner is similar; none doubts it except someone led astray who fabricates lies against Allah, Majestic and Exalted.[77]

وقوله: (لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ) دليل على أن الاستثناء واقع في ملك اليمين على الإناث دون الذكور.

لابتداء الكلام بذكر النساء ثم الاستثناء منهن بهن. وهذا وإن كان في إجماع الأُمة محصلاً - والذكران من مُلْك اليمين معدود وطؤهم في عداد الفاحشة - كان دليل القرآن معه أقمع لفتنة المفتونين، وأعلى لحجة المعصومين على المرتابين، ومثل هذا قوله: (وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَى فَانْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَثُلَاثَ وَرُبَاعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ) .

الكلام مبتدأ بذكر النساء، والاستثناء واقع من ملك اليمين عليهن، فكذلك قوله في سورة المؤمنين، والسائل مثله لا يشك فيه إلا مفتون، مفترى على الله جل وتعالى.

[72] **Translator’s note (L9986):** The source reads “قرأت القراءة,” an awkward expression apparently referring to the reciters’ reading; this apparent transcription defect has not been silently treated as an unproblematic wording. The kasrah refers back to the initial vowel of “if she gives herself.”

[73] **Qur’an references (L9984):** Qur’an 33:51 (Al-Ahzab).

[74] **Qur’an references (L9988):** Qur’an 33:52 (Al-Ahzab).

[75] **Translator’s note (L9990):** “الاستثناء” appears to be a transcription error for “الاستثناء,” meaning exception.

[76] **Qur’an references (L9990):** Qur’an 4:3 (An-Nisa).

[77] **Translator’s note (L9996):** “The Questioner” refers to Surat al-Maarij, named here by reference to its opening words.

L9998

L9999–10003 And His saying, Exalted is He, “O you who believe, do not enter the Prophet’s houses unless permission is given to you for a meal, without waiting for it to be ready,” is evidence that timing one’s arrival for a meal to which one has not been invited is forbidden. It has also reinforced the transmitted report and confirmed its soundness: “Whoever enters for a meal to which he has not been invited enters as a thief and leaves as a raider,” or, “enters as an evildoer and eats what is unlawful.”[78][79]

وقوله تعالى: (يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَاظِرِينَ إِنَاهُ) دليل على أن التحين بطعام من لم يُدعَ إليه منهي عنه، وقد أكد الحديث المروي وصححه: “ من دخل إلى طعام لم يُدع إليه دخل سارقا، وخرج مغيراً ”، أو “ دخل فاسقا، وأكل حراماً ”.

[78] **Translator’s note (L10002):** The preceding subject is understood to be the Quranic passage: it reinforces and confirms the transmitted report.

[79] **Qur’an references (L9999):** Qur’an 33:53 (Al-Ahzab).

ذكر مُلكِ يمين المرأة.

وقوله تعالى: (لَا جُنَاحَ عَلَيْهِنَّ فِي آبَائِهِنَّ وَلَا أَبْنَائِهِنَّ) . إلى قوله: (وَلَا مَا مَلَكَتْ أَيْمَانُهُنَّ) دليل على أن ملك يمين المرأة محرمها، إذ قد جعله - جل وتعالى - في جملة من لا تستتر عنه، ويدخل عليها بغير إذن.

وملك اليمين في هذا الموضع جامع الذكور والإناث، فيكون عَبْد المرأة في ذلك مثل أبيها وأخيها، وأمَتها مثل نسائها.

ذكر مَنِ انتقص واحدا من أصحاب رسول الله، صلى الله عليه وسلم وقوله تعالى: إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ) إلى قوله: (فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُبِينًا (٥٨) دليل على أن مَنِ انتقص عَلِيًا أو عائشة أو واحدًا من أصحاب رسول الله - صلى الله عليه وسلم - أو ذكرهم بغير الجميل فهو ملعون، لأن رسول الله - صلى الله عليه وسلم - لا محالة يؤذيه ذلك، وما آذى رسول الله - صلى الله عليه وسلم - آذى الله جل وتعالى.

وأن من آذى سائرهم من المؤمنين ظالما لهم فقدِ احتملوا بهتانا وإثما مبينا كما قال جل وعز.

Discussion of Those Whom a Woman's Right Hand Possesses.

And His saying, Exalted is He, "There is no blame upon them regarding their fathers or their sons," through His saying, "Nor those whom their right hands possess," is evidence that a person possessed by a woman's right hand is her unmarriageable intimate, since He—Majesty and Exalted—has included him among those from whom she need not veil herself and who may enter her presence without permission.[1][2]

Possession by the right hand here encompasses males and females, so a woman's male slave is in this respect like her father and her brother, and her female slave is like her womenfolk.

Discussion of One Who Disparages Any of the Companions of the Messenger of Allah ﷺ. And His saying, Exalted is He, "Indeed, those who cause hurt to Allah and His Messenger," through His saying, "They have indeed borne the burden of slander and manifest sin" (58), is evidence that whoever disparages Ali, Aishah, or any of the Companions of the Messenger of Allah ﷺ, or speaks of them in terms other than praise, is accursed, because the Messenger of Allah ﷺ is inevitably hurt by that; and whatever causes hurt to the Messenger of Allah ﷺ causes hurt to Allah, Majestic and Exalted.[3][4]

And whoever causes hurt to the rest of the believers, wronging them, has indeed borne the burden of slander and manifest sin, as He, Majestic and Mighty, has said.[5]

[1] **Translator's note (L10009):** "Unmarriageable intimate" renders mahram, a person before whom the relevant veiling and access restrictions do not apply, as the author argues here.

[2] **Qur'an references (L10007):** Qur'an 33:55 (Al-Ahzab).

[3] **Translator's note (L10017):** The source's "عَلِئًا" appears to be a corrupt spelling of Ali's name.

[4] **Qur'an references (L10013):** Qur'an 33:57 (Al-Ahzab); Qur'an 33:58 (Al-Ahzab).

[5] **Translator's note (L10022):** The Arabic shifts from singular "whoever" to plural "they have borne"; English follows the referent without reproducing that grammatical shift.

Concerning One Who Swears to Avoid Residing Near a Man.

فيمن حلف على اجتناب مجاورة رجل.

And His saying, Exalted is He, “Then they will reside near you therein only a little while” (60), is evidence that residing as a neighbor applies to the entire town. Thus, whoever swears to avoid residing as a man’s neighbor, without any particular intention, breaks his oath if he resides in the same town as him, even if he avoids his neighborhood—unless he has a particular intention, in which case the oath is interpreted accordingly. For the application of residing as a neighbor to the entire town does not preclude its application to part of it when that is what the person swearing the oath intends.[6]

وقوله تعالى: (ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا (٦٠) دليل على أن المجاورة واقعة على البلدة كلها، فمن حلف على اجتناب مجاورة رجل وَلا نِية له، حنث إذا جاوره في بلدة، وإن اجتنب محلته إلا أن تكون له نية فيحمل عليها، لأن وقوع المجاورة على جميع البَلدَة لا يمنع من وقوعه على بعضها إذَا قصد الحالف له.

Looking at private parts when necessary.[7]

النظر إلى العووات عند الحاجة.

And His saying, exalted is He: “O you who believe, do not be like those who offended Moses; then Allah cleared him of what they said.”[8]

وقوله تعالى: (يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَى فَبَرَّأَهُ اللَّهُ مِمَّا قَالُوا) .

is evidence that looking at private parts is permissible when necessary to implement Allah’s rulings, as in this instance, or as in examining the area covered by the captives’ loincloths so that those among them who have grown pubic hair may be killed, and when giving testimony concerning unlawful sexual intercourse, and women’s examination of girls’ hymens. For Allah—majestic is His majesty—would not have exposed His prophet Moses—may Allah bless him ﷺ—to those among the Children of Israel who offended him except so that they might ascertain his innocence, and they would not be accursed for that single look at the one cleared of blame through it; nor would Moses—may Allah bless him ﷺ—be neglecting the obligation to cover himself through the circumstance by which he was cleared, in the people’s

دليل على أن النظر إلى العورات مباح عند الحاجة إلى إمضاء أحكام الله مثل هذا، أو مثل النظر إلى مُؤْتَزر السبي ليقتل مَن أنبت منهم، وعند الشهادة على الزنا، ونظر النساء إلى عذرة الجواري، لأن الله - جل جلاله - لم يكن ليكشف نبيه موسى - صلى الله عليه - لمن آذاه من بني إسرائيل إلا ليقفوا على براءته، ولا يكونوا ملعونين في تلك النظرة الواحدة إلى المبرأ بها، وَلا موسى - صلى الله عليه - يكون مضيعا فرض الاستتار بالمعنى الذي بَرِئَ به عند القوم مما رموه به، وكان بعيدا منه وجيهًا عند خالقه.

[6] **Qur’an references (L10027):** Qur’an 33:60 (Al-Ahzab).

[7] **Translator’s note (L10033):** The heading reads العووات, apparently a transcription error for العورات, ’private parts,’ as confirmed by the discussion that follows.

[8] **Qur’an references (L10035):** Qur’an 33:69 (Al-Ahzab).

eyes, of what they accused him of—something far removed from him—while he was held in honor by his Creator.[9]

L10046–10047 Truthfulness and obedience.

L10048

L10049–10051 And His saying, exalted is He: “O you who believe, be mindful of Allah and speak upright words. (70) He will set your deeds right for you and forgive you your sins,” is evidence that the good of this world and the Hereafter, altogether, is called down through mindfulness of Allah, truthfulness, and obedience to Allah—majestic and exalted is He. It is comparable to His saying: “O you who believe, if you are mindful of Allah, He will grant you a criterion, expiate your evil deeds, and forgive you”; and His saying: “Whoever is mindful of Allah, He will make a way out for him, (2) and provide for him from where he does not expect. And whoever puts his trust in Allah, He is sufficient for him.”[10]

[9]**Translator’s note (L10043):** المبرأ بها is compressed and somewhat awkward: literally, ’the one exonerated by it.’ The pronoun refers to the look or exposure through which his innocence was established.

[10]**Qur’an references (L10049):** Qur’an 33:70 (Al-Ahzab); Qur’an 33:71 (Al-Ahzab); Qur’an 8:29 (Al-Anfal); Qur’an 65:2 (At-Talaq); Qur’an 65:3 (At-Talaq).

الصدق والطاعة.

وقوله تعالى: (يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا (٧٠) يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ) دليل على أن خير الدنيا والاَخرة جامعا يستنزل بالتقوى، والصدق والطاعة لله - جل وتعالى - وهو نظير قوله: (يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ) ، وقوله: (وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا (٢) وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ)

سورة سبإ

Surah 34: Sheba (Saba)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah Saba’]

L10052–10053

L10054 An excellence belonging to the people of knowledge.

L10055

L10056–10058 And His saying, exalted is He: “Those who have been given knowledge see that what has been sent down to you from your Lord is the truth,” indicates an excellence belonging to the people of knowledge, and praises whoever regards argumentation by Allah’s Book as the truth that no truth can equal and no proof can approach.[1]

L10059

L10060 His saying: “Those who disbelieve say: ‘Shall we direct you to a man who informs you that, when you have been torn utterly to pieces, you will indeed be in a new creation? (7) Has he fabricated a lie against Allah, or is there madness in him?’”[2]

L10061–10064 is comparable to what has already been discussed in Surah al-Mu’minun, in the section on His saying, reporting the words of Noah’s people: “He is only a man who has fabricated a lie against Allah, and we do not believe him. (38)” It is exactly the same as that.[3][4]

L10065

L10066 His saying: “We certainly bestowed favor upon David from Us: ‘O mountains, echo praises with him,’ and the birds.”[5][6]

[1] **Qur’an references (L10056):** Qur’an 34:6 (Saba).

[2] **Qur’an references (L10060):** Qur’an 34:7 (Saba); Qur’an 34:8 (Saba).

[3] **Translator’s note (L10062):** The attribution to Noah’s people is retained. In the Quranic narrative, the following quotation, 23:38, belongs to the account of a subsequent generation after Noah’s people.

[4] **Qur’an references (L10062):** Qur’an 23:38 (Al-Mu’minun).

[5] **Translator’s note (L10066):** The supplied wording has ’the birds’ in the accusative, without an explicit repeated verb or vocative particle. The translation preserves the compressed construction; the following comment supplies an implicit ’We said.’

[6] **Qur’an references (L10066):** Qur’an 34:10 (Saba).

[سورة سبأ]

فضيلة لأهل العلم.

وقوله تعالى: (وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقَّ) فضيلة لأهل العلم، ومدح لمن يعد الاحتجاج بكتاب الله الحق الذي لا يضاهيه حق، ولا تدانيه حجة.

قوله: (وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُلُّكُمْ عَلَى رَجُلٍ يُنَبِّئُكُمْ إِذَا مُزِّقْتُمْ كُلَّ مُمَزَّقٍ إِنَّكُمْ لَفِي خَلْقٍ جَدِيدٍ (٧) أَفْتَرَى عَلَى اللَّهِ كَذِبًا أَمْ بِهِ جِنَّةٌ)

نظير ما مضى في سورة المؤمنين في فصل قوله إخبارا عن قوم نوح: (إِنْ هُوَ إِلَّا رَجُلٌ افْتَرَى عَلَى اللَّهِ كَذِبًا وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ (٣٨) مثله سواء.

قوله: (وَلَقَدْ آتَيْنَا دَاوُودَ مِنَّا فَضْلًا يَا جِبَالُ أَوِّبِي مَعَهُ وَالطَّيْرَ)

فيه - والله أعلم - ضمير: وقلنا: يا جبال.

There is here—and Allah knows best—an implicit expression: “And We said: ‘O mountains.’”

His saying: “And We softened iron for him. (10)” It is said in Quranic commentary: He softened it for him without fire, so that he could make whatever he wished with it.

قوله: (وَأَلَنَّا لَهُ الْحَدِيدَ (١٠) يقال في التفسير: ألانه له بغير نار يعمل به ما شاء.

And His saying: “Make ample coats of mail, and observe due measure in linking the rings,” is evidence for earning a livelihood through manual labor, exercising care in one’s work, measuring it properly, and executing it soundly.[7]

وقوله: (أَنِ اعْمَلْ سَابِغَاتٍ وَقَدِّرْ فِي السَّرْدِ) دليل على الاكتساب بعمل اليد، والتثبت في العمل، وتقديره وإحكامه.

It is also evidence that wearing coats of mail and trading in weapons are permissible, and that they do not impair trust in Allah or constitute flight from one’s appointed time of death; rather, they serve as protection between their wearer and the thrusts and wounds against which he guards, and as a shield preventing harmful things from reaching the place, while trust in Allah remains as it was.[8][9]

ودليل على إباحة لبس الدروع، والتجارة في السلاح، وأنها لا تكون مؤثرة في التوكل، والفرار من الأجل، وتكون حرزًا بين لابسها وبين ما يتقيه من الطعن والجرح، وجُنة من وصول المكاره إلى المكان، والتوكل قائم على حاله.

His saying: “Iblis certainly made his conjecture about them come true, and they followed him, except for a group of the believers. (20) He had no authority over them except that We might know who believes in the Hereafter as distinct from whoever is in doubt about it,” is a clear proof against the Mu‘tazilites and the Qadarites.[10]

قوله: (وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِنَ الْمُؤْمِنِينَ (٢٠) وَمَا كَانَ لَهُ عَلَيْهِمْ مِنْ سُلْطَانٍ إِلَّا لِنَعْلَمَ مَنْ يُؤْمِنُ بِالْآخِرَةِ مِمَّنْ هُوَ مِنْهَا فِي شَكٍّ) حجة على المعتزلة والقدرية واضحة.

And His saying: “Intercession is of no avail with Him except for one to whom He has given permission,” is a rebuttal of whoever denies it, and evidence that the Prophet—may Allah bless him and grant him peace ﷺ— and

وقوله: (وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ) رَد على من يكذب بها، ودليل على أن النبي - صلى الله عليه وسلم - وغيره يشفع، إذ استثناؤه - تبارك وتعالى - بالإذن في الظاهر عام لا خاص.

[7] **Qur’an references (L10072):** Qur’an 34:11 (Saba).

[8] **Translator’s note (L10076):** The Arabic coordinates ’affecting trust’ and ’flight from the appointed time’ awkwardly. The translation takes both as falling under the preceding negation.

[9] **Translator’s note (L10078):** The source reads ’the place’ (المكان), without specifying it further; the bodily area protected by the armor appears to be intended.

[10] **Qur’an references (L10080):** Qur’an 34:20 (Saba); Qur’an 34:21 (Saba).

others intercede, since His exception—blessed and exalted is He—concerning permission is, in its apparent meaning, general rather than specific.[11]

L10087–10088 The Jahmites—

L10089

L10090–10094 And His saying: "Until, when fear is removed from their hearts, they say: 'What did your Lord say?' They say: 'The truth,'" is a proof against the Muʿtazilites and the Jahmites concerning the speech they deny and the attributes they reject. It has been transmitted from the Prophet—may Allah bless him and grant him peace ﷺ— that he said: "When Allah speaks revelation, the inhabitants of heaven hear a ringing from heaven like the dragging of a chain over smooth rock. Then, when fear is removed from their hearts, they say: 'What did your Lord say?'[12]

L10095 They say: 'The truth.'

L10096 Then they say: 'The truth, the truth.'[13]

L10097–10100 And His saying: "On the day when He gathers them all together, then says to the angels: 'Was it you that these people used to worship?' (40)" is comparable to what has already been discussed in Surah Ta Ha concerning the permissibility of asking about something the questioner knows better than the person questioned.[14]

L10101

L10102–10103 His saying: "Say: 'The truth has come, and falsehood neither originates nor brings back.' (49)" The Quranic commentators said: The truth is justice.[15]

L10104–10107 "And falsehood neither originates nor brings back. (49)" Qatadah used to take "ma" here as expressing negation, as though He were saying: Iblis is falsehood; he neither brings anyone into being nor brings him back, as Allah

[11] **Qur'an references (L10083):** Qur'an 34:23 (Saba).

[12] **Qur'an references (L10090):** Qur'an 34:23 (Saba).

[13] **Translator's note (L10096):** The repetition is present in the supplied report and has been retained. The source does not explicitly close the report's quotation.

[14] **Qur'an references (L10098):** Qur'an 34:40 (Saba).

[15] **Qur'an references (L10102):** Qur'an 34:49 (Saba).

الجهمية -

وقوله: (حَتَّى إِذَا فُزِّعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقَّ) حجة على المعتزلة والجهمية فيما يجحدون من الكلام. وينكرون من الصفات. وقد روي عن النبي - صلى الله عليه وسلم - أنه قال: (إذا تكلم الله بالوحي سمِعَ أهلُ السماء للسماء صلصلة كجر السلسلة على الصفا، فإذا فزع عن قلوبهم قالوا: ماذا قال ربكم.

قالوا: الحق.

فيقولون: الحق الحق.

وقوله: (وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهَؤُلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ (٤٠) نظير ما مضى في سورة طه من جواز المسألة عما السائل أعلم به من المسؤول.

قوله: (قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ (٤٩) قال المفسرون: الحق العدل.

(وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ (٤٩) كان قتادة يجعل (مَا) هاهنا بمعنى الجحد، كأنه يقول: إبليس هو الباطل، لا يبدي أحدًا ولا يعيده، كما يبدي الله الخلق ثم يعيده لخلقه، ثم يبعثه بعد موته. وهو حسن.

brings creation into being, then restores it to its created form, then raises it after its death. This is a good interpretation.[16][17]

L10108–10110 And His saying: "Say: 'If I go astray, I go astray only to my own detriment; and if I am guided, it is through what my Lord reveals to me.'" That is, through the Quran. And Allah knows best. It is a proof against whoever turns away from it in presenting proofs and does not make it a guide whom he follows in them. Our discussion of attributing error to the human being has already appeared in many sections of this book, sufficiently to dispense with repeating it.[18]

وقوله، (قُلْ إِنْ ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَى نَفْسِي وَإِنِ اهْتَدَيْتُ فَبِمَا يُوحِي إِلَيَّ رَبِّي) أي بالقرآن. والله أعلم. وهو حجة على من يحيد في الحجج عنه. ولا يجعله إماما يأتم به فيها. وقد تقدم قولنا في نسبة الضلال إلى الإنسان في كثير من فصول هذا الكتاب بما يغني عن إعادته.

[16] **Translator's note (L10107):** The wording 'then restores it to its created form' renders the somewhat awkward ثم يعيده لخلقه. Its sequencing with the subsequent resurrection clause is retained.

[17] **Qur'an references (L10104):** Qur'an 34:49 (Saba); Qur'an 29:19 (Al-'Ankabut).

[18] **Qur'an references (L10108):** Qur'an 34:50 (Saba).

سورة فاطر

Surah 35: Originator (Fatir)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah of the Angels]

[سورة الملائكة]

His saying, exalted is He: “Whatever mercy Allah opens up for people, none can withhold it; and whatever He withholds, none can release it after Him,” is a proof against the Mu‘tazilites and the Qadarites.[1]

قوله تعالى: (مَا يَفْتَحِ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكْ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ) حجة على المعتزلة والقدرية.

His saying: “Satan is indeed an enemy to you, so take him as an enemy,” informs whoever has disregarded his enmity and has thus been deceived by his whispering and stirred up by it, while it has appeared to him in the guise of sincere counsel. This verse informs him that Satan is an enemy to the human being and therefore will never be a sincere adviser to him. Rather, it imposes upon him the duty of taking him as an enemy as a binding obligation. Thus every Muslim must refrain from following the path to which he calls, for he calls to the Blaze, as Allah has said.[2][3]

قوله: (إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا) معرف مَن أغفل عداوته فاغتر بوسواسه واستفزته، وتصورت عنده في صورة النصح، فهذه الآية تعرفه أن الشيطان عدو للإنسان فلا يكون له ناصحا أبدا، بل يوجب عليه اتخاذه عدوا إيجاب فرض. فعلى كل مسلم أن لايسلك مسلك دعائه، لأنه داع إلى السعير كما قال الله.

And His word is the truth.

وقوله الحق.

His saying: “Is one whose evil deed has been made fair to him, so that he sees it as good—then indeed Allah leads astray whomever He wills and guides whomever He wills,” is a proof against the Mu‘tazilites and the Qadarites.[4][5]

قوله: (أَفَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ حَسَنًا فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ) حجة على المعتزلة والقدرية.

Mention that Allah is in heaven upon the Throne.

ذكر أن الله في السماء على العرش.

His saying: “To Him good speech ascends, and righteous action raises it,” is a

قوله: (إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ) حجة قاطعة لكل لُبسة على مَن يزعم أن الله بنفسه في الأرض.

[1] **Qur’an references (L10114):** Qur’an 35:2 (Fatir).

[2] **Translator’s note (L10118):** The supplied واستفزته is syntactically awkward in this construction. The translation follows the apparent sense that Satan’s whispering has agitated or incited the person; no textual emendation is assumed.

[3] **Qur’an references (L10117):** Qur’an 35:6 (Fatir).

[4] **Translator’s note (L10124):** The quoted question does not supply its comparison or conclusion. The translation retains that incompleteness rather than inserting an explanatory completion.

[5] **Qur’an references (L10124):** Qur’an 35:8 (Fatir).

proof that dispels every ambiguity against whoever claims that Allah Himself is on earth.[6][7]

فكيف يصعد إليه - ويحهم - العمل الصالح وهو مع عامله بزعمهم في الأرض، بل هو في السماء على العرش بلا مِرية ولا شك، وعلمه بكل مكان لا يخلو من علمه مكان.

L10129–10130 How, then, does righteous action ascend to Him—woe to them—when, according to their claim, He is with its doer on earth? Rather, He is in heaven upon the Throne, without misgiving or doubt, and His knowledge is in every place; no place is devoid of His knowledge.

وهذه الآية مع ما فيها من الحجة على هؤلاء حجة على المرجئة فيما يعرون الإيمان من العمل الصالح، وهذا القول نفسه لا يرفعه إلا العمل الصالح كما ترى، فكيف لا يكون من الإيمان، والقول الذي هو عندهم كمال الإيمان لا يرفعه إلا العمل.

L10131–10135 This verse, besides containing a proof against these people, is also a proof against the Murji'ites concerning their stripping faith of righteous action. Yet this very speech is raised only by righteous action, as you see. How, then, can it fail to be part of faith, when the speech that, according to them, constitutes the entirety of faith is raised only by action?[8]

التماس العز.

L10136–10137 Seeking honor.

L10138

وقوله تعالى: (مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا) دليل على أن التماس العز لايكون إلا بطاعة الله، وأن ملتمس العز بغيرها لايزداد إلا ذُلاً.

L10139–10141 And His saying, exalted is He: "Whoever desires honor, all honor belongs to Allah," is evidence that honor can be sought only through obedience to Allah, and that whoever seeks honor through anything else only increases in humiliation.[9]

ومن الناس من يقول: في العز ضمير العلم، كأنه يقول: مَن كان يريد عِلم العزة. وما قلنا أحسن، والله أعلم.

L10142–10143 Some people say that, in the reference to honor, "knowledge" is implicit, as though He were saying: "Whoever desires knowledge of honor." What we have said is better, and Allah knows best.

المعتزلة والقدرية.

L10144 The Mu'tazilites and the Qadarites.

L10145

وقوله: (وَمَا تَحْمِلُ مِنْ أُنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ وَلَا يُنْقَصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ (١١) حجة على المعتزلة والقدرية خانقة لهم، إذ الأنثى لا محالة تحمل من حلال وحرام فيقال لهم: أرأيتم علمه في أنثى حملت من حرام، أكان متقدما على الحمل أو حدث بعد الحمل؟.

L10146–10149 And His saying: "No female conceives or gives birth except with His knowl-

[6] **Translator's note (L10127):** The pronouns and syntax admit more than one interpretation. The translation follows the author's subsequent argument, in which righteous action raises good speech.

[7] **Qur'an references (L10127):** Qur'an 35:10 (Fatir).

[8] **Translator's note (L10134):** The implied subject of 'fail to be part of faith' is righteous action. كمال can mean 'perfection' or 'completeness'; 'entirety' reflects the polemical argument here.

[9] **Qur'an references (L10139):** Qur'an 35:10 (Fatir).

edge; and no long-lived person is granted a long life, nor is anything diminished from his lifespan, except in a Book. Indeed, that is easy for Allah. (11)" is a proof against the Muʿtazilites and the Qadarites that chokes them, since a female undoubtedly conceives through lawful and unlawful intercourse. They are therefore asked: Tell us about His knowledge concerning a female who conceived through unlawful intercourse: did it precede the conception, or did it arise after the conception?[10]

L10150–10153 If they say, "It arose after the conception," they openly profess unbelief and agree with whoever says that Allah knows a thing only after it comes into being. This is unbelief in itself, since, with regard to knowing a thing after it comes into being, creatures and the Creator, the knowledgeable and the ignorant, are on an equal footing.

L10154–10157 But if they say, "Before it came into being," they are asked: How, then, was the person who deposited the sperm-drop in her womb capable of not depositing it, when Allah knew that he would deposit it and that He would create a creature from it? Indeed, He knew her before her conception, and He has confirmed this in His saying: "Indeed, that is in a Book; indeed, that is easy for Allah."[11][12][13]

L10158–10160 And in the interpretation of His saying: "No long-lived person is granted a long life, nor is anything diminished from his lifespan, except in a Book," with this newborn being either granted a long life or having his lifespan diminished, there is a dispelling of every ambiguity concerning the fact that

فإن قالوا: حدث بعد الحمل، صرحوا بالكفر ووافقوا من قال: إن الله لا يعلم الشيء إلا بعد حدوثه، وهذا كفر بنفسه، إذِ العلم بالشيء بعد حدوثه يستوي فيه الخلق والخالق، والعالم والجاهل.

وإن قالوا: قبل حدوثه. قيل لهم: فكيف استطاع طارح النطفة في رحمها ألا يطرحها، وقد عَلِم الله أنه سيطرحها ويخلق منها خلقًا، بل كان علمها قبل حملها وقد أكد ذلك في قوله: إن ذلك في كتاب إن ذلك على الله يسير.

وفي تفسير قوله: (وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ وَلَا يُنْقَصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ) وهذا المولود مُعمَّر أو مُنقص عمره قطع لكل لُبسة في أن خلقه في كتاب، وإذا كان خلقه في كتاب فلا محالة فعل خلقه في كتاب.

[10] **Qur'an references (L10146):** Qur'an 35:11 (Fatir).

[11] **Translator's note (L10156):** علمها is unvocalized and its feminine object could refer to the woman or the sperm-drop. 'He knew her' follows the woman as the antecedent; the wording is not silently replaced with 'He knew it.'

[12] **Translator's note (L10157):** The first clause is an authorial reformulation rather than the exact wording of 35:11, which says 'except in a Book.' The supplied formulation is retained.

[13] **Qur'an references (L10154):** Qur'an 22:70 (Al-Hajj).

his creation is in a Book. And if his creation is in a Book, then necessarily the act of bringing him into being is in a Book.[14][15][16]

L10161–10170 and its doer is unable to escape it, since it is impossible for Allah to decree the creation of a creature in His Book and then not create it, or for anyone to be able to avert it, Their claim that the fornicator is able to refrain from the act from which the creature came into being entails the nullification of Allah's decree, His subjugation and defeat, and the attribution to Him of placing in His Book falsehood and impossibility, and what will not occur and what a created being is capable of altering—exalted is Allah above that, and elevated far above it! This is among their greatest arguments, in their view, and something most outrageous in outward appearance, from which the souls of the common people recoil, as do those who have recourse to no substantial knowledge or penetrating understanding. Thus you see the ignorant rebels agitating those souls with their insipid, obscene speech, whose wording strikes them as deranged: "Does Allah bring the fornicator and the fornicatress together and then punish them for it?[17][18]

L10171–10178 Why, then, did He forbid them to do it and impose the prescribed punishment upon the two of them for it?" This speech strikes those souls as momentous, while they do not know what lies beneath it of what we have brought against them concerning the creation of the newborn, and what we have previously mentioned throughout all the chapters: that scrutinizing His justice in this and similar matters is a claim to share in lordship, a rending of the veils of His secret, and a departure from servitude. And they put out

وفاعله غير قادر على الفرار منه، إذ محال أن يقضي الله خَلْقَ خَلْقٍ في كتابه فلا يخلقه، أو يستطيع أحد دفعه، وفي زعمهم أن الزاني قادر على ترك الفعل الذي حدث منه الخلق إبطال لحكم الله، واضطهادا له وغلبة عليه، ونسبة إليه إيداع كتابه كذبا ومحالا، وما لا يكون ويقدر المخلوق تغييره - جل الله عن ذلك وعلا عنه علوا كبيرًا - وهذا من أكبر حججهم فيما يرون، وأفحش شيء ظاهرًا تشمئز منه أنفس العامة، ومن لا يأوي إلى طائل من علم. وثاقب من فهمهم فترى الجهلة المردة يستفزونها بقولهم الغث الفاحش الهابل اللفظ عندها، أيجمع الله بين الزاني والزانية ثم يعاقبهما عليه.

فَلِم نهاهم إذاً عنه، وحدهما عليه. فيتعاظمها هذا الكلام، ولا يدرون ما تحته مما أخرجناه عليهم في خلق المولود، وما قدمنا ذكره في الفصول كلها من أن الفحص عن عدله في ذلك وما ضاهاه مشاركة في الربوبية، وهتك لأستار سره، وخروج من العبودية، ويُنْسِئون ما أثرناه عليهم من مرض الصغار، وخَول العبيد، وعقوبة من لم يعص من ولد آدم ولم يشاركه في أكل الشجرة، وأشباه ذلك مما يجدونه مفرقَا من هذا الكتاب، ومجموعا في كتابنا المجرد بالرد عليهم.

[14] **Translator's note (L10159):** The Arabic construction is compressed: the statement about the newborn intervenes between the introductory reference to interpretation and 'a dispelling of every ambiguity.'

[15] **Translator's note (L10160):** فعل خلقه is ambiguous: it may mean 'the act of creating him' or 'the action of His creature(s).' The preceding discussion of conception and the following reference to the act's performer favor the act that brings the child into being, as rendered here.

[16] **Qur'an references (L10158):** Qur'an 35:11 (Fatir).

[17] **Translator's note (L10168):** The source places a full stop here, although the following fragment appears to continue the description.

[18] **Translator's note (L10170):** The unusual expression containing hābil is uncertain; "deranged" is a tentative rendering.

of mind what we have raised against them concerning the sickness of young children, the servile condition of slaves, and the punishment of those who did not disobey among Adam's offspring and did not join him in eating from the tree, and similar matters which they will find scattered throughout this book and collected in our book devoted exclusively to refuting them.[19][20]

L10179 The Jahmiyyah:

L10180

L10181–10188 His saying: "The blind and the seeing are not equal (19), nor the darknesses, nor the light (20), nor the shade, nor the scorching heat (21). And the living are not equal, nor the dead. Indeed, Allah makes whomever He wills hear, and you cannot make those in the graves hear (22)" is an argument against the Mu'tazilah and the Jahmiyyah, for we have no doubt that Allah—majestic and exalted—set forth these comparisons for the unbeliever and the believer, and that the living person is the believer, while the dead person is the unbeliever. Since the one who makes others hear is Allah—majestic and exalted—and a person possessed of hearing cannot hear through his hearing until Allah makes him hear, while both the believer and the unbeliever possess hearing, we know that the believer heard the admonition through Allah's granting him success, so that his hearing apprehended it and conveyed it to his heart through His will for his salvation, whereas the unbeliever became deaf to it through Allah's abandonment of him and the withdrawal of His granting him success, so that his ear did not apprehend it and his heart did not accept it, because he was without the will Allah exercised concerning the believer, and came within His leading him astray.[21]

Discussion of Knowledge.

L10189–10190

[19] **Translator's note (L10174):** The supplied vocalization of the verb ordinarily means "cause to be deferred"; "put out of mind" reflects its apparent contextual sense, but the reading is uncertain.

[20] **Translator's note (L10175):** The expression rendered "the servile condition of slaves" is awkward and may be corrupt; the supplied word concerns servants or dependants.

[21] **Qur'an references (L10181):** Qur'an 35:19 (Fatir); Qur'an 35:20 (Fatir); Qur'an 35:21 (Fatir); Qur'an 35:22 (Fatir).

الجهمية:

قوله: (وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ (١٩) وَلَا الظُّلُمَاتُ وَلَا النُّورُ (٢٠) وَلَا الظِّلُّ وَلَا الْحَرُورُ (٢١) وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ إِنَّ اللَّهَ يُسْمِعُ مَنْ يَشَاءُ وَمَا أَنْتَ بِمُسْمِعٍ مَنْ فِي الْقُبُورِ (٢٢) حجة على المعتزلة والجهمية، لأنا لا نشك أن الله - جل وتعالى - ضرب هذه الأمثال للكافر والمؤمن وأن الحي هو المؤمن، والميت هو الكافر. فإذا كان المسمع هو الله - جل وعلا - ولا يستطيع ذو سمع أن يسمع بِسَمعه حتى يُسْمِعه الله، وكلاهما من المؤمن والكافر ذو سمع. علمنا أن المؤمن سَمِع بتوفيق الله الموعظة فوعيها سمعه، وأوصلها إلى قلبه بمشيئته في نجاته، والكافر صَمَّ عنها بخذلان الله، وزوال توفيقه عنه فلم تعيها أذنه، ولم يقبلها قلبه لخلوه من مشيئة الله في المؤمن، ودخوله في إضلاله.

ذكر العلم.

L10191

L10192–10199 And His saying: “Thus, only the knowledgeable among His servants fear Allah” is evidence that fear is established in those who possess it only through knowledge, and that knowledge becomes complete for those who possess it only through reflection upon Allah’s creation and faith in the beauty of His workmanship and His power encompassing His creation, for He—majestic and exalted—began the verse by saying: “Have you not seen that Allah sent down water from the sky, and We brought forth through it fruits whose colors differ?” He mentioned the streaks and the marvels, people and livestock, and the differences in their colors, then said: “Thus, only the knowledgeable among His servants fear Allah.” This indicates that the knowledgeable find in what He mentioned an occasion for taking heed and reflection, and the arising of fear of a powerful One whose action is this and whose workmanship is this.[22][23][24][25]

وقوله: (كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ) دليل على أن الخشية لا تثبت لأهلها إلا بالعلم، والعلم لا يتكامل لأهله إلا بالفكر في خلق الله، والإيمان بجميل صُنعه وقدرته المحيطة بخلقه، لأنه - جل وعلا - ابتدأ الآية فقال: (أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا) وذكر الطرائق والغرائب، والناس والأنعام واختلاف ألوانها، ثم قال: (كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ) ، فدل على أن العلماء لهم فيما ذكره معتبر وفكر، وتولد خشية مِن قادر هذا فعله وصنعه.

L10200 Combining the Third Person and the Present Person in a Single Statement.[26]

L10201–10204 And His saying: “And We brought forth through it fruits whose colors differ” is among the clearest evidence permitting the combination of third-person and present-person wording in a single statement. Do you not see that He

الجمع بين الغائب والحاضر في الخبر الواحد.

وقوله: (فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا) من أوضح الدليل على إجازة الجمع بين لفظ الغائب والحاضر في الخبر الواحد. ألا تراه قال: (أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ) ثم قال: (فَأَخْرَجْنَا بِهِ) ، ولم يقل: فاخرج به.

[22] **Translator’s note (L10192):** “Thus” belongs to the preceding clause in the usual division of the verse; its placement within this quotation is retained.

[23] **Translator’s note (L10196):** The supplied word means “marvels” or “strange things.” In this context it may be a corruption of the Qur’anic expression describing intensely black mountains; the supplied reading is retained.

[24] **Translator’s note (L10197):** The placement of “Thus” follows the supplied quotation, as in unit 10192:0.

[25] **Qur’an references (L10192):** Qur’an 35:28 (Fatir); Qur’an 35:27 (Fatir).

[26] **Translator’s note (L10200):** “Present person” renders the grammatical term contrasted here with the third person; the example concerns a shift from third person to first person.

said, “Have you not seen that Allah sent down,” then said, “And We brought forth through it,” and did not say, “And he brought forth through it”?[27][28]

Discussion of the Recitation of al-Qazān.[29]

And His saying, exalted is He: “Indeed, those who recite Allah’s Book, establish prayer, and spend secretly and openly from what We have provided them hope for a trade that will never perish (29)” through His saying: “Indeed, He is Forgiving, Appreciative (30)” is evidence that reciting the Qur’an is an act of worship in its own right, for which the reciter is rewarded.[30]

Allah has mentioned the godly scholars in connection with teaching the Book and studying it, making such study a commendation of them. This indicates that it is an act of worship both within prayer and outside prayer.

The verse also contains the beneficial teaching that spending both secretly and openly is praiseworthy, and that an act of obedience may be called trade. The permissibility of that is evidence that trade involving purchase and sale is likewise so named because it increases wealth and brings benefits and profits. Thus there is no justification for invalidating purchase and sale when neither is expressed verbally at the conclusion of the contract, if what he sold has passed and he has taken what he purchased, after what is prohibited has been

[27] **Translator’s note (L10204):** The final Arabic verb lacks the hamzah and vocalization needed to make its form unambiguous; the surrounding grammatical argument indicates the third-person past tense rendered here.

[28] **Qur’an references (L10202):** Qur’an 35:27 (Fatir); Qur’an 22:63 (Al-Hajj); Qur’an 39:21 (Az-Zumar).

[29] **Translator’s note (L10205):** The supplied al-Qazān appears to be a transcriptional corruption of “the Qur’an.” It is not silently replaced.

[30] **Qur’an references (L10207):** Qur’an 35:29 (Fatir).

ذكر تلاوة القزان.

وقوله تعالى: ﴿إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَنْ تَبُورَ (٢٩) إلى قوله: ﴿إِنَّهُ غَفُورٌ شَكُورٌ (٣٠) دليل على أن تلاوة القرآن عبادة برأسها، يثاب التالي عليها.

وقد ذكر الله الربانيين بتعليم الكتاب ودراسته، فجعل الدراسة مدحًا لهم، فدل على أنها عبادة في صلاة وغير صلاة.

وقد حوى الآية من الفائدة أيضاً أن نفقة السر والعلانية معا ممدوحة وأن طاعة تسمى تجارة، وفي إجازة ذلك دليل على أن التجارة في الشرى والبيع أيضًا سميت كذلك، لأنها تنمي المال، وتسوق المنافع والأرباح، فليس لإبطال الشرى والبيع إذ خليا من إعمال اللفظ بهما عند العقد معنى إذا وقع ما باع وأخذ ما اشترى بعد أن يعرف من نهُي في نفس الدفع والأخذ ولا يضره من خلو لفظ الشرى والبيع.

recognized in the very act of handing over and taking; the absence of the words of purchase and sale does him no harm.[31][32]

L10219–10220 We have already explained this in the chapter al-Baqarah.

L10221 **Discussion of Allah's Giving Every Doer More Than His Recompense.**[33]

L10222

L10223–10225 His saying, exalted is He: "That He may pay them their recompenses in full and give them more from His bounty" is evidence that Allah—majestic is His majesty—gives every doer more than his recompense, because He possesses bounty. The doer thus obtains two bounties.[34]

L10226 One of them: through the first bounty, He made one good deed count as ten.

L10227 The second bounty is whatever exceeds the ten.

L10228–10229 The increase cannot be understood as referring to the nine, because that is the fulfillment of a promise in

L10230

L10231–10232 His saying: "Whoever brings a good deed shall have ten times its like." Thus ten times the deed is its recompense, and the increase comes after the recompense. Likewise, He said: "Who is it that will lend Allah a good loan, so that He may multiply it for him many times over?" And He said: "The likeness of those who spend their wealth in Allah's path is that of a grain that produces seven ears, in each ear a hundred grains; and Allah multiplies for

[31] **Translator's note (L10217):** The wording "if what he sold has passed" is awkward, and the concluding phrase appears corrupt. The supplied text seems to refer to recognizing a prohibition, but its syntax and intended contractual condition are uncertain.

[32] **Translator's note (L10218):** This continues the uncertain contractual wording of the preceding unit; the supplied syntax is irregular.

[33] **Translator's note (L10221):** The supplied final word literally reads "a wage"; the context indicates "his recompense," the reading used in the ensuing discussion.

[34] **Qur'an references (L10223):** Qur'an 35:30 (Fatir).

وقد بيناه في سورة البقرة.

ذكر أن الله يزيد كل عامل على أجرة.

قوله تعالى: (لِيُوَفِّيَهُمْ أُجُورَهُمْ وَيَزِيدَهُمْ مِنْ فَضْلِهِ) دليل على أن الله - جل جلاله - يزيد كل عامل على أجره، لأنه ذو فضل، فالعامل فائز بفضلين.

أحدهما: بالفضل الأول جعل الحسنة عشرة.

والفضل الثاني: ما يزيد على العشرة.

ولا يجوز أن تكون الزيادة مصروفة إلى التسعة، لأن ذلك إنجاز وعد في

قوله: (مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا) ، فعشر أمثال العمل أجره، والزيادة تكون بعد الأجر، وكذا قال: (مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً) ، وقال: (مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ) ، وقال: (إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ (١٠)

whomever He wills." And He said: "Only those who are patient will be paid their recompense in full without reckoning (10)."[35]

L10233–10234 Glad Tidings for This Community.

L10235

L10236–10238 And His saying, exalted is He: "Then We caused those of Our servants whom We chose to inherit the Book. Among them is one who wrongs himself, among them is one who follows a middle course, and among them is one who outstrips others in good deeds by Allah's permission. That is the great bounty (32). Gardens of perpetual residence, which they shall enter" is great glad tidings for this community, since, despite their differing conditions of wrongdoing, following a middle course, and outstripping others, they have all been promised Paradise.[36]

L10239–10246 Qatādah and al-Ḥasan used to say: "The one who wrongs himself is the hypocrite." I do not know the grounds for this, for the hypocrite has no share in Paradise and cannot be chosen, whereas Allah— majestic and exalted— began the verse by mentioning those chosen, then said, "Among them." Thus the letter hāʾ and the letter mīm necessarily refer back to those chosen, and all three categories are chosen according to the purport of the verse and the apparent meaning of its recited wording. He has said: "Gardens of perpetual residence, which they shall enter." How, then, can the wrongdoer, in view of this, be a hypocrite?[37][38]

L10247 The hypocrite is abandoned, not chosen, and his promised destination is the Fire—indeed, its lowest depth.

L10248–10249 This verse is among the strongest arguments against the Muʿtazilah con-

[35] **Qur'an references (L10231):** Qur'an 6:160 (Al-An'am); Qur'an 2:245 (Al-Baqarah); Qur'an 2:261 (Al-Baqarah); Qur'an 39:10 (Az-Zumar).

[36] **Qur'an references (L10236):** Qur'an 35:32 (Fatir).

[37] **Translator's note (L10244):** The letters hāʾ and mīm form the pronominal suffix meaning "them."

[38] **Qur'an references (L10240):** Qur'an 13:23 (Ar-Ra'd); Qur'an 16:31 (An-Nahl); Qur'an 35:33 (Fatir).

بشارة لهذه الأمّة.

وقوله تعالى: (ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بِإِذْنِ اللَّهِ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ (٣٢) جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا) بشارة كبيرة لهذه الأمة، إذ قد وُعِدوا على اختلاف أحوالهم من الظلم، والقصد، والمسابقة معا بالجنة.

وكان قتادة والحسن يقولان: " الظالم لنفسه هو المنافق " ولا أدري ما وجهه، فإن المنافق لا حَظ له في الجنة، ولا يكون مصطفى، والله جل وعلا - بدأ الآية بذكر المصطفين، ثم قال: (فمنهم) فالهاء والميم راجعتان على المصطفين لا محالة، والثلاثة الأنواع كلهم مصطفون في حكم الآية، وظاهر التلاوة، وقد قال: (جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا) فكيف يكون الظالم مع هذا منافقًا.

والمنافق مخذول لا مصطفى، وموعده النار بل أسفل دركها.

وهذه الآية من أكبر الحجة على المعتزلة في باب الوعيد، وعلى الشراة في باب إعدادهم الذنوب كفرًا.

cerning the threat of punishment, and against the Shurāt concerning their reckoning sins as unbelief.[39]

L10250–10251 As for its argument against the Muʿtazilah, it lies in admitting the one who wrongs himself into Paradise together with the one who follows a middle course and the one who outstrips others in good deeds by Allah's permission.

L10252 Allah's permission itself also contains an argument against them, because permission is authorization, not knowledge.

L10253 We have already demonstrated this elsewhere.

L10254–10262 For anyone who reflects upon it, the one who wrongs himself in this verse is the person who dies without repentance, because if he had repented, he would necessarily have been among those who follow a middle course and those who outstrip others, since repentance removes sins and turns them into good deeds. Allah—majestic and exalted—divided those chosen in the verse into three groups, so we may not reduce them to two groups. Through repentance, the repentant person returns to one of the two, and the designation of wrongdoing against himself necessarily ceases to apply to him. Thus the wrongdoer, according to the purport of the verse, is the one who dies without repentance. There is nothing objectionable in a chosen person wronging himself, since it is possible for him to commit sins, and every sinner wrongs himself. Thus a chosen person may be a sinner without being a hypocrite.[40][41][42]

L10263–10265 We shall now concede to the Muʿtazilah that this wrongdoer, who is included among those chosen, may not enter Paradise until he has been requited for wronging himself—and I hope that Allah will not do this to him. Has he

فأما على المعتزلة ففي إدخال الظالم نفسه الجنة مع المقتصد والسابق بالخيرات بإذن الله.

وفي نفس إذن الله حجة عليهم أيضًا، لأن الإذن إطلاق لا علم.

قد دللنا في غير هذا الموضع.

والظالم نفسه في هذه الآية هو لمن تدبره: الذي يموت بغير توبة، لأنه لو كان تاب لكان مع المقتصدين والسابقين لا محالة، إذا التوبة حاطة للذنوب، ومبدلها حسنات والله - جل وتعالى - فَرَق المصطفين في الآية ثلاث فِرق، فلا يجوز أن نردهم إلى فريقين، والتائب راجع بتوبة إلى أحدهما زائل عنه اسم الظلمة لنفسه لا محالة، فالظالم في حكم الآية هو الميت بغير توبة، وليس بمستنكر أن يظلم المصطفى نفسه لجواز الذنوب عليه فكل مذنب ظالم نفسه، فالمصطفى يكون مذنبا ولا يكون منافقا.

فنحن الآن نسامح المعتزلة في أن هذا الظالم الداخل في جملة المصطفين يمكن أن لا يدخل الجنة حتى يجازى بظلمه نفسه، وأرجو أن لايفعل الله به؛ أليس قد وُعِدَ الجنة بعد ذلك مع المقتصدين والسابقين.

[39] **Translator's note (L10249):** Shurāt is a designation used for the Khārijites.

[40] **Translator's note (L10256):** The supplied connective literally reads "if/when"; the syntax appears to require the causal "since."

[41] **Translator's note (L10257):** The source shifts awkwardly from a feminine participle describing repentance to a masculine participle for "turns them"; the intended subject is uncertain.

[42] **Translator's note (L10259):** The supplied designation has an irregular form, literally resembling "the wrongdoers" or "darkness," rather than the expected singular "wrongdoer."

not nevertheless been promised Paradise thereafter, together with those who follow a middle course and those who outstrip others?

L10266–10267 How, then, according to their claim, will sinners remain eternally in the Fire with the unbelievers, when Allah has promised them Paradise, to the exclusion of the unbelievers?

L10268–10270 This is clear and contains no difficulty, if they pause to understand it and abandon contentiousness, obstinacy, and willful denial.

L10271 As for the argument against the Shurāt, they reckon both minor and major sins as unbelief.

L10272–10276 If a chosen person had become an unbeliever when he wronged himself, he would never enter Paradise, whether he repented or did not repent, because they do not recognize repentance or affirm it. It has been related from ʿUmar ibn al-Khaṭṭāb—may Allah be pleased with him—that he recited this verse on the pulpit and then said: "I heard the Prophet—may Allah bless him and grant him peace ﷺ—say: 'The one among us who outstrips others is one who outstrips others; the one among us who follows a middle course is saved, and the wrongdoer among us is forgiven.'"

L10277 This refutes the statement of anyone who says that the wrongdoer is the hypocrite.

L10278–10280 And Allah's saying—majestic and exalted is He—"Indeed, your Lord possesses forgiveness for people despite their wrongdoing" corroborates this report of ʿUmar.[43]

L10281

L10282–10285 His saying, exalted is He: "Those who disbelieve shall have the Fire of Hell. No sentence shall be passed upon them so that they die, nor shall any of its punishment be lightened for them. Thus do We recompense every persistent disbeliever. (36)" confirms what we have said and brings them back from their erroneous assertion, for they do not call the sinner a disbeliever, even if

[43] **Qur'an references (L10279):** Qur'an 13:6 (Ar-Ra'd).

فكيف يخلد إذاً المذنبون مع الكافرين في النار على زعمهم، والله قد وعدهم الجنة دون الكافرين.

فهذا واضح لا إشكال فيه إن وقفوا لفهمه، وأضربوا عن اللجاج والعناد والمكابرة.

وأما الحجة على الشراة، فإنهم يعدون صغير الذنب وكبيره كفرا.

فلو كان المصطفى لما ظلم نفسه كفر لما دخل الجنة أبدا، تاب أو لم يتب، لأنهم لا يرون التوبة ولايقولون بها. وقد روي عن عمر بن الخطاب - رضي الله عنه - أنه تلا على المنبر هذه الآية ثم قال: سمعت النبي - صلى الله عليه وسلم - يقول: (سابقنا سابق. ومقتصدنا ناجٍ، وظالمنا مغفور له ".

وفي هذا إبطال قول من قال: الظالم هو المنافق.

وقول الله - جل وتعالى -: (وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِلنَّاسِ عَلَى ظُلْمِهِمْ) يشيد حديث عمر هذا.

قوله تعالى: (وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَى عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا كَذَلِكَ نَجْزِي كُلَّ كَفُورٍ (٣٦) يؤكد ما قلناه، ويُثبِهم عن خطأ قولهم، لأنهم لا يسمون المذنب وإن مات بغير توبة كافرا، والله جعل الخلود في النار للكفار كما ترى.

he dies without repentance, whereas Allah has assigned everlasting residence in the Fire to the disbelievers, as you see.[44][45]

L10286–10304 And He said: "Thus do We recompense every persistent disbeliever. (36)" He did not say: "Every sinner." Would that I knew, then, who is forgiven and shown gracious favor, and what it means for Allah to call Himself All-Forgiving and All-Pardoning, if the disbeliever remains forever in the Fire, and the sinner who dies without repentance remains there forever, while the repentant person is a doer of good against whom there is no ground for action, whose evil deeds are changed into good deeds, and who never enters the Fire at all, according to them. Nor does the description of being pardoned or forgiven apply to him, since forgiveness applies only to sin and wrongdoing, and pardon applies only to these, whereas the repentant person has met Allah free of them, clean of any trace of either, repentance having purified him and turned the two, through it, into good deeds for which he becomes entitled to honors. According to their claim, there is no one who, if he enters the Fire, leaves it through His pardon and forgiveness, or who does not enter it, even though he has deserved it, through His gracious favor and mercy, His compassion and beneficence. Thus I see that, on their claim, many of Allah's names have been rendered void and become mere borrowed designations—woe to them!—with no significance, such as the All-Pardoning, the All-Forgiving, the Merciful, the Compassionate, and the Beneficent. This is a departure from Islam and an entry into disbelief. If only they would reflect upon it with piety and fear, abandoning partisanship, support for falsehood, and the defense of their prideful refusal to return to the truth, they would know that no obstructive ambiguity stands in the way of what we

وقال: ﴿كَذَٰلِكَ نَجْزِي كُلَّ كَفُورٍ (٣٦)﴾ ولم يقل: كل مذنب، فليت شعري مَن المغفور والمتفضل عليه إذاً، وما معنى تسمية الله نفسه غفورا وعفوا إذا كان الكافر يخلد في النار، والمذنب الميت بغير توبة يخلد، والتائب محسن لا سبيل عليه مبدل سيئاته حسنات لا يدخل النار عندهم بتة، ولا يقع عليه اسم العفو عنه، ولا المغفرة له، إذا المغفرة لا تكون إلا لذنب وجناية، والعفو لا يكون إلا عنها، والتائب قد لقي الله بريئًا منها، نقيا مِن رسمهما، قد طهرته التوبة وأعادتهما به حسنات، يستوجب عليهما الكرامات. وليس هناك بزعمهم من إذا دخل النار خرج منها بعفوه ومغفرته، أو لا يدخلها وإنِ استوجبها بتفضله ورحمته، ورأفته وإحسانه، فأرى على زعمهم قد بطل كثير من أسامي الله، وعادت عَواري - ويلهم - لا فائدة فيها مثل العفو والغفور، والرحيم والرءوف، والمحسن، وهذا خروج من الإسلام، ودخول فى الكفر، فلو تدبروه باتقاء وخشية، وإضراب عن العصبية، ونصرة الباطل، والمحاماة عن الأنفة من الرجوع إلى الحق. لعلموا أن ليس دون ما قلناه التباس يمنع، وأن دونه من البيان لمن أراد الحق مقنع.

[44] **Translator's note (L10283):** The reading يُثْبِهم is problematic in this construction. "Brings them back" renders its apparent contextual sense, but the wording may be corrupt.

[45] **Qur'an references (L10282):** Qur'an 35:36 (Fatir).

have said, and that there is sufficient clarification concerning it to convince anyone who seeks the truth.[46][47][48]

L10305–10308 If they say: "The meaning of the All-Pardoning is that He pardons the wrongdoer in this world and does not hasten to visit him with punishment; and the All-Forgiving, because He conceals him in this world and does not expose him; and the Merciful, that He shows mercy to the child and the beasts, and has compassion for them; and the Beneficent, that He does good to them in this world."

L10309–10310 Is it then impossible for Him who does this to His servants in this world to do for them in the Hereafter the like?

L10311–10314 If they say, "It is impossible," they have disbelieved and openly declared their opposition to the entire community. But if they say: "It is possible for Him to do this for them in the Hereafter just as He did for them in this world," they are asked: "Who, then, is it whom He forgives in the Hereafter, or pardons, or shows mercy?"

L10315–10316 As for the inhabitants of Paradise, no: through His bliss He has made them have no need of these; and the perpetrators of major sins remain forever with the disbelievers, having no share, according to their claim. The people of the Heights belong to neither group, since they are in neither Paradise nor Fire. There is no other group guilty of wrongdoing and in need of forgiveness and pardon.

L10317–10319 Can it be—woe to you!—any but the perpetrators of major sins and the sinners who die without repentance, whom you have wronged and concerning whom you have fabricated lies against Allah?

فإن قالوا: معنى العفو، أنه يعفو عن المسيء في الدنيا، فلا يعاجله بالعقو بة. والغفور لأنه يستره في الدنيا فلا يفضحه. والرحيم يرحم الطفل والبهائم، ويرأف بهم. والمحسن يحسن إليهم في الدنيا.

أفيستحيل على من يفعل هذا في الدنيا بعبيده أن يفعل بهم في الآخرة مثله.

فإن قالوا: يستحيل، كفروا وكاشفوا كافة الأُمُة بالخلاف وإن قالوا: يجوز أن يفعل ذلك بهم في الآخرة كما فعل بهم في الدنيا. قيل لهم: فمن الذي يغفر له في الآخرة، أو يعفو عنه أو يرحمه.

وأهل الجنة فلا، أغناهم بنعيمه عنها، وأهل الكبائر مع الكفرة مخلدون لاَ حَظ لهم بزعمهمْ، وأصحاب الأعراف ليسوا من هؤلاء ولا أولئك، إذ ليسوا في جَنة وَلاَ نار، وليس هناك فرقة جانية محتاجة إلى المغفرة والعفو.

هل تكون - ويلكم - إلا أصحاب الكبائر والمذنبين الميتين بغير توبة، الذين ظلمتموهم، وافتريتم على الله فيهم.

[46] **Translator's note (L10292):** The supplied إذا is syntactically awkward; the context calls for the causal sense "since."

[47] **Translator's note (L10294):** The wording وأعادتهما به is awkward: the dual pronoun apparently refers to sin and wrongdoing, while the masculine pronoun in به has no clear antecedent. The translation preserves the apparent sense without treating the reading as certain.

[48] **Translator's note (L10298):** عَواري literally denotes borrowed things; here it appears to characterize names as merely borrowed or nominal designations.

فخلدتموهم مع الكفار مِن عَبدَة الأوثان والمتخذين مع الله، إذ كان أهل الجنة بجنتهم مستغنين، والكفار بخلودهم في النار آيسين، وأصحاب الأعراف في الجنة طامعين، ومن النار فرقين.

فإن قالوا هم أصحاب الأعراف. قيل لهم: أليسوا هم مذنبون، وقد زعمتم أن المذنب يخلد في النار مع المجرم من الكفار.

فإن قالوا: يخلد أصحاب الكبائر، ويغفر لأصحاب الصغائر. تحكموا تحكما ثانيا، وطولبوا بإقامة الدليل عليه، فإن احتجوا بقوله: (إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مُدْخَلًا كَرِيمًا (٣١) . قيل: هؤلاء قوم لا يدخلون النار بتة، لأن سيئاتهم تكفر عنهم بمصائب الدنيا، فيلقون الله ولا خطيئة عليهم، وأصحاب الكبائر مع الله - جل وعلا - في منزلتين، إما أن يجود عليهم فلا يدخلون النار بتة لقوله: (قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ (٥٣) ، ولقوله: (إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ) .

وإما أن يدخلهم النار ثم ينجيهم لقوله: (وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا (٧١) ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا (٧٢) على ما بيناه ولخصناه في سورة مريم.

L10320–10322 You have thus consigned them to everlasting residence alongside the disbelievers who worship idols and take others alongside Allah, since the inhabitants of Paradise have their needs met by their Paradise, the disbelievers are in despair through their everlasting residence in the Fire, and the people of the Heights hope for Paradise and fear the Fire.[49]

L10323–10326 If they say: "They are the people of the Heights," they are asked: "Are they not sinners? Yet you have claimed that the sinner remains forever in the Fire alongside the criminal among the disbelievers."

L10327–10334 If they say: "The perpetrators of major sins remain forever, while the perpetrators of minor sins are forgiven," they have made a second arbitrary assertion and are required to establish evidence for it. If they adduce His saying as an argument: "If you avoid the major sins among the things you are forbidden, We shall expiate your evil deeds for you and admit you through an honorable entrance. (31)" the reply is: "These are people who never enter the Fire at all, for their evil deeds are expiated for them through the afflictions of this world, so that they meet Allah with no sin upon them. The perpetrators of major sins, however, have, with Allah—majestic and exalted is He—two possible conditions: either He bestows His bounty upon them, so that they do not enter the Fire at all, because of His saying: 'Say: O My servants who have transgressed against themselves, do not despair of Allah's mercy. Indeed, Allah forgives all sins. Indeed, He is the All-Forgiving, the Merciful. (53)' And because of His saying: 'Indeed, Allah does not forgive that partners be associated with Him, but He forgives what is less than that for whomever He wills.'[50]

L10335–10337 Or He causes them to enter the Fire and then delivers them, because of His saying: 'There is not one of you but will come to it; this is, with your Lord, an irrevocably decreed necessity. (71) Then We shall deliver those who were

[49] **Translator's note (L10320):** The object of "take" in والمتخذين مع الله is absent from the supplied text. "Others" supplies the minimum required by the apparent sense; what is taken alongside Allah is not explicitly stated.

[50] **Qur'an references (L10327):** Qur'an 4:31 (An-Nisa); Qur'an 39:53 (Az-Zumar); Qur'an 4:48 (An-Nisa); Qur'an 4:116 (An-Nisa).

mindful of Allah and leave the wrongdoers therein on their knees. (72)' as we have explained and set out concisely in Surah Maryam.[51]

L10338–10340 Furthermore, if they were required to name the major sins, they would not give a fully adequate account of them, in view of the proofs of the Book, the Sunnah, and consensus. For everything that Allah—majestic and exalted is He—has forbidden is grave, even if its perpetrator regards it as minor.

ثم إنهم لو طولبوا بتسمية الكبائر ما وفوا بها حق الوفاء، لحجج الكتاب والسنة والإجماع. إذ كل ما نهى الله - جل وعلا - عنه كبير، وإن كان عند جانيه صغيراً.

[51] **Qur'an references (L10335):** Qur'an 19:71 (Maryam); Qur'an 19:72 (Maryam).

سورة يس

Surah 36: Ya Sin (Ya-Sin)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah Ya Sin]

The Muʿtazilah.

And His saying, exalted is He: “The word has indeed become binding upon most of them, so they do not believe. (7)” is an argument against the Muʿtazilah and the Qadariyyah. It is the word that He uttered—and Allah knows best—: “But the word from Me has become binding: I shall surely fill Hell with jinn and human beings all together. (13)” Immediately afterward He said what removed [1451/a] every doubt and disclosed every ambiguity, saying: “Indeed, We have placed shackles upon their necks, reaching to their chins, so that their heads are forced upward. (8) And We have placed a barrier before them and a barrier behind them, and have covered them over, so that they do not see. (9)” Has He not explicitly stated that He has interposed these impediments, which He mentioned, between them and faith and Paradise?[1][2]

After this, has He left these people anything to cling to, were it not for their ignorance and obstinacy?

Then He reinforced this for them with a second confirmation, saying: “It is all the same to them whether you warn them or do not warn them: they do not believe. (10)” Faith.[3][4]

And His saying, exalted is He: “We have enumerated everything in a clear register. (12)” is an argument against them, since faith and disbelief, good

[1] **Translator’s note (L10348):** “1451/a” appears to be an editorial manuscript folio marker embedded in the sentence, rather than part of the author’s argument.

[2] **Qur’an references (L10345):** Qur’an 36:7 (Ya-Sin); Qur’an 32:13 (As-Sajdah); Qur’an 36:8 (Ya-Sin); Qur’an 36:9 (Ya-Sin).

[3] **Translator’s note (L10354):** The supplied أكدهم literally makes “them” the object of “reinforced” or “confirmed”; the construction is awkward. The translation gives its apparent contextual sense.

[4] **Qur’an references (L10354):** Qur’an 36:10 (Ya-Sin).

[سورة يس]

المعتزلة.

وقوله تعالى: (لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ (٧) حجة على المعتزلة والقدرية، وهو القول الذي قال - والله أعلم -: (وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ (١٣) . وقال على إثره ما أزال ١٤٥١/ أ، به كل ريب، وكشف كل لُبسة فقال: (إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ (٨) وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ (٩) . أفليس قد أخبر نصا أنه حال بينهم وبين الإيمان والجنة بهذه الموانع التي ذكرها.

وهل ترك متعلقا للقوم بعد هذا لولا جهلهم ومكابرتهم.

ثم أكدهم بتأكيدٍ ثانٍ فقال: وَسَوَاءٌ عَلَيْهِمْ أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُونَ (١٠) . الإيمان.

وقوله تعالى: (وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ (١٢) . حجة عليهم، إذا الإيمان والكفر، والخير والشر شيء كله، فإذا كان محصى في كتابه قبل الفعل، فهل يجري الفعل - ويحهم - إلا عليه.

and evil, are all things. Thus, if it is enumerated in His Book before the act, can the act take place—alas for them!—except in accordance with it?[56]

L10361 Discussion of the Martyr.

L10362–10380 And in His saying: "It was said: 'Enter Paradise.' He said: 'Would that my people knew (26) how my Lord has forgiven me and made me one of the honored.' (27)" there is evidence that the martyr enters Paradise before the Day of Resurrection, because he is alive and speaking, as you see. Similar to this is His saying: "Do not think those who have been killed in the path of Allah dead. Rather, they are alive with their Lord, receiving provision, (169) rejoicing in what Allah has given them of His bounty, and welcoming glad tidings concerning those left behind who have not yet joined them: that no fear shall be upon them, nor shall they grieve. (170)" If someone says: "Why, then, did you say in Surah 'The Angels,' at His saying: 'Those who disbelieve shall have the Fire of Hell. No sentence shall be passed upon them so that they die,' when you disputed with the Mu'tazilah concerning the threat of punishment, that the repentant person has no need of pardon and forgiveness because of his repentance, when Allah, exalted is He, says concerning Habib the Carpenter, as you see, reporting his words, although he died a doer of good and a martyr?" The reply is: "I said it there only by way of refutation, so that the error of their doctrine might become clear to these people concerning the threat of punishment, since they consider punishments and honors alike to result purely from the servants' acquisition of deeds, unmixed with gracious favor toward a doer of good or divine decree concerning a criminal. I therefore showed them, by following through the implications of their doctrine, what demolished the edifice they had built, both concerning the threat of punishment and concerning this matter, upon falsehood, so that they might have certainty that their assertion was broken and their creed corrupt. As for us, we do not deny that the angels brought near and the prophets sent as messengers need the bounty of Allah's mercy. The deeds of none of them save him unless Allah envelops them in His bounty and mercy, as the Messenger of Allah—may Allah bless him and

ذكر الشهيد.

وفي قوله: (قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ (٢٦) بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ (٢٧) دليل على أن الشهيد يدخل الجنة قبل يوم القيامة لأنه حي يتكلم كما ترى، ومثل هذا قوله: (وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ (١٦٩) فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (١٧٠) . فإن قال قائل: فَمَالَك قلت في سورة الملائكة عند قوله: (وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَى عَلَيْهِمْ فَيَمُوتُوا) ، إذ ناقضت المعتزلة في باب الوعيد والتائب مستغن بتوبته عن العفو والمغفرة، والله تعالى يقول في حبيب النجار كما ترى إخبارا عنه، وقد مات محسنا شهيدا، قيل: إنما قلته هناك على وجه المناقضة، ليتبين للقوم خطأ مذهبهم في الوعيد، إذ هم يرون العقوبات والكرامات معا باكتساب العبيد محضا لا يشوبه تفضل على محسن، ولا قضاء على مجرم، فأريتهم على قياد مذهبهم ما هدم بنيانهم الذي بنوه في الوعيد، وفي هذا معا على الباطل، ليكونوا على يقين من كسر قولهم، وفساد نحلتهم، فأما نحن فلا ننكر أن الملائكة المقربين، والأنبياء المرسلين محتاجون إلى فضل رحمة الله لا ينجي أحدا منهم عمله إلا أن يتغمدهم الله بفضله ورحمته، كما قال رسول الله - صلى الله عليه وسلم - وكيف تنجيهم أعمالهم ويدخلون الجنة بها وحدها، وهي لو قِيست بنعمة واحدة من نِعم الله عليهم في الدنيا ما وَفت، فكيف بجميع نعمه وما لا يحصى منها، وكل محتاج إلى مغفرته وتفضله، وإن حسن عمله.

[5] **Translator's note (L10358):** The supplied إذا appears to function causally here: "since."

[6] **Qur'an references (L10357):** Qur'an 36:12 (Ya-Sin).

grant him peace ﷺ—said. How could their deeds save them, and how could they enter Paradise through those deeds alone, when, if they were weighed against a single one of Allah's blessings upon them in this world, they would not suffice? How, then, could they suffice for all His blessings and their countless multitude? Everyone needs His forgiveness and gracious favor, however good his deeds may be.[7][8]

L10381–10382 If it is asked: "What, then, is the meaning of His saying: 'Eat and drink with enjoyment for what you sent ahead in days gone by. (24)' and His saying in more than one place: 'As a recompense for what they used to do'?"[9]

L10383–10386 The reply is: "This is additional bounty from Him, mighty and majestic is He, and a doubling of generosity and munificence: that He should thank them for what He moved them to undertake, and praise them for what He enabled them to do and made easy for them, until they did it.

L10387 Do you not see Him saying: 'That is because no thirst, weariness, or hunger afflicts them in the path of Allah, nor do they tread any ground that enrages the disbelievers, nor do they inflict any loss upon an enemy, without a righteous deed being recorded for them on its account'?"[10]

L10388–10391 He has also said: "You did not kill them, but Allah killed them; and you did not throw when you threw." Thus He praised them for an act whose reality derives from Him, and which was accomplished through His strength and assistance; He attributed it to them in one respect and recorded a righteous deed for them on its account. All this refutes the Muʿtazilites and the Qadarites: although an act is attributed to its agent, its reality comes from its Creator. Whatever He rewards the doer of good for is grace, and whatever He punishes the evildoer for is justice. Both "Why?" and "How?" are precluded in both cases alike, since the servant has no right to object to his Creator concerning His judgments. The Creator does things beyond

فإن قيل: فما معنى قوله: (كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ (٢٤) . وقوله في غير موضع: (جَزَاءً بِمَا كَانُوا يَعْمَلُونَ) .

قيل: هذا زيادة فضل منه عز وجل، وثنية كرم وجود أن يشكر لهم ما أنهضهم إليه، ويثني عليهم بما وفقه لهم، ويسره عليهم حتى فعلوه.

ألا تراه يقول: (ذَلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطَئُونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوٍّ نَيْلًا إِلَّا كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ) .

وقد قال: (فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ) فأثنى عليهم بفعل حقيقته منه، وبقوته وعونه فأضاف إليهم في حال، وكتب لهم به عملاً صالحًا، وكل هذا رد على المعتزلة والقدرية في أن الفعل وإن نسب إلى فاعله فحقيقته من عند خالقه، وما يثيب المحسن عليه فضل، وما يعاقب المسيء عدل. ولم، وكيف، منقطعان في الحالين معًا، إذ ليس للعبد أن يعترض على خالقه في أحكامه، والخالق يفعل ما لا يبلغه علم عبيده، وعليهم التسليم به على ما تصرفت أحكامه في أفهامهم، وعقولهم الناقصة ولذلك - والله أعلم - قال: (وَاللَّهُ يَحْكُمُ لَا مُعَقِّبَ لِحُكْمِهِ) .

[7] **Translator's note (L10366):** Surah 'The Angels' is an alternative title for Surah Fatir.

[8] **Qur'an references (L10362):** Qur'an 36:26 (Ya-Sin); Qur'an 36:27 (Ya-Sin); Qur'an 3:169 (Ali 'Imran); Qur'an 3:170 (Ali 'Imran); Qur'an 35:36 (Fatir).

[9] **Qur'an references (L10381):** Qur'an 69:24 (Al-Haqqah); Qur'an 56:24 (Al-Waqi'ah).

[10] **Qur'an references (L10387):** Qur'an 9:120 (At-Tawbah).

the knowledge of His servants, and they must submit to Him, however His judgments unfold within their understanding and their deficient intellects. For that reason—and Allah knows best—He said: "Allah judges; none can reverse His judgment."[11][12]

L10392

L10393–10394 And His saying: "And We caused springs to gush forth therein (34), so that they might eat of its fruit and what their hands have made. Will they not, then, give thanks? (35)" The pronoun "its"—and Allah knows best—refers back to fruit as a kind.[13][14]

L10395–10400 "And what their hands have made." That is, what they have planted and sown—and Allah knows best. Some of them take the particle "mā" in "what their hands have made" as a negation, meaning that they themselves did not really make it, even though they handled it directly with their hands. Rather, Allah is its maker, since He brings it forth from nonexistence into existence. They adduce as evidence the verse that comes after it: "Have they not seen that We created for them, from what Our hands have made?"[15][16]

L10401

L10402–10403 And His saying: "Livestock, which they then own (71). And We have subjected them to them: some they ride, and some they eat (72). And they have benefits and drinks in them. Will they not, then, give thanks? (73)" This is

وقوله: (وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ (٣٤) لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ (٣٥) (الهاء) - والله أعلم - راجعة على جنس الثمر.

(وَمَا عَمِلَتْهُ أَيْدِيهِمْ) أي ما غرسوا وزرعوا - والله أعلم - ومنهم من يجعل (ما) فيما عملته أيديهم جحدا، بمعنى أنهم لم يعملوه في الحقيقة هم. وإن باشروه بأيديهم، بل الله عامله إذ هو مخرجه من العدم إلى الوجود ويحتجون بالآية التي بعدها: (أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا) .

وقوله: (أَنْعَامًا فَهُمْ لَهَا مَالِكُونَ (٧١) وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ (٧٢) وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبُ أَفَلَا يَشْكُرُونَ (٧٣) نظير ما مضى في سورة الأنعام عند قوله: (وَمِنَ الْأَنْعَامِ حَمُولَةً وَفَرْشًا) .

[11] **Translator's note (L10390):** The wording concerning how His judgments unfold within human understanding is awkward; the translation preserves its apparent sense.

[12] **Qur'an references (L10388):** Qur'an 8:17 (Al-Anfal); Qur'an 13:41 (Ar-Ra'd).

[13] **Translator's note (L10393):** The relative interpretation of "what their hands have made" follows the author's first explanation below; he subsequently discusses taking the same particle as a negation.

[14] **Qur'an references (L10393):** Qur'an 36:35 (Ya-Sin).

[15] **Translator's note (L10400):** "The verse that comes after it" refers to a later verse in the surah, rather than the immediately following verse.

[16] **Qur'an references (L10396):** Qur'an 36:35 (Ya-Sin); Qur'an 36:71 (Ya-Sin).

analogous to what preceded in the Surah of Livestock, at His saying: "And among livestock are beasts of burden and those low to the ground."[17][18]

[17] **Translator's note (L10403):** "Those low to the ground" renders farsh, a term variously interpreted as smaller livestock or livestock unsuitable for carrying burdens.

[18] **Qur'an references (L10402):** Qur'an 36:72 (Ya-Sin); Qur'an 36:73 (Ya-Sin); Qur'an 6:142 (Al-An'am).

سورة الصافات

Surah 37: Those who set the Ranks (As-Saffat)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah of Those Ranged in Rows]

[سورة الصافات]

His saying, exalted is He: “Then he looked down and saw him in the midst of the Blazing Fire (55). He said: ‘By Allah, you nearly brought me to ruin! (56) Were it not for my Lord’s favor, I would have been among those brought there.’ (57)” is an argument against the Mu‘tazilites and the Jahmites. Do you not observe how this man addresses his companion, who had been eager to lead him astray in this world by saying to him: “When we have died and become dust and bones, shall we really be requited? (53)” He thus informed him that he had escaped what his companion had been calling him to and making attractive to him only through his Lord’s favor, rather than through his own power and capacity.[1]

قوله تعالى: (فَاطَّلَعَ فَرَآهُ فِي سَوَاءِ الْجَحِيمِ (٥٥) قَالَ تَاللَّهِ إِنْ كِدْتَ لَتُرْدِينِ (٥٦) وَلَوْلَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ الْمُحْضَرِينَ (٥٧) حجة على المعتزلة والجهمية، ألا ترى إلى مخاطبة هذا لقرينه الذي كان حريصا على إغوائه في الدنيا بما يقول له: (أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا لَمَدِينُونَ (٥٣) . فأعلمه أنه لم ينجُ مما كان يدعوه إليه قرينه، ويزينه له إلا بنعمة ربه لا بطاقته واستطاعة نفسه.

The Mu‘tazilites.[2]

المعتزلة.

And His saying, exalted is He: “Is that better as hospitality, or the tree of Zaqqūm? (62) We have indeed made it a trial for the wrongdoers. (63)” is an argument against the Mu‘tazilites and the Qadarites. The import of this argument is that, when the wrongdoers heard mention of the tree of Zaqqūm in the Surah of the Children of Israel, in His saying, “And the accursed tree in the Qur’an,” the wrongdoers were put to trial by its mention and said: “Muhammed claims that there is a tree in the Fire, although fire burns trees and consumes them.” The Surah of the Children of Israel was revealed before the Surah of Those Ranged in Rows, and both are Meccan. Thus He explicitly said, as you see, in this surah: “We have indeed made it a trial for the wrongdoers. (63)” For what they say about the tree necessarily amounts to declaring the Qur’an false and attributing forgetfulness to the Lord.[3]

وقوله تعالى: أَذَلِكَ خَيْرٌ نُزُلًا أَمْ شَجَرَةُ الزَّقُّومِ (٦٢) إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ (٦٣) حجة على المعتزلة والقدرية، ومعنى هذه الحجة أن الظالمين لما ذكرت شجرة الزقوم في سورة بني إسرائيل في قوله: (وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ) افتتن بذكرها الظالمون فقالوا: “ يزعم محمد أن في النار شجرة، والنار تحرق الشجر، وتأكله ”، وكان نزول بني إسرائيل قبل نزول الصافات، وكلاهما مكيتان، فقال نصا كما ترى في هذه السورة: (إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ (٦٣) ، إذ قولهم لا محالة في الشجرة تكذيب في القرآن ونسبة الرب إلى النسيان.

This is among the most extreme unbelief that they added to their unbelief.

وهذا من أكفر الكفر الذي ازدادوه إلى كفرهم، فليعدوا الجعل كيف شاؤوا في هذا الموضع فإنه حجة عليهم.

[1] **Qur’an references (L10407):** Qur’an 37:55 (As-Saffat); Qur’an 37:56 (As-Saffat); Qur’an 37:57 (As-Saffat); Qur’an 37:53 (As-Saffat).

[2] **Translator’s note (L10412):** This isolated designation appears to function as a topical heading.

[3] **Qur’an references (L10413):** Qur’an 37:62 (As-Saffat); Qur’an 37:63 (As-Saffat); Qur’an 17:60 (Al-Isra).

So let them construe the "making" however they wish in this passage: it remains an argument against them.[4]

L10421–10423 I have already explained the distinction between a trial (fitnah) and repeated testing (futūn) sufficiently to make repeating it here unnecessary. Following authority without examining its evidence.[5][6]

وقد دللت إلى الفرق بين الفتنة والفتون بما يغني عن إعادته في هذا الموضع التقليد.

L10424

L10425–10433 And His saying: "They indeed found their fathers astray (69), and so they hasten in their footsteps. (70)" is a condemnation of following authority without examining its evidence, as you see. By this statement we do not mean that following scholars in matters of knowledge is like these people's following their fathers in every respect. Rather, we alert those who follow authority without examining its evidence that whoever neglects seeking the proof, investigating matters, and exerting effort in exhaustive inquiry into religious affairs, and relies on following authority without examining its evidence, is led by it to something whose outcome is not praiseworthy and whose path is not approved, as it led these people when they neglected the signs of the messengers and what they brought them of truth from their Lord. They supposed that their fathers were more truthful than their messengers and better acquainted than they themselves were with where the proof lay.[7][8]

وقوله: (إِنَّهُمْ أَلْفَوْا آبَاءَهُمْ ضَالِّينَ (٦٩) فَهُمْ عَلَى آثَارِهِمْ يُهْرَعُونَ (٧٠) ذم للتقليد كما ترى، ولسنا نريد بهذا القول: أن تقليد العلماء في العلم كتقليد هؤلاء آباءهم جميع جهاته، ولكنا ننبه المقلدين أن من لهى عن طلب الحجة والفحص عن الأشياء، وبذل الجهد في الاستقصاء في أمر الدين، وعول على التقليد أداه إلى ما لا تحمد عاقبته، ولا يرتضى طريقه، كما أدى هؤلاء حين لهوا عن آيات الرسل، وما أتوهم به من الحق عن ربهم، فظنوا أن آباءهم أصدق من رسلهم، وأعرف بمواضع الحجة من أنفسهم.

L10434 The Muʿtazilites.[9]

المعتزلة.

L10435

L10436–10446 And His saying: "He said: 'Do you worship what you carve? (95) Yet Allah

وقوله: (قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ (٩٥) وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ (٩٦) حجة على المعتزلة في خلق الأفعال، لأن الله - جل جلاله - لم يخلق الصنم صنما منحوتا صورة كما خلق سائر الصور، والقوم لم يعبدوا ما نَحتوا منه الصنم كهيئة ما خلقه الله. فكيف يجوز أن يكذب عليهم إبراهيم - صلى الله عليه وسلم - مع نبوته وخلته، فيوبخهم على ما لم يفعلوا. إذا القوم لم يعبدوا حجرا، ولا خشبا قبل النحت، وإنما وبخهم على ما فعلوا، وفعلهم في العبادة واقع على صورة الصنم لا على الشيء الذي نحت منه الصنم،

[4] **Translator's note (L10419):** The unvocalized expression fa-l-yuʿaddū al-jaʿl is uncertain; it may specifically concern how the verb "make" is construed as taking its objects.

[5] **Translator's note (L10422):** The distinction between fitnah and futūn refers to an earlier discussion not supplied here; the English equivalents are provisional.

[6] **Translator's note (L10423):** This appears to be a topical heading. The technical term is taqlīd.

[7] **Translator's note (L10427):** The Arabic omits an expected preposition before "every respect"; the intended relationship is nevertheless apparent.

[8] **Qur'an references (L10425):** Qur'an 37:69 (As-Saffat); Qur'an 37:70 (As-Saffat).

[9] **Translator's note (L10434):** This appears to be a topical heading.

created you and what you do.' (96)" is an argument against the Mu'tazilites concerning the creation of acts, because Allah—majestic is His glory—did not create the idol as an idol carved into a form, as He created all other forms; and the people did not worship the material from which they carved the idol in the condition in which Allah had created it. How, then, could it be permissible for Abraham—may Allah bless him and grant him peace ﷺ—with his prophethood and his intimate friendship with Allah, to make a false allegation against them, rebuking them for something they had not done? The people did not worship stone or wood before it was carved; rather, he rebuked them for what they did. Their act of worship was directed toward the idol's form, rather than toward the thing from which the idol was carved. Thus His saying, "And what you do," must refer either to the carving itself, which is an act, or to it together with other acts. Whichever of these two it refers to, the argument against them is evident.[10][11][12]

فليس يخلو قوله: (وَمَا تَعمَلُونَ) من أن يكون واقعا على نص النحت وهو عمل، أو عليه وعلى غيره من الأعمال. وعلى ما وقع من هذين فالحجة ظاهرة عليهم.

L10447–10450 And His saying: "And he said: 'I am going to my Lord; He will guide me.' (99)" is an argument against them, in Abraham's—may Allah bless him—disavowing possession of guidance and seeking guidance from his Lord.[13][14]

وقوله: (وَقَالَ إِنِّي ذَاهِبٌ إِلَى رَبِّي سَيَهْدِينِ (٩٩) حجة عليهم في تبري إبراهيم - صلى الله عليه - من الهداية والاستهداء من ربه.

L10451 The Mu'tazilites:[15]

المعتزلة:

L10452

L10453–10454 And His saying: "When he reached the age to work alongside him, he said: 'My son, I see in a dream that I am slaughtering you, so consider what you think.' He said: 'My father, do what you are commanded. You will find me, if Allah wills, among the patient.' (102)" is evidence that the dreams of the

وقوله: (فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَى قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ (١٠٢) دليل على أن رؤيا الأنبياء حَق، يعلمون به كما يعلمون بالرسالة.

[10] **Translator's note (L10436):** The phrase "what you do" can also mean "what you make"; the author argues below for its application to acts.

[11] **Translator's note (L10441):** The supplied idhā ("if/then") is awkward here and may stand for idh ("since"), which suits the argument.

[12] **Qur'an references (L10436):** Qur'an 37:95 (As-Saffat); Qur'an 37:96 (As-Saffat).

[13] **Translator's note (L10449):** The supplied salutation contains only a request for blessing, without the request for peace found in the complete formula.

[14] **Qur'an references (L10448):** Qur'an 37:99 (As-Saffat).

[15] **Translator's note (L10451):** This appears to be a topical heading.

prophets are true: through them they acquire knowledge just as they acquire knowledge through the prophetic message.[16][17]

L10455 Through them, too, the binding proof is established against people just as it is established through the prophetic message.

L10456–10474 And His saying, reporting the boy's words: "You will find me, if Allah wills," is an argument against the Mu'tazilites and the Qadarites. Do you not observe how the boy qualified his patience with "if Allah wills," knowing that he did not possess control over it, and that Allah—exalted is His praise—is the One who makes him patient? Likewise Allah said to His Prophet Muhammed—may Allah bless him and grant him peace ﷺ—"Be patient; your patience is only through Allah." Patience is therefore to be sought, for it is neither possessed nor within one's capacity except through Allah. And Allah has commanded all people to exercise it, saying: "You who believe, be patient, outdo one another in patience, and remain stationed in readiness." Is it permissible for anyone to say: "Allah has commanded the believers to do something that He has stated they cannot do except through Him, and that is injustice on His part," as they claim —woe to them!—that whoever asserts of Allah—majestic is His glory—that He decrees disobedience for someone whom He commands to abandon it thereby attributes injustice to Him? Do they not consider that all acts are like patience? Allah has commanded those addressed by His commands to perform them all, and their power with respect to all of them is one and the same: they cannot perform any of them except through Him, just as they cannot exercise patience except through Him. And Allah—majestic and exalted—is just in what He commands them, gracious toward anyone He assists in it, and does not act unjustly toward anyone from whom He withholds assistance and whom He then punishes for the offense and to whom He attributes it, calling him a wrongdoer on its account and Himself just. All of this is coherent judgment and a truthful report. Knowledge of how it is so and how it is true is withheld from one who is a servant, humbled by servitude and ignorant of everything he has

[16] **Translator's note (L10454):** The supplied verb means "they know," although the closely resembling "they act" would also fit the discussion. The supplied reading is retained.

[17] **Qur'an references (L10453):** Qur'an 37:102 (As-Saffat).

ويثبت به الحجة على الناس ثبوتها بالرسالة.

وقوله إخبارًا عن الغلام: (سَتَجِدُنِي إِنْ شَاءَ اللَّهُ) حجة على المعتزلة والقدرية، ألا ترى أن الغلام كيف استثنى في صبره عِلْما منه بأنه غير مالك له، وأن الله - جل ثناؤه - هو الذي يصبره وكذا قال الله لنبيه محمد - صلى الله عليه وسلم -: (وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ) فيسأل الصبر، إنه غير مملوك ولا مستطاع إلا بالله، وقد أمر الله به الناس كافة فقال: (يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا) ، أفيجوز لأحد أن يقول: أمر الله المؤمنين بشيء قد أخبر أنهم لا يستطيعونه إلا به، وذلك ظلم منه كما يزعمون - ويلهم - أن المدعي على الله - جل جلاله - بقضاء المعصية على من أمره بتركها مجوره. أَوَلا يعتبرون أن الأعمال كلها أسوة الصبر قد أمر الله المأمورين بجميعها، وطاقتهم فيها معا طاقة واحدة لا يقدرون على شيء منها إلا به، كما لا يقدرون على الصبر إلا به، والله - جل وتعالى - عادل فيما أمرهم، ومتفضل على من أعانه عليه، وغير جائز على من حجب عنه المعونة ثم عاقبه على الجناية، ونسبها إليه وسماه بها ظالما، ونفسه عادلا، وكل ذلك حكم منتظم وخبر صادق، وعلم كيفيته وكيفية صدقه محجوب عمن هو عبد ذليل بالعبودية جاهل بكل ما لم يعلم. ألا ترى إلى قول الملائكة: (قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا) ، وهذا علم لم يُعلِّمه اللهُ بشرًا ولا مَلَكاً، بل ألزم الجميع أن يؤمنوا بعدله عرفوه أم لم يعرفوه، كما ألزمهم سائر الفرائض ليكونوا عبيدا مقهورين مؤتمرين غير مقحمين على ما لم يطلعوا عليه من سره في قضائه وقدره.

not been taught. Do you not observe the angels' words: "They said: 'Glory be to You! We have no knowledge except what You have taught us.'" This is knowledge that Allah has taught to no human or angel. Rather, He has required everyone to believe in His justice, whether they understand it or do not understand it, just as He has imposed all the other obligations upon them, so that they may be servants, subject to His power and obedient to His commands, without intruding into what has not been disclosed to them of His secret concerning His decree and predestination.[18][19][20][21][22]

L10475 What He reports of the boy also provides evidence for placing the qualification "if Allah wills" before or after the statement it qualifies.

L10476 It is a qualification credited to the person who makes it. Here it precedes, whereas in His saying, "You will surely enter the Sacred Mosque," it follows.[23][24]

L10477–10478 And His saying, exalted is He: "And We called to him: 'Abraham! (104) You have indeed fulfilled the vision.'"[25]

L10479 is evidence that Allah's speech is uncreated.

L10480–10484 It also provides evidence that he saw in the dream that he was presenting

وفيما أخبر عن الغلام أيضاً دليل على الاستثناء مقدما ومؤخرا.

استثناء محسوب لمستثنيه، فهو هاهنا مقدم، وفي قوله: (لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ) مؤخر.

وقوله تعالى: (وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ (١٠٤) قَدْ صَدَّقْتَ الرُّؤْيَا) .

دليل على أن كلام الله غير مخلوق.

وفيه دليل على أنه رأى في المنام أنه يقدمه للذبح لا أنه يذبحه، إذ لو كان رأى ذبحه ما صدق رؤياه بالتقديم للذبح، فيكون قوله: (أَنِي أَذبحكَ) أسوة سائر ما ضاهاه في القرآن على سعة اللسان مثل قوله: (فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ) ، فإنما هو مقاربة الأجل - وهذا مقاربة الذبح. والله أعلم كيف هو.

[18] **Translator's note (L10459):** The supplied word in the praise formula is corrupt: ʾināʾuhu apparently stands for thanāʾuhu, "His praise."

[19] **Translator's note (L10460):** "Patience is therefore to be sought" follows a passive reading of the unvocalized verb; an active reading, "he therefore asks for patience," is also possible.

[20] **Translator's note (L10463):** The supplied muj waww iruhu, conventionally read muj awwiruhu (mujawwiruhu), means "one who attributes injustice to Him." The question begun in the preceding units closes here.

[21] **Translator's note (L10468):** The supplied jāʾiz ("permissible" or "passing") does not fit the syntax and argument; the translation follows the apparent intended jāʾir ("unjust").

[22] **Qur'an references (L10456):** Qur'an 18:69 (Al-Kahf); Qur'an 28:27 (Al-Qasas); Qur'an 37:102 (As-Saffat); Qur'an 16:127 (An-Nahl); Qur'an 3:200 (Ali 'Imran); Qur'an 2:32 (Al-Baqarah).

[23] **Translator's note (L10476):** The reference to the qualification following concerns "if Allah wills" in the continuation of the cited verse, which is not quoted in this unit.

[24] **Qur'an references (L10476):** Qur'an 48:27 (Al-Fath).

[25] **Qur'an references (L10478):** Qur'an 37:104 (As-Saffat).

him for slaughter, rather than slaughtering him. For if he had seen himself slaughtering him, he would not have fulfilled his vision by presenting him for slaughter. Thus his saying, "That I am slaughtering you," is like other comparable expressions in the Qur'an, reflecting the latitude of the language, such as His saying: "When they have reached the end of their appointed term, retain them honorably." This means only approaching the end of the appointed term— and this means approaching the slaughter. Allah knows best how it is.[26]

L10485–10489 And in His saying, "This indeed is the manifest trial (106)," there is confirmation of what we have said. "Trial" here means testing—and Allah knows best—and slaughtering one's child is among the severest and most firmly established forms of testing. He found both His intimate friend and his son willing to undertake it, seeking the pleasure of the One testing them—majestic and exalted is He.[27][28]

L10490–10494 His saying: "And We gave him good tidings of Isaac, a prophet among the righteous (112)," is evidence that the one to be sacrificed was Ishmael. Abū al-Khaṭṭāb Qatādah ibn Diʿāmah used to agree with those who said that it was Isaac, and maintained that Allah made him a prophet as a reward for his submission to being slaughtered.[29]

L10495–10500 I do not regard this as carrying weight, because the boy who was ransomed from slaughter had already merited prophethood through Abraham's prophethood before being tested with slaughter. Rather, the most telling thing he said was that Allah made him a prophet to gladden Abraham's eyes—may Allah bless him—through him, as a reward to him for his patience and for having reconciled himself to slaughtering Ishmael—may Allah bless him—because the glad tidings of Isaac came after the boy had been ransomed with

وفي قوله: ﴿إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ (١٠٦)﴾ تأكيد لما قلنا، والبلاء في هذا الموضع الاختبار - والله أعلم - ونحر الولد من أشد الاختبار وأثبته، فوجد الخليل وابنه معا سمحين به متبعين رضا مختبرهما - جل وعلا -.

قوله: ﴿وَبَشَّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِنَ الصَّالِحِينَ (١١٢)﴾ دليل على أن الذبيح إسماعيل، وكان أبو الخطاب قتادة بن دعامة يوافق من قال: هو إسحاق، ويزعم أن الله جعله نَبيا جزاء لاستسلامه للذبح.

وليس عندي في هذا معتبر، لأن الغلام المفدا من الذبح قد كان استحق النبوة بنبوة إبراهيم قبل ابتلائه بالذبح، بل أدل ما قال: إن الله جعله نبيا لِيُقر عَيَن إبراهيم - صلى الله عليه - به جزاء له على ما صبر، وَوَطن نفسه على ذبح إسماعيل - صلى الله عليه - لأن البشارة بإسحاق كانت بعد أن فدي الغلام بالكبش، فلو كان المفدى إسحاق لكان: وبشرناه نبيا.

[26] **Qur'an references (L10480):** Qur'an 65:2 (At-Talaq).

[27] **Translator's note (L10488):** "Most firmly established" renders the supplied athbatihi; the choice of adjective is unusual in this context.

[28] **Qur'an references (L10486):** Qur'an 37:106 (As-Saffat).

[29] **Qur'an references (L10490):** Qur'an 37:112 (As-Saffat).

the ram. Had the one ransomed been Isaac, it would have read: "And We gave him glad tidings of a prophet."[30][31]

[30]**Translator's note (L10497):** The construction spanning this and the preceding segment is awkward; the translation takes it as introducing the more telling argument. The vocalization of the expression translated as "gladden Abraham's eyes" is irregular.

[31]**Translator's note (L10500):** The quoted formulation is hypothetical, rather than a verbatim Quranic quotation.

والله أعلم كيف هو مع أن قول الرجل للنبي - صلى الله عليه وسلم - " يا ابن الذبيحين " وترك إنكار النبي - صلى الله عليه وسلم - يؤيده.

والخبر وإن كان في إسناده بعض المقال فشهرته واستفاضته تؤيده وقوله في موسى وهارون: (وَهَدَيْنَاهُمَا الصِّرَاطَ الْمُسْتَقِيمَ (١١٨) . حجة على المعتزلة.

ذكر القول فى عمل السىء.

وقوله تعالى: (فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ (١٤٣) لَلَبِثَ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ (١٤٤) دليل على أن العمل السيىء لا يعدِم ما تقدمه من الصالح، وأن المرء يحفظ صالح عمله، وينجو به من المهلكات.

وفيه دليل على أن المسلم وإن عُوقِب بجنايته لا يخلد بها في العذاب. وأن الصالي بالخلود في عذاب جنايته هو الكافر دون المسلم، وفي ذلك دحض الحجة على المعتزلة في باب الوعيد بَينا لمن تدبره.

قوله: (فَإِنَّكُمْ وَمَا تَعْبُدُونَ (١٦١) مَا أَنْتُمْ عَلَيْهِ بِفَاتِنِينَ (١٦٢) إِلَّا مَنْ هُوَ صَالِ الْجَحِيمِ (١٦٣)

L10501–10504 Allah knows best how the matter stands, although the man's saying to the Prophet—may Allah bless him and grant him peace ﷺ— "O son of the two men offered for slaughter," and the Prophet's—may Allah bless him and grant him peace ﷺ—refraining from objecting support it.

L10505–10508 Although the report's chain of transmission is open to some criticism, its fame and widespread circulation support it. And His saying concerning Moses and Aaron, "And We guided them both to the straight path" (118), is an argument against the Mu'tazilites.[1]

Discussion of the Position on Doing Evil.

L10509

L10510

L10511–10513 And His saying, exalted is He, "Had he not been among those who glorify (143), he would have remained in its belly until the day they are resurrected" (144), is evidence that an evil deed does not obliterate the righteous deeds that preceded it, and that a person preserves his righteous deeds and is saved through them from things that bring destruction.[2][3]

L10514–10517 It also contains evidence that a Muslim, even if punished for his offense, will not remain eternally in torment because of it, and that the one who burns eternally in torment for his offense is the unbeliever rather than the Muslim. In this there is a refutation of the Mu'tazilites' argument concerning the threat of punishment, plain to anyone who reflects upon it.[4]

L10518

L10519 His saying: "Indeed, you and what you worship (161), you cannot tempt anyone away from Him (162), except one who is to burn in Hellfire" (163).[5]

[1] **Qur'an references (L10505):** Qur'an 37:118 (As-Saffat).

[2] **Translator's note (L10513):** The supplied vocalization makes the person the subject of "preserves"; the unvocalized wording could alternatively express his being protected through his righteous deeds.

[3] **Qur'an references (L10511):** Qur'an 37:143 (As-Saffat); Qur'an 37:144 (As-Saffat).

[4] **Translator's note (L10517):** The Arabic construction literally combines "refutation of the argument" with "against the Mu'tazilites"; its syntax is awkward.

[5] **Qur'an references (L10519):** Qur'an 37:161 (As-Saffat); Qur'an 37:162 (As-Saffat); Qur'an 37:163 (As-Saffat).

كان الحسن البصري - رحمه الله - يقول: " يعني: يا بني إبليس. إنكم لن تستطيعوا أن تُضِلوا أحدا إلا مَن كان في علم الله أن يَصلَى الجحيم ".

وهو حَسَن من قوله، وبراءة مما رُمي به من القدر، وحجة على من يحسب أنه منهم.

وقوله: (وَإِنَّا لَنَحْنُ الصَّافُّونَ (١٦٥) وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ (١٦٦) فيها إضمار - والله أعلم - كانت تقول الملائكة: وإنا لنحن الصافون، لأنه لم يجرِ لهم ذكر قبل هذا إلا في قوله: (أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنَاثًا وَهُمْ شَاهِدُونَ (١٥٠) ، إلى قوله: (وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ (١٥٨) .

فيحتمل أن يكون معنى هذا الفصل أن يقول: كيف تكون الملائكة أولادَ الله، وهم مقرون بأنهم صافون والمسبحون، يفعلون فِعل العبيد، ولو كانوا أولادا ما كانوا عبيدا.

فيكون حينئذ كقوله: (إِنْ كُلُّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا (٩٣) تكذيبًا لمنِ ادعى له ولدا، وإذا كان ذلك كذلك كان أيضا حجة في أن الابن يعتق على الأب إذا مَلَكه، إذ محال أن يجتمع على نفس واحدة بنوة وعبودة لشخص في حكم التلاوة.

وكان عكرمة يقول في قوله: (وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجِنَّةِ نَسَبًا) قال: " جعلوا بنات سراة الجِن بنات الله - تبارك وتعالى - ".

L10520–10522 Al-Hasan al-Basri—may Allah have mercy on him—used to say: "It means: O children of Iblis, you will never be able to lead anyone astray except someone who, in Allah's knowledge, is to burn in Hellfire."

L10523–10524 This is a fine statement of his, an exoneration of him from the doctrine of independent human determination with which he was accused, and an argument against anyone who supposes that he belonged to them.[6]

L10525–10528 And His saying: "Indeed, it is we who stand in ranks (165), and indeed, it is we who glorify" (166). There is an ellipsis here—Allah knows best—namely: the angels used to say, "Indeed, it is we who stand in ranks," because they have not been mentioned before this except in His saying, "Or did We create the angels female while they were witnesses?" (150), through His saying, "And the jinn certainly knew that they would be brought forth" (158).[7]

L10529–10530 The meaning of this passage may therefore be that He is saying: How can the angels be Allah's children when they acknowledge that they stand in ranks and glorify, acting as slaves act? Had they been children, they would not have been slaves.

L10531–10534 It would then be like His saying, "There is no one in the heavens and the earth who does not come to the All-Merciful as a slave" (93), giving the lie to anyone who claims that He has a child. If that is so, it is also an argument that a son becomes free upon his father's acquiring ownership of him, since it is impossible that one individual should simultaneously be someone's son and slave, according to the ruling conveyed by the recited text.[8]

L10535–10536 And ʿIkrimah used to say concerning His saying, "And they established a kinship between Him and the jinn"— he said: "They made the daughters of the chiefs of the jinn daughters of Allah—blessed and exalted is He."[9]

[6] **Translator's note (L10523):** "Independent human determination" renders qadar in its polemical reference to the doctrine associated with the Qadarites.

[7] **Qur'an references (L10526):** Qur'an 37:165 (As-Saffat); Qur'an 37:166 (As-Saffat); Qur'an 37:150 (As-Saffat); Qur'an 37:158 (As-Saffat).

[8] **Qur'an references (L10531):** Qur'an 19:93 (Maryam).

[9] **Qur'an references (L10535):** Qur'an 37:158 (As-Saffat).

It is as though He is saying: How can there be kinship between the jinn and Allah, when they know that they will be brought forth into His torment? Had they been children, He would have averted from them His torment.

Allah knows best everything He intended by that.

The Muʿtazilites and the Qadarites.

His saying: "Indeed, they used to say (167), 'If only we had a reminder from the people of old (168), we would certainly be Allah's chosen servants'" (169), is an argument against the Muʿtazilites and the Qadarites, for had they possessed mastery over themselves, exercising control over their capacity in the manner those people maintain, they would have believed when there came to them the reminder of their predecessors. Do they not take heed that, when someone wishes for something for the sake of something else and is granted it, having no doubt about attaining the latter once his wish has been granted, but then fails to attain it, there is a deprivation that has held him back from it, and a missing share that was never allotted? Their unbelief in this passage cannot be interpreted as willful denial, because a willful denier does not entertain wishes but persists in obstinacy in the face of direct observation. And the communication that removes doubt about what we have said and confirms what we have embraced and drawn out as an inference is His saying, reporting the words of the people of the Fire: "If only we could be sent back, and not deny the signs of our Lord, and be among the believers!" (27).[1011]

Then He said: "Even if they were sent back, they would return to what they had been forbidden; indeed, they are liars" (28). After witnessing the

[10] **Translator's note (L10551):** The supplied taḥaqquq ("confirmation") and iḥtabaynāhu ("we embraced it," literally "we gathered it to ourselves") produce an awkward construction. The rendering is tentative; the wording may be corrupt. The sentence continues through the following two segments.

[11] **Qur'an references (L10544):** Qur'an 37:167 (As-Saffat); Qur'an 37:168 (As-Saffat); Qur'an 37:169 (As-Saffat); Qur'an 6:27 (Al-An'am).

فكأنه يقول: كيف تكون بين الجِنة وبين الله نَسَب. وهم عالمون بانهم محضرون في عذابه، فلو كانوا أبناء صرف عنهم عذابه.

والله أعلم بكل ما أراد من ذلك.

المعتزلة والقدرية.

قوله: (وَإِنْ كَانُوا لَيَقُولُونَ (١٦٧) لَوْ أَنَّ عِنْدَنَا ذِكْرًا مِنَ الْأَوَّلِينَ (١٦٨) لَكُنَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ (١٦٩) حجة على المعتزلة والقدرية، إذ لو كانوا مِن مَالكي أنفسهم. متصرفين في استطاعتها على نحو ما يذهبون إليه لآمنوا بمجيئهم ذكر أوليهم فلا يعتبرون أن مَن تمَنى شيئًا لشيء فأعطيه وهو لا يشك في الوصول إليه بعد إعطائه مُنَاه، ثم لم يصل إليه أن هناك حِرمان أقعده عنه، وَفَوات قَسْم لم يقسم، ولا يجوز صرف كفرهم في هذا الموضع إلى الجحود، لأن الجاحد لا يتمنى الأماني بل يُصر على العِناد في العيان والبلاغ الذي يزيل الريب عما قلناه، وتحقق ما احتباناه فانتزعناه. قوله إخبارا عن قوم النار (يَا لَيْتَنَا نُرَدُّ وَلَا نُكَذِّبَ بِآيَاتِ رَبِّنَا وَنَكُونَ مِنَ الْمُؤْمِنِينَ (٢٧)

ثم قال: (وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ (٢٨) فهل بعد معاينة أهوال الموت والحشر والقيامة والنار ارتياب يصد المرء عن الإيمان، لولا زوال استطاعة عن شيء لم يُقْسَم له، ولم يُمتن به عليه بل حِيل بينه وبين الوصول إليه.

terrors of death, the gathering, the resurrection, and the Fire, can there be any doubt that would turn a person away from faith, were it not for the loss of the capacity to attain something that had not been allotted to him and had not been bestowed upon him as a favor, but which he had instead been prevented from attaining?[12]

L10559

L10560–10561 And His saying, "Our word has already gone forth concerning Our servants sent as messengers (171): it is they who will surely be helped (172), and it is Our host who will surely prevail" (173), is a clear argument against them.[13]

وقوله: (وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ (١٧١) إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ (١٧٢) وَإِنَّ جُنْدَنَا لَهُمُ الْغَالِبُونَ (١٧٣) حجة عليهم واضحة.

[12] **Qur'an references (L10554):** Qur'an 6:28 (Al-An'am).

[13] **Qur'an references (L10560):** Qur'an 37:171 (As-Saffat); Qur'an 37:172 (As-Saffat); Qur'an 37:173 (As-Saffat).

سورة ص

Surah 38: The Letter “Saad” (Sad)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah Sad]

His saying, mighty and majestic is He, “Has the Reminder been sent down upon him out of all of us?” is a refutation of anyone who says that Allah—glory be to Him—is Himself on earth.[1][2]

Discussion of the Believer’s Being Subjected to Service Even Though Divinely Granted Success.

“We subjected the mountains to glorify with him in the evening and at sunrise (18), and the birds, gathered together; each turned repeatedly to him” (19). This is a refutation of anyone who says that the believer is not subjected to service, but is only divinely granted success. Although the believer is divinely granted success, the language does not preclude his being subjected to service in doing good. Do you not see that in this verse the mountains and the birds are subjected to service in glorifying with David—may Allah bless him—and glorification is an act of obedience, and for that reason (1), His saying: “And He subjected to you the night and the day, the sun and the moon; and the stars are subjected by His command.”[3][4][5]

They persist in obedience, traveling in the celestial orbit by night and by day.

Compulsory service is a term established for making a person do something under compulsion. Thus, anyone who is compelled to do good or evil is subjected to service—that is, made to do it—even if he does not desire it.

Glorification applies both to prayer and to declaring Allah free of imperfec-

[1] **Translator’s note (L10565):** The first word appears as radh, an apparent transcription error for radd, “refutation.”

[2] **Qur’an references (L10564):** Qur’an 38:8 (Sad).

[3] **Translator’s note (L10567):** The pronoun in “to him” can refer to David or to Allah; the Arabic does not make the referent explicit.

[4] **Translator’s note (L10573):** The connective “and for that reason” is syntactically awkward here; the supplied wording has been retained. The marker (1) refers to a note not supplied.

[5] **Qur’an references (L10567):** Qur’an 38:18 (Sad); Qur’an 38:19 (Sad); Qur’an 16:12 (An-Nahl).

[سورة ص]

قوله عز وجل: (أَأُنْزِلَ عَلَيْهِ الذِّكْرُ مِنْ بَيْنِنَا) رد على من قال: إن الله سبحانه بنفسه في الأرض.

ذكر أن المؤمن يكون مسخراً وإن كان موفقًا.

(إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعَشِيِّ وَالْإِشْرَاقِ (١٨) وَالطَّيْرَ مَحْشُورَةً كُلٌّ لَهُ أَوَّابٌ (١٩) رد على مَن قال: إن المؤمن لا يكون مسخرا، إنما يكون موفقا والمؤمن وإن كان موفقا فليست تمتنع اللغة أن يكون مسخرا للخير، ألا ترى أن الجبال والطير مسخران في هذه الآية للتسبيح مع داود - صلى الله عليه - والتسبيح طاعة، فلذلك (١) قوله: (وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ) .

وهم دائبون في طاعة، يسيرون في الفلك ليلا ونهارًا.

فالسخرة: اسم موضوع لحمل الإنسان على شيء مكره. فمن أُكره على الخير، أو على الشر فهو مسخر، أي محمول عليه وإن لم يشتهيه..

والتسبيح يقع على الصلاة وعلى التنزيه معا، فقد يجوز أن يكون داود - صلى الله عليه وسلم - كان مع تنزيهه لله عن السوء يصلي الضحى، والطير والجبال ساعدون على التنزيه دون الصلاة، وذلك أنه رُوي عن ابن عباس أنه قال: “ كنت أَمرُّ بهذه الآية: (بِالعشي والإشراق) فلا أدري ما الإشراق، حتى حدثتني أم هانئ أن النبي - صلى الله عليه وسلم - صَلى يوم الفتح الضحى ثماني ركعات. وقال: ” هذه صلاة الإشراق “ وقوله: (وَهَلْ أَتَاكَ نَبَأُ الْخَصْمِ إِذْ تَسَوَّرُوا الْمِحْرَابَ (٢١) إِذْ دَخَلُوا عَلَى دَاوُودَ فَفَزِعَ

tion. It is therefore possible that David —may Allah bless him and grant him peace ﷺ—was, alongside declaring Allah free of evil, performing the prayer of the forenoon, while the birds and mountains joined in declaring Him free of imperfection, rather than in prayer. This is because it is related from Ibn ʿAbbas that he said: "I used to come across this verse, 'In the evening and at sunrise,' without knowing what 'sunrise' meant, until Umm Hani' told me that the Prophet—may Allah bless him and grant him peace ﷺ—performed eight units of prayer in the forenoon on the day of the conquest." And he said: "This is the sunrise prayer." And His saying: "Has the account of the disputants reached you, when they climbed over the wall into the prayer chamber (21), when they entered David's presence and he was alarmed by them?" The noun "disputant" applies to both an individual and a group. It is therefore possible that more than two angels climbed over the wall to him, while two angels addressed him, because He said, "When they climbed over the wall into the prayer chamber," and "When they entered," then said, "Two disputants; one of us has wronged the other," and, "This is my brother; he has." And it is said that the two were Gabriel and Michael—may Allah bless them both—because Allah established brotherhood between them in heaven. His saying, "This is my brother; he has," confirms it.[6][7][8][9][10]

L10591–10593 And in His saying, "Ninety-nine ewes, while I have a single ewe," there is clear, unambiguous evidence that equivocal expressions are permissible, for they are not counted among lies.[11]

مِنْهُمْ) اسم الخصم واقع على الواحد والجماعة، فقد يحتمل أن يكون تسور عليه من أكثر من مَلَكين، وخاطبه ملكان، لأنه قال: (إِذْ تَسَوَّرُوا الْمِحْرَابَ) ، و (إِذْ دَخَلُوا) ، ثم قال: (خَصْمَانِ بَغَى بَعْضُنَا عَلَى بَعْضٍ) ، و (إِنَّ هَذَا أَخِي لَهُ) ، ويقال: إنهما كانا جبريل وميكائيل - صلى الله عليهما - لأن الله آخى بينهما في السماء، ويحققه قوله: (إِنَّ هَذَا أَخِي لَهُ) .

وفي قوله: (تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِيَ نَعْجَةٌ وَاحِدَةٌ) دليل واضح غير مشكل على إباحة المعاريض، فإنها غير معدودة في عداد الكذب.

[6] **Translator's note (L10582):** The subject of "he said" is not explicitly identified; it may refer to Ibn ʿAbbas or to the Prophet. The supplied quotation marks do not fully resolve the attribution.

[7] **Translator's note (L10586):** The wording "more than two angels climbed" is grammatically awkward in the supplied Arabic. The argument contrasts plural verbs with the subsequent dual noun.

[8] **Translator's note (L10587):** "He has" is an incomplete Quranic quotation in the source and is retained as such.

[9] **Translator's note (L10590):** The Quranic quotation again ends at "he has" in the supplied text.

[10] **Qur'an references (L10578):** Qur'an 38:21 (Sad); Qur'an 38:22 (Sad); Qur'an 38:23 (Sad).

[11] **Qur'an references (L10591):** Qur'an 38:23 (Sad).

وقد قيل: إن النعجة ليست بكناية عن المرأة بل نفس المرأة تُسمى نعجة كما قال عنترة يا شاة ما قنص بمن حلت له حرمت عليَّ وليتها لم تحرم وهذا وإن كان كذلك فليس يمنع من أن يكون الخطاب حجة في جواز المعاريض، لأن الملكَين لم يكن لهما نعاج النساء، وَلاَ نعاج الغنم.

وقد قال مخاطبًا له، (وَلِيَ) كما قال، ولم يكن لهما في الحقيقة.

ولكنهما أرادا تنبيه داود - صلى الله عليه - على خطيئة فانتبهوا لها.

(وَخَرَّ رَاكِعًا وَأَنَابَ (٢٤) وفي قوله: (وَإِنَّ كَثِيرًا مِنَ الْخُلَطَاءِ لَيَبْغِي بَعْضُهُمْ عَلَى بَعْضٍ) دليل على أن العرب وإن سمتِ النساء بالنعاج، فهي في هذا الموضع نعاج الغنم، لأن الخلطاء لا يكونون في النساء إنما يكونون في الغنم.

وفي قولهما له: (وَإِنَّ كَثِيرًا مِنَ الْخُلَطَاءِ لَيَبْغِي بَعْضُهُمْ عَلَى بَعْضٍ) دليل على أن الخصوم إذا خاطبوا الحاكم بمثله، وقالوا: اعدل في حكمك، ولا تجر علينا لم يكن ذلك منهما سوء أدب، ولا يجاز للحاكم أن يحد عليهما ولا يعاقبهما.

L10594–10600 It has also been said that “ewe” is not an indirect expression for a woman; rather, a woman herself is called a ewe, as ʿAntarah said: “O ewe—what a quarry for the one to whom she is lawful! She is forbidden to me; would that she were not forbidden!” Even if that is so, it does not prevent the address from constituting an argument for the permissibility of equivocal expressions, because the two angels had neither ewes in the sense of women nor ewes in the sense of sheep.[12]

L10601 Yet, addressing him, he said, “While I have,” as he said, although in reality neither of them had any.[13]

L10602 But the two intended to alert David—may Allah bless him—to a sin, and they became aware of it.[14]

L10603–10607 “And he fell down bowing and turned in repentance” (24). And in His saying, “Indeed, many partners wrong one another,” there is evidence that, although the Arabs call women ewes, here they are ewes among sheep, because partnership does not concern women; it concerns sheep.[15]

L10608–10611 And in the two of them saying to him, “Indeed, many partners wrong one another,” there is evidence that, if litigants address a judge in such terms and say, “Be just in your judgment, and do not treat us unjustly,” this is not

[12] **Translator’s note (L10597):** The supplied wording of this poetic hemistich is compressed and awkward; the exclamatory interpretation is tentative.

[13] **Translator’s note (L10601):** The Arabic shifts from a singular speaker to the two angels and leaves the object of possession unstated.

[14] **Translator’s note (L10602):** The supplied final verb is plural, “they became aware,” although the context would suggest David as a singular subject. This discrepancy has been retained.

[15] **Qur’an references (L10603):** Qur’an 38:24 (Sad).

bad manners on their part, and it is not permissible for the judge to become angry with them or punish them.[16][17][18]

L10612–10617 If it is said: Did the Prophet—may Allah bless him and grant him peace ﷺ—not rebuke the man who stood up before him while he was distributing an allotment and commanded him to be just, It has been said: He objected only to his saying, "For you have not acted justly." Had he said to him, "Act justly," and stopped there, he would not have objected to him, because commanding justice through the abandonment of unfairness is enjoining what is right and speaking the truth.

L10618–10621 His saying to the Prophet—may Allah bless him and grant him peace ﷺ—"For you have not acted justly" is objectionable; indeed, it is unbelief for anyone who intends it deliberately. These two angels addressed Allah's vicegerent David—may Allah bless him ﷺ— and litigants after them have an example in the two of them, while judges have an example in David—may Allah bless him ﷺ.

L10622–10625 In the unanimous agreement of the reciters and the orthography of the codices of the regional centers upon "He said: My Lord, judge with truth"—apart from al-Dahhak ibn Muzahim, who recited, "Say: My Lord is more judicious"— there is a removal of every uncertainty concerning the permissibility of that, because Allah—majestic is His glory—judges only with truth, and He has . . . judging with truth, as you see.[19][20]

L10626

L10627–10628 And His saying, "And David thought that We had only put him to the test":

فإن قيل: أفليس قد أنكر النبي - صلى الله عليه وسلم - على الرجل الذي قام عليه وهو يقسم قسما فأمره بالعدل، قيل: إنما أنكر عليه قوله: " فإنك لم تعدل ". ولو قال له: اعدل وسكت ما أنكر عليه، لأن الأمر بالعدل بترك الحيف أمر بالمعروف وكلام حق.

وقوله: فإنك لم تعدل للنبي - صلى الله عليه وسلم - منكر، بل كفر لمن تعمده. وهذان الملكان خاطبا خليفة الله داود - صلى الله عليه - وللخصوم بعدهما قدوة بهما، وللحكام قدوة بداود - صلى الله عليه.

وفي إطباق القراء وهجاء مصاحف الأمصار على: (قَالَ رَبِّ احْكُمْ بِالْحَقِّ) سوى الضحاك بن مزاحم فإنه قرأ: (قُل رَبي أَحْكَمُ) قطع من كل لبسة في أن ذلك جائز، لأن الله - جل جلاله - لا يحكم إلا بالحق وقد. . . الحكم بالحق كما ترى.

وقوله: (وَظَنَّ دَاوُودُ أَنَّمَا فَتَنَّاهُ) الظن بمعنى العلم - والله أعلم - أي علم داود.

[16] **Translator's note (L10608):** The source attributes this quotation to the two disputants, whereas in the Quranic narrative it belongs to David's speech. The attribution has been retained.

[17] **Translator's note (L10611):** The unvocalized verb yaḥidda is understood as "become angry"; the spelling of "it is permissible" in the preceding segment is irregular.

[18] **Qur'an references (L10608):** Qur'an 38:24 (Sad).

[19] **Translator's note (L10625):** The supplied text has a lacuna after "He has"; the missing wording is needed to complete the syntax.

[20] **Qur'an references (L10622):** Qur'an 21:112 (Al-Anbya).

"Thought" here means knowledge—and Allah knows best—that is, David knew.[21]

والدليل عليه استغفاره وتوبته، لأن بالشك لا يتحقق الذنب.

L10629 The evidence for this is his seeking forgiveness and his repentance, because sin is not established through doubt.

فللتائبين بعده أن يقتدوا به - صلى الله عليه - في التوبة، فيستغفروا خارين بين يدي ربهم في السجود، لأنه أجدر بالغفران لصاحبه إذا تذلل بالسجود لخالقه.

L10630–10632 Those who repent after him may therefore follow his example—may Allah bless him ﷺ—in repentance, seeking forgiveness as they fall down before their Lord in prostration, because this is more conducive to forgiveness for the person who does it when he humbles himself by prostrating to his Creator.

L10633

قوله: (يَا دَاوُودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُمْ بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَى فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ) حجة على المعتزلة، ألا تراه - جل جلاله - بعد أن أخبر بالإضلال عن نفسه، وعن عدوه الشيطان، أخبر به في هذا الموضع عن الهوى وأخبر بعد الهوى عمن له الهوى بأنه يضل هو عن الهوى. فأي شيء يلتمس أوضح من هذا، وهل يكون كل من أخبر عنه بذلك إلا تبعا له، إذ لا يجوز بتة أن يجعل تبعا لهم، فقد بَان كل البيان أن الضلال مقضي به على صاحبه أضيف إليه أو إلى غيره.

L10634–10641 His saying, "O David, We have made you a vicegerent upon the earth, so judge between people with truth, and do not follow desire, lest it lead you astray from the path of Allah," is an argument against the Mu'tazilites. Do you not see that He—majestic is His glory—after attributing the leading astray to Himself and to His enemy Satan, attributes it in this passage to desire, and, after desire, states of the person who has that desire that he himself goes astray because of desire? What could be sought that is clearer than this? Can everyone to whom He attributes this be anything but subordinate to Him, since it is absolutely impossible for Him to be made subordinate to them? It has thus become entirely clear that misguidance is decreed for the person who undergoes it, whether it is attributed to him or to someone else.[22][23]

L10642

قوله: (كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ) حجة لمن يجعل القرآن نصب حججه في أحكام إسلامه، وشرائع دينه وانتزاعاته في جميع علومه، فمن تدبر آياته أدته إلى حقائق الأحكام.

L10643–10645 His saying, "A blessed Book that We have sent down to you, so that they may ponder its verses," is an argument for whoever makes the Quran the focus of his proofs concerning the rulings of his Islam, the ordinances of his religion,

[21] **Qur'an references (L10627):** Qur'an 38:24 (Sad).

[22] **Translator's note (L10638):** The phrase "because of desire" renders the causal sense of ʿan al-hawā here; a directional reading, "away from desire," would be difficult in this argument.

[23] **Qur'an references (L10634):** Qur'an 38:26 (Sad).

and his deductions in all his branches of knowledge. Whoever ponders its verses is led by them to the true substance of the rulings.[24]

L10646 Those possessed of understanding can take heed only through it. Likewise, He said, “And this is a blessed Book that We have sent down, so follow it and be mindful, that you may receive mercy (155).” These two passages have counterparts in the Quran.[25]

L10647–10649 His saying, “When, in the late afternoon, the swift horses standing with a foreleg raised were presented to him (31), he said: Indeed, I have loved,” is evidence for several things.[26]

L10650 Among them is that a child is a gift from Allah to his father; if he is righteous, he is not a trial for him.

L10651–10652 Another is that portions of a discourse can suffice in place of its beginning, through what its context indicates, because He did not mention his missing the remembrance before reporting Solomon’s statement and his punishment of himself.

L10653–10654 Another is that, at times, an indication of the meaning suffices in place of an explicit expression, as in His saying, “Until it disappeared behind the veil,” although no mention of the sun had occurred.[27]

L10655–10657 Another is the permissibility, alongside that, of repetition and emphasis on different occasions: “Indeed, I have loved the love of good.” Another is that prayer is called “remembrance” in its entirety, even though it includes physical actions.[28][29]

L10658–10659 Another is that this prayer was the afternoon prayer, because He mentions the late afternoon and the disappearance of the sun behind the veil thereafter.

وتذكر أولي الألباب لا يكون إلا به، وكذا قال: (وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ (١٥٥) ، ولهما أشباه في القرآن.

قو له: (إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِنَاتُ الْجِيَادُ (٣١) فَقَالَ إِنِّي أَحْبَبْتُ) دليل على أشياء.

فمنها: أن الولد من هِبة الله لأبيه، فإذا كان صالحا لم يكن عليه فِتنة.

ومنها: الاستغناء بأجزاء الكلام عن أوله بما يدل عليه سياقه، لأنه لم يذكر فوات الذكر له قبل الإخبار عن سليمان بقوله، ومعاقبة نفسه.

ومنها: الاستغناء بالإشارة إلى المعنى في الأوقات عن اللفظ. لقوله: (حَتَّى تَوَارَت بِالْحِجَابِ) ولم يجر للشمس ذكر.

ومنها: إجازة التكرير والتأكيد مع ذلك تارة وتارة (إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ) ومنها: أن الصلاة يقال لها: ذكر كما هي، وفيها أفعال.

ومنها أن هذه الصلاة كانت صلاة العصر، لذكره العشي، وتواري الشمس بالحجاب بعده.

ومنها: أن النفس تعاقب على اشتغالها بالدنيا عن الآخرة، إذ فعل سليمان - عليه السلام - في الجياد عقوبة لنفسه، وحملها على ما كرهته من فوات ما أحبته ونبي الله سليمان - عليه السلام - قدوة مَنِ اقتدى به، وقد اقتدى به عمر بن الخطاب - رضي

[24] **Qur’an references (L10643):** Qur’an 38:29 (Sad).
[25] **Qur’an references (L10646):** Qur’an 6:155 (Al-An’am).
[26] **Qur’an references (L10648):** Qur’an 38:31 (Sad).
[27] **Qur’an references (L10653):** Qur’an 38:32 (Sad).
[28] **Translator’s note (L10656):** The deliberately repetitive rendering preserves the verbal noun “love” following “have loved,” which is the feature cited by the author.
[29] **Qur’an references (L10656):** Qur’an 38:32 (Sad).

الله عنه - حيث خرج إلى أرضٍ له، ففاتته صلاة العصر فتصدق بها. وقيمتها مائة ألف.

ومنها: أن أكل الخيل جائز، إذ لا يجوز على نبي الله سليمان في منزلته من الله أن يعاقب نفسه تقربا إلى الله في شيء يعود ظلمه على بهيمة أو حيوان إلا وتلك البهيمة تمسح بالسوق والأعناق مجعولة للمساكين يأكلونها، فتكون زيادة في قربته، ولا تكون إفاتة نفسها إلا منفعة لا عبثا وظلما. ألا ترى أن رسول الله - صلى الله عليه وسلم - قال: " من قتل عصفورًا عبثًا عَجَّ إلى الله - تبارك وتعالى - فقالت: يا رب إن فلانا قتلني عبثا ولم يقتلني لمنفعة ".

ونهى عن صبر البهائم.

وأن تتخذ شيئا فيه الروح غرضًا، لأن الله - جل جلاله - لم يبح قتل الروحانيين من غير الناس إلا ما ذبح لمأكلة مما أباح لحمه، أو كان مؤذيا فيقتل مثل الحية، والعقرب، والفأرة، والكلب العقور، وأشباه ذلك مما أباح قتله في كتابه أو على لسان رسوله - صلى الله عليه وسلم -، فكل هذا دليل على أن سليمان - صلى الله عليه - وإن عاقب نفسه بقتل جياده فلم يقتلها إلا لمنفعة المساكين ومأكلهم.

L10660–10666 Another is that the self is punished for being preoccupied with this world to the neglect of the Hereafter, since what Solomon—peace be upon him ﷺ—did to the swift horses was a punishment of his self and a forcing of it to undergo what it disliked: the loss of what it loved. Allah's prophet Solomon—peace be upon him ﷺ—is an example for whoever follows him, and he was followed in this by Umar ibn al-Khattab—may Allah be pleased with him—when he went out to some land of his and missed the afternoon prayer, so he gave it away in charity. Its value was one hundred thousand.[30]

L10667–10675 Another is that eating horses is permissible, since it is inconceivable that Allah's prophet Solomon, given his standing with Allah, would punish himself in seeking nearness to Allah through something whose injustice falls upon a beast or an animal, unless that beast, being struck on the shanks and necks, was designated for the poor to eat, thereby increasing his act of devotion; and taking its life would be only for a benefit, rather than frivolity and injustice. Do you not see that the Messenger of Allah—may Allah bless him and grant him peace ﷺ— said, "Whoever kills a sparrow frivolously, it cries out to Allah—blessed and exalted is He—and says: 'My Lord, so-and-so killed me frivolously; he did not kill me for any benefit.'"[31][32]

L10676–10677 And he prohibited restraining beasts to kill them.

L10678–10685 And using anything possessing a soul as a target, because Allah—majestic is His glory—has not permitted killing living creatures other than human beings except those slaughtered for food whose flesh He has permitted, or those that are harmful and are therefore killed, such as snakes, scorpions, mice, vicious dogs, and similar creatures whose killing He has permitted in His Book or through the tongue of His Messenger—may Allah bless him and grant him peace ﷺ. All this is evidence that Solomon—may Allah bless him

[30] **Translator's note (L10666):** No monetary unit is specified for the valuation.

[31] **Translator's note (L10670):** The unvocalized verb tُمْsaḥ/tamsaḥ, literally involving wiping or stroking, is syntactically awkward here. It is rendered passively as "being struck," following the author's ensuing interpretation of the horses' killing.

[32] **Translator's note (L10674):** The Arabic shifts from a masculine verb for the sparrow's crying out to a feminine verb for its speaking. English "it" preserves the referent without reproducing the grammatical gender shift.

ﷺ—even though he punished himself by killing his swift horses, killed them only for the benefit of the poor and for their food.

ومنها: أن المذبوح إذا أبين رأسه جاز أكله، ولم يكن مكروها في الذبائح، لأنه روي أن سليمان - عليه السلام - ضرب أعناقها بعدما عقر سُوقها.

L10686–10688 Another is that when the head of a slaughtered animal is severed, eating it is permissible, and this is not reprehensible in slaughtering animals, because it is reported that Solomon—peace be upon him ﷺ—struck their necks after hamstringing their legs.

ومعنى عَقْر السُوق - والله أعلم - كمعنى الإشعار في البدن في شريعتنا ليدل بها على أنها مجعولة شعائر تذبح لله، فكأنه مسح سوقها ليدل بها على أنها مجعولة لله.

L10689–10692 The meaning of hamstringing the legs—and Allah knows best—is like the meaning of marking sacrificial camels by an incision in our religious law, to indicate thereby that they have been designated as sacrificial offerings to be slaughtered for Allah. It is as though he struck their legs to indicate thereby that they were designated for Allah.[33]

L10693

قوله: (وَخُذْ بِيَدِكَ ضِغْثًا فَاضْرِبْ بِهِ وَلَا تَحْنَثْ) دليل على جواز ضرب النساء فيما دعا إلى صلاحهن وأدبهن. وأوبهن إلى الله - جل وتعالى - لأن امرأة أيوب - صلى الله عليه - كان لقنها إبليس شيئا تُشير به على أيوب، وأريها أن شفاءه من بلائه في ذلك، فكان قبولها ذلك منه، ومشورتها به على أيوب معصية.

L10694–10698 His saying, “And take in your hand a bundle of stalks, then strike with it and do not break your oath,” is evidence for the permissibility of beating women in matters conducive to their reform and discipline, and their return to Allah—majestic and exalted is He—because, as for the wife of Job—may Allah bless him ﷺ— Iblis had taught her something to recommend to Job, and made it seem to her that his recovery from his affliction lay in that. Her accepting that from him and recommending it to Job were therefore an act of disobedience.[34][35][36]

فحلف أن يضربها عليه مائة جلدة. وفي هذا تأكيد قول أهل الشام فيما رأوا التعزير مائة.

L10699–10701 So he swore to give her one hundred lashes for it. This reinforces the position of the people of Syria in holding that discretionary punishment may be one hundred lashes.

وقد أباح الله ضرب الناشز في كتابه، ونشوزها معصية.

L10702 Allah has permitted beating a recalcitrant wife in His Book, and her recalcitrance is an act of disobedience.

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[33] **Translator’s note (L10691):** “Struck” renders masaḥa, literally “wiped” or “stroked,” in keeping with the author’s interpretation of this action as an incision marking consecration.

[34] **Translator’s note (L10695):** The Arabic places a full stop after “discipline,” although the following unit continues the coordinated phrase.

[35] **Translator’s note (L10697):** The supplied form arayhā appears irregular or corrupt; it is rendered according to its apparent sense, “made it seem to her.”

[36] **Qur’an references (L10694):** Qur’an 38:44 (Sad).

فللزوج أن يضربها على كل ما كان معصية منها، وأذى عليه.

فأما ما آذاه مما ليس بمعصية منها فليس له أن يضربها، بل ينهاها بلسانه نهيا، ولا يفضي إلى الضرب.

وفي براءة أيوب - صلى الله عليه، - من يمينه وبِرّه فيها بإعمال الضِغث مرة واحدة دليل واضح، وحجة لمنِ يقول: الأيمان على الأسماء ليس على المعاني، لإحاطة العلم بأن مُاسة شماريخ الضِغث لا يؤلم المضروب كما يؤلمه تفريق عدد الضرب عليه. وأيوب - عليه السلام - لا محالة حين حلف عليها قَصد لضرب مفرقٍ يُعدُّ عدًّا واحدًا بعد آخر. إذ محال أن يكون عَرَف الضِغث قبل أن يأمره الله به، وكذا ضَرْب النبي - صلى الله عليه وسلم - الزاني النّضْو الخلق بِعثكال النخل ضربة واحدة بما فيه مائة شمراخ، وقد أمر الله بجلد مائة، فهو يؤكد هذا.

وكان وكيع بن الجراح يفتي فيمن حلف أن يضرب رجلا ضربة بالسيف أن يضربه بعرضه، فيخرج به من يمينه، وقصد الحالف لم يكن للعرض، فهذا حجة له، لأن اسم الضرب في الظاهر شامل لما كان بالعرض والحد، فيخرج من هذا أن الحالف على ترك لبس ما غزلته امرأته، إذا باعه واشترى بثمنه غيره فلبسه لم يحنث. وما ضاهى هذا من أيمان الحالفين.

وقوله: (إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ (٤٦) حجة على المعتزلة والقدرية.

L10703 Thus a husband may beat her for anything that constitutes disobedience on her part and harm to him.

L10704–10705 As for something that harms him but does not constitute disobedience on her part, he may not beat her; rather, he should forbid her verbally, expressly forbidding it, without proceeding to beating.

L10706–10715 In Job's—may Allah bless him ﷺ—being discharged from his oath and fulfilling it through using the bundle of stalks a single time, there is clear evidence and an argument for whoever says: Oaths concern the terms used, rather than the meanings intended, since it is certainly known that contact with the slender stalks of the bundle does not hurt the person struck as much as inflicting the numbered blows separately upon that person would. And Job—peace be upon him ﷺ— certainly intended, when he swore concerning her, separate blows counted one after another, since it is impossible that he knew of the bundle of stalks before Allah commanded him to use it. Likewise, the Prophet's—may Allah bless him and grant him peace ﷺ—striking the emaciated, worn-out fornicator a single blow with a date-palm fruit stalk containing one hundred slender branches, although Allah had commanded one hundred lashes, reinforces this.

L10716–10722 Wakiʿ ibn al-Jarrah used to give the legal opinion, concerning someone who swore to strike a man a blow with a sword, that he should strike him with its flat, thereby discharging his oath, even though the swearer's intention had not concerned the flat. This is an argument in his favor, because the term "striking," in its apparent meaning, encompasses what is done with the flat and with the edge. It follows from this that someone who swears to refrain from wearing what his wife has spun does not break his oath if he sells it, buys something else with its price, and wears that. The same applies to comparable cases among the oaths that people swear.

L10723

L10724–10725 And His saying, "Indeed, We singled them out with a special quality: re-

membrance of the Abode (46)," is an argument against the Mu'tazilites and the Qadarites.[37]

[37] **Qur'an references (L10724):** Qur'an 38:46 (Sad).



سورة الزمر

Surah 39: The Troops (Az-Zumar)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah of the Companies]

[سورة الزمر]

His saying, exalted is He, “And those who have taken protectors apart from Him: ‘We worship them only so that they may bring us close to Allah in nearness,’” contains an implicit “they say,” or “they said,” or something similar; and Allah knows best.[1]

قوله تعالى: (وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى) فيه ضمير " يقولون "، أو " قالوا " وما أشبهه، والله أعلم.

His saying, “Indeed, Allah does not guide anyone who is a liar, an inveterate unbeliever (3),” is evidence that Allah guided the believer to his faith. It is an argument against the Muʿtazilites concerning several things: Among them is their claim that Allah—majestic is His glory—has no agency in the servant’s action, through assistance or otherwise, whereas He has stated explicitly here that the unbeliever needs Allah to guide him—and the believer has been guided through Him.[2]

قوله: (إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ (٣) دليل على أن المؤمن هداه الله إلى إيمانه. وهو حجة على المعتزلة في أشياء: فمنها: ما يزعمون: أن الله - جل جلاله - ليس له في فعل العبد صنع بمعونة ولا غيرها، وقد أخبر - نصًّا ها هنا - أن الكافر محتاج إلى هداية الله إيَّاه - والمؤمن به اهتدى.

Another is what they must answer for in their claim to justice—which they do not understand—concerning the requirement that the unbeliever have faith, and his punishment for unbelief, although he is incapable of what he has been commanded to do except through the guidance of the One who commands him, as you see.

ومنها: ما يلزمهم في ادعاء العدل - الذي لا يعقلونه - من مطالبة الكافر بالإيمان، وعقوبته على الكفر، وليس يقدر على ما أمر به إلا بهداية آمره، كما ترى.

Among these is their claim that it is impermissible for Allah to bring those guilty of major sins out of the Fire on the grounds that this would constitute a breach of His word. Yet He has said—explicitly, here—“Indeed, Allah does not guide anyone who is a liar, an inveterate disbeliever” (3). And He has guided countless disbelievers. Is it not clear —to anyone who reflects upon it—that, when the punishment threatened against someone is waived for him, this is generosity on the part of the one who waives it, not a breach of his word; and that His statement concerning those disbelievers and liars whom He does not guide must either be specific to particular people whom He has irrevocably determined not to guide, because of the prior determination

ومنها: يزعمون: أن إخراج أهل الكبائر من النار لا يجوز على الله من جهة أنه خُلْف، وقد قال - نصًّا ها هنا -: (إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ (٣) وقد هدى من الكفار من لا يحُصى. أفليس بينًا - لمن تدبره - أن الموعَد بالعقوبة، إذا تركت له فهو من تاركه كرم، لا خلف وأن من قال: لا يهديه من الكفار، والكذابين، إما أن يكون خصوصًا في قوم بأعيانهم، حتم أن لا يهديهم، لما سبق في قضائه من شقوتهم، أو يكون بمعنى لا يهديهم طريق الجنة، إذا ماتوا على كفرهم وكذبهم، كما قال: (إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ) .

[1] **Qur’an references (L10729):** Qur’an 39:3 (Az-Zumar).
[2] **Qur’an references (L10732):** Qur’an 39:3 (Az-Zumar).

in His decree of their wretchedness, or mean that He does not guide them along the path to Paradise if they die in their disbelief and falsehood, as He said: "Indeed, Allah does not forgive associating partners with Him, but He forgives what is less than that."[3][4]

فهو لمن مات على شركه.

L10750 This concerns someone who dies while associating partners with Him.

L10751

وقوله: (قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ) . لمن تاب في حياته. وأيهما كان - من هذين المعنيين - فهو حجة عليهم، إذ توهم معنًى سواهما كفرٌ صراحٌ لا التباس فيه.

L10752–10755 And His saying: "Say to those who disbelieve: If they desist, what has previously occurred will be forgiven them," concerns someone who repents during his lifetime. Whichever of these two meanings is intended —it is an argument against them, for imagining a meaning other than these two is outright disbelief, admitting no ambiguity.[5]

L10756

قوله: (لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَاصْطَفَى مِمَّا يَخْلُقُ مَا يَشَاءُ) .

نظير ما مضى من قوله: (قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذًا لَابْتَغَوْا إِلَى ذِي الْعَرْشِ سَبِيلًا (٤٢) .

هو حجة فيما نمثله - للمخالفين - في الاحتجاج عليهم.

L10757 His saying: "Had Allah wished to take a child, He would have chosen whatever He willed from what He creates."[6]

L10758 This parallels His previously discussed saying: "Say: Had there been gods alongside Him, as they say, they would then have sought a way to the Possessor of the Throne" (42).[7]

L10759 It provides evidence for the hypothetical examples we put to our opponents when arguing against them.

L10760

قوله: (خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا) دليل على أن الله - جل جلاله - خلق ذرية آدم في صلبه، مودعين على صور الذر، كما روي في الخبر، قبل خلق حواء، لأن " ثم " حرف يستأنف به الكلام، ويقطع الأول عن الآخر.

L10761–10765 His saying: "He created you from a single soul, then made from it its mate," is evidence that Allah—majestic is His majesty—created Adam's descendants in his loins, deposited there in the forms of tiny ants, as related in the re-

[3] **Translator's note (L10746):** The wording "those ... whom He does not guide" supplies the referential connection in the compressed Arabic construction.

[4] **Qur'an references (L10741):** Qur'an 39:3 (Az-Zumar); Qur'an 4:48 (An-Nisa); Qur'an 4:116 (An-Nisa).

[5] **Qur'an references (L10752):** Qur'an 8:38 (Al-Anfal).

[6] **Qur'an references (L10757):** Qur'an 39:4 (Az-Zumar).

[7] **Qur'an references (L10758):** Qur'an 17:42 (Al-Isra).

port, before creating Eve, because “then” is a particle used to begin a fresh statement and to separate the former from the latter.[8][9]

L10766

L10767–10768 His saying: “And He sent down for you eight paired kinds of livestock,” is evidence that they were sent down from Paradise. This is supported by the Messenger of Allah’s hadith—may Allah bless him and grant him peace ﷺ—concerning the she-goat: “Wipe its nasal discharge, for it is one of the animals of Paradise.”[10][11][12]

L10769 If it is said: Has it not been related from him concerning camels: “For they are jinn; from jinn they were created”?

L10770–10777 It is answered: What in that prevents them from being among the animals of Paradise—as though the jinn were forbidden to enter Paradise?! Do not the Muslims among the jinn enter it? And why should it be denied that some of the jinn were in Paradise and were sent down to earth, just as Adam was sent down? Is not Iblis the chief of the jinn and their progenitor, and was he not in Paradise, then sent down with Adam to earth? Allah—blessed and exalted is He—said: “So they prostrated, except Iblis; he was one of the jinn.” He said: “And He created the jinn from a mingled flame of fire” (15).[13]

L10778

L10779–10782 His saying: “And He does not approve disbelief for His servants,” is a verse to which the Muʿtazilites and the Qadarites appeal and by which they mislead the common people among us.[14]

قوله: (وَأَنْزَلَ لَكُمْ مِنَ الْأَنْعَامِ ثَمَانِيَةَ أَزْوَاجٍ) دليل على أنها منزلة من الجنة. ويؤيده حديث رسول الله، صلى الله عليه وسلم، في الماعزة: “ امسحوا رُغامها فإنها من دواب الجنة ”.

فإن قيل: أليس قد رُوي عنه في الإبل: “ فإنها جنٌّ، من جنٍّ خُلقت ”.

قيل: وما في ذاك ما يمنع أن تكون من دواب الجنة، كأن الجن محرمٌ عليهم دخول الجنة؟! أليس مسلمو الجن يدخلونها. وما ينكر أن يكون من الجنّ من كان في الجنة، فأهبط إلى الأرض، كما أهبط آدم. أليس إبليس رأس الجن وأصلهم، وكان في الجنة، فأهبط مع آدم إلى الأرض، قال الله - تبارك وتعالى -: (فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ) ، قال: (وَخَلَقَ الْجَانَّ مِنْ مَارِجٍ مِنْ نَارٍ (١٥) .

قوله: (وَلَا يَرْضَى لِعِبَادِهِ الْكُفْرَ) آية يتعلق بها المعتزلة والقدرية ويُغالطون بها العامَّة منّا.

[8] **Translator’s note (L10763):** The word dharr denotes tiny ants and can also suggest minute particles; “the forms of tiny ants” preserves the report’s imagery.

[9] **Qur’an references (L10761):** Qur’an 39:6 (Az-Zumar).

[10] **Translator’s note (L10767):** “Eight paired kinds” renders eight members constituting male–female pairs, rather than eight separate pairs.

[11] **Translator’s note (L10768):** The supplied reading rughām is understood here as nasal discharge; the word also has associations with dust or earth, making the precise sense uncertain.

[12] **Qur’an references (L10767):** Qur’an 39:6 (Az-Zumar).

[13] **Qur’an references (L10771):** Qur’an 18:50 (Al-Kahf); Qur’an 55:15 (Ar-Rahman).

[14] **Qur’an references (L10779):** Qur’an 39:7 (Az-Zumar).

His lack of approval of it does not make it impossible that He should be its creator. He created Iblis, who is the chief of evil and is not approved by Him; and He created this world, which is hateful to Him: He encourages His allies to renounce it, while allowing His enemies enjoyment in it. What, then, prevents disbelief from being something He created, although He hates it, does not approve it, and does not approve His servants' embracing it, just as He does not approve their embracing this world, since it is the enjoyment of delusion, and "play, diversion, and adornment" in life, as Allah—blessed and exalted is He—said.[15]

If it is said: How, then, did He create what He does not approve?

It is answered: Knowledge of this does not fall to His servants; He has not addressed them concerning it in His Book, nor through the tongue of His Messenger, may Allah bless him and grant him peace ﷺ.

His saying: "When harm touches the human being, he calls upon his Lord, turning to Him in repentance. Then, when He bestows upon him a blessing from Himself, he forgets what he previously called upon Him about, and sets up rivals to Allah to lead others astray from His path."[16][17]

This rebukes anyone who neglects supplication in ease and resorts to it in hardship. Such is not the character of believers, for their character includes frequent supplication in ease as preparation for hardship, and taking advantage of the angels' intercession with their Lord for his supplication to be answered. For it has been related that the Prophet, may Allah bless him and grant him peace ﷺ, said to Ibn ʿAbbas: "Make yourself known to Allah in ease, and He will know you in hardship."

And it has been related: "When a servant supplicates frequently in ease, then hardship befalls him and he supplicates, the angels say: 'A familiar voice, from

[15] **Qur'an references (L10783):** Qur'an 57:20 (Al-Hadid).

[16] **Translator's note (L10794):** The phrase "what he previously called upon Him about" reflects one interpretation of the ambiguous mā kāna yadʿū ilayhi; it can also be understood as referring to the One whom he previously invoked.

[17] **Qur'an references (L10794):** Qur'an 39:8 (Az-Zumar).

وليس في زوال رضاه عنه ما يحيل أن يكون هو خالقه، فقد خلق إبليس، وهو رأس الشر، وليس بمرضي عنده، وخلق الدنيا، وهي بغيضته، يُزَهِّد فيها أولياءه، ويُمَتِّع فيها أعداءه. فما يمنع أن يكون الكفر من خلقه، وهو يبغضه، ولا يرضاه، ولا يرضى لعباده أن يأخذوا به، كما لا يرضى لهم أن يأخذوا الدنيا، إذ هي متاع الغرور، و (لَعِبٌ وَلَهْوٌ وَزِينَةٌ) في الحياة، كما قال الله تبارك وتعالى.

فإن قيل: فكيف خلق ما لا يرضاه؟.

قيل: ليس علمُ هذا إلى عباده، وما خاطبهم به في كتابه، ولا على لسان رسوله، صلى الله عليه وسلم.

قوله: (وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِنْهُ نَسِيَ مَا كَانَ يَدْعُو إِلَيْهِ مِنْ قَبْلُ وَجَعَلَ لِلَّهِ أَنْدَادًا لِيُضِلَّ عَنْ سَبِيلِهِ) .

تقريع لمن يهمل الدعاء في الرخاء، ويفزع إليه في الشدة، وليس ذلك من أخلاق المؤمنين، إذ من أخلاقهم إكثار الدعاء في الرخاء عُدة للشدة، واستغناماً لشفاعة الملائكة - إلى ربهم - في إجابته، فقد رُوي أن النبي، صلى الله عليه وسلم، قال لابن عباس: " تعرَّف إلى الله في الرخاء، يعرفك في الشدة ".

ورُوي: " أن العبد إذا أكثر الدعاء في الرخاء، ثم نزلت به الشدة فدعا. قالت الملائكة: صوت معروفٌ، من آدمي كان يكثر الدعاء في الرخاء. فنزلت به الشدة، فتشفع له إلى الله، وإذا لم يكثر الدعاء، فنزلت به الشدة، فدعا، قالت الملائكة: صوت مجهول من آدمي لم يدع الله في الرخاء، فنزلت به الشدة فدعا، ولا يشفعون له ".

a human being who used to supplicate frequently in ease, and then hardship befell him.' So they intercede for him with Allah. But if he does not supplicate frequently, and there befalls him hardship, and he supplicates, the angels say: 'An unfamiliar voice, from a human being who did not supplicate to Allah in ease; then hardship befell him and he supplicated.' And they do not intercede for him."

L10804 There are passages like this in various places in the Quran, such as His saying: "Then, when harm touches you, to Him you cry out" (53), and His saying: "When they board a ship, they call upon Allah, devoting religion sincerely to Him," and other passages.[18]

L10805 A believer should therefore not follow the disbeliever's example by resorting to supplication only in hardships.

L10806

L10807–10813 And His saying: "Or one who is devoutly obedient during the hours of the night, prostrating and standing, fearing the Hereafter and hoping for his Lord's mercy," is evidence that all the hours of the night, when spent in prayer, are praiseworthy; that the devoutly obedient person is one who obeys, rather than simply one who stands; and that the conjunction "and," although coordinating expressions verbally, does not necessarily coordinate them in meaning in every instance. Do you not see that He mentioned standing after prostration? Is anyone permitted to place prostration before standing?[19][20]

L10814 This refutes anyone who considers it obligatory to wash the bodily members of ritual ablution in a prescribed order.

L10815

L10816–10817 And His saying, exalted is He: "Say: Are those who know equal to those

[18] **Qur'an references (L10804):** Qur'an 16:53 (An-Nahl); Qur'an 29:65 (Al-'Ankabut).

[19] **Translator's note (L10811):** In context, the author is concerned specifically with whether verbal coordination entails the stated order of the actions.

[20] **Qur'an references (L10807):** Qur'an 39:9 (Az-Zumar).

ومثل هذا في القرآن في مواضع، مثل قوله: (ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْأَرُونَ (٥٣) ، وقوله: (فَإِذَا رَكِبُوا فِي الْفُلْكِ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ) ، وغير ذلك.

فلا ينبغي للمؤمن أن يستن بالكافر، ولا يفزع إلى الدعاء إلا عند الشدائد.

وقوله: (أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ) دليل على أن أوقات الليل - كلها - في الصلاة ممدوحة، وأن القانت هو المطيع، لا القائم، وأن الواو وإن كانت ناسقة باللفظ، فغير موجبة أن تكون ناسقة بالمعنى في كل موضع، ألا تراه ذكر القيام بعد السجود، فهل يجوز لأحد أن يقدم السجود على القيام؟.

وهذا رد على من يرى ترتيب أعضاء الوضوء في الغَسل فرضًا.

وقوله تعالى: (قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ) مَدَحَ العلماءَ، وذم الجهلاءَ، ودليلٌ على أن التذكر لا يمكن إلا بالعلم.

who do not know?" He praised the learned and censured the ignorant, and this is evidence that taking heed is possible only through knowledge.[21]

L10818–10823 It also contains an argument for whoever says that a learned person—even if he does not act upon his knowledge— is superior to an ignorant person who does not act upon the transmitted report, because Allah—majestic and exalted is He—has made knowledge and action obligatory together. Whoever obeys Him with respect to knowledge has fulfilled half the command, while the other half remains incumbent upon him; and it is likely that the half in which he obeyed will bring him to the other half. The ignorant person neglects the whole of it, and does not acquire the equipment for action or the guide to salvation.[22]

L10824–10830 As for the transmitted report, "Seventy sins are forgiven an ignorant person before a single sin is forgiven a learned person," it is not from the Messenger of Allah, may Allah bless him and grant him peace ﷺ, and it has no validity, for we do not know of Allah praising ignorance in His Book or through the tongue of His Messenger, may Allah bless him and grant him peace ﷺ. Were that so, ignorance would be higher in rank than knowledge. And the ignorant person is more likely to have the deed he considers righteous rejected than to have his sin forgiven, because he does not perform it with knowledge, nor does he devote it sincerely to his Lord.[23]

L10831–10837 He may count sin as obedience and obedience as sin, and admiration for his own deeds comes more readily to him than to the learned person, who, when he does good, thanks the One who enabled him to do it and knows that he is being put to work, not knowledgeable through his own power. Self-admiration is therefore far removed from such a person, and gratitude is a deed in its own right. When he commits an evil deed, he knows its

وفيه حجة لمن قال: العالم - وإن لم يعمل بعلمه - أفضل من جاهل لا يعمل بالخبر، لأن الله - جل وتعالى - فرض العلم والعمل - معًا - فمن أطاعه في العلم فقد جاء بشطر الأمر، وبقي عليه الشطر، ويوشك الشطر الذي أطاع فيه أن يُلحقه بالشطر الآخر، والجاهل مضيعٌ لجميعه. وغير آخذ عدة العمل، ودليل النجاة.

والخبر المروي: " يُغفر للجاهل سبعون ذنبًا قبل أن يغفر للعالم ذنب واحد" ليس هو عن رسول الله، صلى الله عليه وسلم، وليس بشيء، لأنَّا لا نعلم الله مدح الجهل في كتابه، ولا على لسان رسوله، صلى الله عليه وسلم، ولو كان كذلك، لكان الجهل أرفع درجة من العلم، والجاهل إلى أن يكون عمله الذي يحسبه صالحًا - غير مقبول منه - أقرب إلى أنْ يغفر له خطيئته، لأنه لا يقيمه بعلم. ولا يخلصه لربه.

وربما أعدَّ الخطيئة طاعة، والطاعة خطيئة، والإعجاب بعمله أسرع إليه منه إلى العالم، الذي إذا عمل خيرا شكر من وفَّقه له، وعلم أنه مستعمل، لا عالم بقوته، فالإعجاب بعيد من هذا، والشكر عمل برأسه، وإذا عمل سيئة عرف وزنها، وطريق الاستغفار منها. والندم عليها، فتسره حسنته، وتسوؤه سيئته، فيستوجبُ الإيمان. كما قال رسول الله - صلى الله عليه وسلم -: " من سرته حسنته، وساءته سيئته، فهو مؤمن ".

[21] **Qur'an references (L10816):** Qur'an 39:9 (Az-Zumar).

[22] **Translator's note (L10820):** The supplied text reads "the transmitted report" (al-khabar). It has not been changed to "good" (al-khayr), a possible alternative reading.

[23] **Translator's note (L10829):** The Arabic literally has "closer ... to having his sin forgiven," where the comparison appears to require "than to having his sin forgiven." The translation expresses the apparent intended comparison; the supplied wording is syntactically defective.

weight and the way to seek forgiveness for it and to regret it. Thus his good deed pleases him and his evil deed distresses him, so he merits being counted a believer, as the Messenger of Allah—may Allah bless him and grant him peace ﷺ—said: "Whoever is pleased by his good deed and distressed by his evil deed is a believer."[2425]

والجاهل لا للخطيئة يعرف وزن ثقلها، وعظم بليتها، ولا للحسنة يعرف وزنها، بل يرى نفسه مستعلياً بها، ومتكبراً على القاعدين عنها.

L10838–10839 The ignorant person knows neither the weight of a sin's burden and the enormity of its affliction, nor, concerning a good deed, does he know its weight. Rather, he considers himself elevated by it and behaves arrogantly toward those who refrain from it.

وكل هذا خطايا برؤوسها، فكيف يستويان، ومتى يلتقيان؟!.

L10840 All these are sins in their own right. How, then, can the two be equal, and when can they ever meet?!

فلو قُلب هذا الخبر، وقيل: يُغفر للعالم سبعون ذنباً، قبل أن يُغفر للجاهل ذنب واحد، لكان الكتاب والسنة والإجماع ونظر المحصلين أدل عليه، إن شاء الله.

L10841–10844 If this report were reversed, and it were said, "Seventy sins are forgiven a learned person before a single sin is forgiven an ignorant person," the Book, the Sunnah, consensus, and the reasoning of discerning scholars would provide stronger evidence for it, if Allah wills.

وعلى العالم - مع ذلك - أن يعرف حق المنعم عليه فيما علمه.

L10845 Nevertheless, the learned person must recognize the right that the One who bestowed knowledge upon him has over him.

ويصون ما أكرم به من تدنيسه، وسلكه به مسلك الجاهلين، ويحذر سطوة الله في تضييع شُكره - فعلاً وقولاً - على ما أعطي.

L10846–10847 He must protect that with which he has been honored from being sullied and from his pursuing with it the path of the ignorant, and he must beware Allah's might when he neglects to thank Him—in deed and word—for what he has been given.

فعليه أن يَنْفِس على ميراث الأنبياء، فلا يخلطه بميراث إبليس. وأعدائه من الشياطين.

L10848–10849 He must therefore jealously guard the inheritance of the prophets, and not mingle it with the inheritance of Iblis and his enemies among the devils.[26]

L10850

[24] **Translator's note (L10831):** The supplied verb aʿadda is unusual in the sense "count" or "regard"; that contextual sense is used here without altering the Arabic.

[25] **Translator's note (L10834):** The supplied text reads "not knowledgeable through his own power" (lā ʿālim bi-quwwatihi). The context may suggest "not acting through his own power" (lā ʿāmil bi-quwwatihi), but the supplied reading is retained.

[26] **Translator's note (L10849):** The possessive in "his enemies" is ambiguous. In context it apparently refers to Allah's enemies among the devils, rather than enemies of Iblis; the supplied wording is retained.

وقوله: (قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ (١١) دليل على الإخلاص فرض عليه، وعلى أمته مع أنه قد نص القرآن على أمر الأمة -أيضاً - حيث يقول: (وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ) .

L10851–10852 And His saying: “Say: I have been commanded to worship Allah, devoting religion sincerely to Him” (11), is evidence that sincerity is obligatory upon him and his community, although the Quran has also explicitly stated the command to the community, where He says: “They were commanded only to worship Allah, devoting religion sincerely to Him, inclining exclusively to the true faith.”[27]

L10853

وقوله: (وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ (١٢) يحتمل أن تكون اللام فيه بمعنى " الباء "، ويحتمل أن يكون وأمرت بالعبادة المُخْلَصة، لأن أكون أول المسلمين. والله أعلم كيف هو.

L10854–10855 And His saying: “And I have been commanded so that I may be the first of those who submit” (12), may contain a lām with the meaning of the preposition bāʾ; or it may mean, “And I have been commanded to worship with sincerity so that I may be the first of those who submit.” Allah knows best which it is. The lām in it may have the meaning of the preposition bāʾ; alternatively, the meaning may be: “And I have been commanded to worship with undivided devotion, so that I may be the first of those who submit.” Allah knows best how it is.[28][29]

وهذا يؤكد أن قوله - في الأعراف، إخبارًا عن موسى -: (وَأَنَا أَوَّلُ الْمُؤْمِنِينَ (١٤٣) ، أنه أول مؤمني زمانه، إذ محال أن يؤمر النبي. صلى الله عليه وسلم، أن يكون أول من أسلم، من الخلق - كلهم - وقد تقدمه بالإسلام من تقدم.

L10856–10859 This confirms that His statement in al-Aʿrāf, reporting Moses’ words, “And I am the first of the believers” (143), means that he was the first believer of his time, since it is impossible that the Prophet should be commanded — may Allah bless him and grant him peace ﷺ—to be the first of all created beings to submit, when those who preceded him had already preceded him in submission.

ولكنه أول من يسلم من أمته.

L10860 Rather, he is the first of his community to submit.

L10861

وقوله: (فَاعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ) .

L10862 And His statement: “So worship whatever you wish apart from Him.”[30]

هو على طريق التهدد ليس على ما يتأوله المعتزلة والقدرية.

[27] **Qur’an references (L10851):** Qur’an 39:11 (Az-Zumar); Qur’an 98:5 (Al-Bayyinah).

[28] **Translator’s note (L10854):** The first grammatical interpretation takes the lām as introducing the content of the command: “I have been commanded to be the first of those who submit.” The second takes it as expressing the purpose of the command to worship sincerely.

[29] **Qur’an references (L10854):** Qur’an 39:12 (Az-Zumar).

[30] **Qur’an references (L10862):** Qur’an 39:15 (Az-Zumar).

L10863 This is expressed as a threat, rather than in the sense in which the Muʿtazilites and Qadarites interpret it.

L10864 It is comparable to His statement, “Do whatever you wish,” concerning which we have already answered them.[31]

L10865 The way it provides confirmation is that Moses was described as the first of the believers, and our Prophet Muhammed—may Allah bless him and grant him peace ﷺ—was described as the first of those who submit. If being first were intended in relation to all people, this would entail a contradiction: how could He describe one prophet as the first of all believers, and then, elsewhere, describe another prophet as being the first? Thus, what occurs here confirms that being first there means being first in a relative, rather than an absolute, sense.[32]

L10866–10868 And His statement: “Say: Indeed, the losers are those who have lost themselves and their families.” It is reported from Qatādah that he said: “They are their families who were prepared for them in Paradise.”[33]

L10869 Thus they lost them through their unbelief. I think it can only be as he said.

L10870–10871 For a report has been transmitted from the Messenger of Allah—may Allah bless him and grant him peace ﷺ—that corroborates it: “There is not one of you who does not have two dwellings: a dwelling in Paradise and a dwelling in the Fire.

L10872 If he dies and enters the Fire, the people of Paradise inherit his dwelling. That is His statement: ‘Those are the inheritors’ (10).”[34]

L10873–10878 And in some reports concerning questioning in the grave, transmitted from the Prophet—may Allah bless him and grant him peace ﷺ— it is related that he said concerning the unbeliever: “Then a door from Paradise is opened for

[31] **Qur’an references (L10864):** Qur’an 41:40 (Fussilat).

[32] **Translator’s note (L10865):** This appears to be an editorial explanatory note elaborating on the author’s preceding statement, “This confirms.”

[33] **Qur’an references (L10867):** Qur’an 39:15 (Az-Zumar).

[34] **Qur’an references (L10872):** Qur’an 23:10 (Al-Mu’minun).

وهو نظير قوله: (اعْمَلُوا مَا شِئْتُمْ) ، وقد أجبناهم عنه.

وجه التأكيد فيه: أن موسى وصف أنه أول المؤمنين، ووصف نبينا محمد، صلى الله عليه وسلم، أنه أول المسلمين فلو كان المراد الأولية بالنسبة للناس جميعا لاقتضى التناقض، إذ كيف يصف نبيا أنه أول المؤمنين جميعًا، ثم في مكان آخر يصف نبيًّا - آخر أنه هو الأول، فما جاء هنا أكد أن المراد بالأولية هناك أولية نسبية، لا مطلقة.

وقوله: (قُلْ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيهِمْ) رُوي عن قتادة أنه قال: هم أهلوهم الذين أعدوا لهم في الجنة.

فخسروهم بكفرهم. وما أظنه إلا كما قال.

فقد رُوي عن رسول الله، صلى الله عليه وسلم، حديث يصدّقه: " ما منكم من أحد إلا وله منزلان: منزل في الجنة، ومنزل في النار.

فإن مات فدخل النار، ورث أهل الجنة منزله. فذلك قوله: (أُولَئِكَ هُمُ الْوَارِثُونَ (١٠) ".

وفي بعض أخبار المساءلة في القبر عن النبي، صلى الله عليه وسلم. أنه قال - في الكافر -: " ثم يفتح له باب من الجنة، فيُقال له: هذا كان مكانك، لو آمنت بربك. فأمَّا إذ، كفرت به، فإن الله أبدلك به هذا. فيفتح له باب من النار. ويفتح للمؤمن باب من النار، فيقال له: هذا مكانك لو كفرت بربك فأمَّا إذ آمنت به، فإن الله أبدلك به هذا، فيفتح له باب إلى الجنة ".

him, and he is told: ‘This would have been your place, had you believed in your Lord. But since you disbelieved in Him, Allah has given you this in its place.’ Then a door from the Fire is opened for him. And a door from the Fire is opened for the believer, and it is said to him: ‘This would have been your place had you disbelieved in your Lord. But since you believed in Him, Allah has given you this in its place.’ Then a door into Paradise is opened for him.”

L10879–10881 And His statement: “So give good tidings to My servants (17), who listen to what is said and follow the best of it,” is a verse concerning which the proponents of juristic preference make an error.[35][36]

L10882–10884 They therefore adduce it as evidence, although it supports them neither; rather, it is evidence against them, because they listen to what is said, and the words heard belong to others.[37]

L10885–10886 Juristic preference, however, belongs to them. It is therefore impossible for them to follow themselves in juristic preference, while the words heard belong to others, such that they would be praised for something other than that with which they were described.

L10887–10890 Moreover, once their error has been explained, the verse is evidence against those who follow authority without examining its proof, since the words heard must be either the words of someone whose words constitute authoritative evidence, or the words of someone whose words do not constitute authoritative evidence.[38]

L10891–10892 Since the words of one who constitutes an authority are entirely good, with nothing spurious in them, it is known that they are what is to be followed, rather than the words of someone who does not constitute an authority.

وقوله: (فَبَشِّرْ عِبَادِ (١٧) الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ) آية يغلط فيها القائلون بالاستحسان.

فيحتجون بها، وليست لهم، بل هي عليهم، لأنه يستمعون القول، والقول المسموع لغيرهم.

والاستحسان لهم. فمحال أن يتبعوا أنفسهم في الاستحسان. ويكون القول المسموع لغيرهم، فيُمدحُوا بغير ما وُصفوا.

والآية - بعد بيان غلطهم - حُجَّةٌ على المقلدين، إذ القول المسموع لا يخلو من أن يكون قول من يكون قوله حجة، أو قول من لا يكون قوله حجة.

فلما كان قول من يكون حجة، حسنًا كله، لا تزييف فيه، عُلم أنه المتبع، دون قول من لا يكون حجة.

[35] **Translator’s note (L10881):** “Juristic preference” renders istiḥsān, the legal method under discussion.

[36] **Qur’an references (L10880):** Qur’an 39:18 (Az-Zumar).

[37] **Translator’s note (L10882):** The Arabic has a grammatical irregularity in li-annahu yastamiʿūna, literally “because he/it—they listen.” The translation follows the evident connection to the plural listeners.

[38] **Translator’s note (L10887):** The description of following authority without examining its proof renders taqlīd.

وقد لخصناه في كتاب الأصول من " شرح النصوص " ما أغنى عن إعادته ها هنا.

We have already set this out concisely in the Book of Legal Foundations within "The Explanation of the Texts," in a manner that obviates repeating it here.

وقوله: (أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ) نظير ما مضى من قوله: (فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ) في جواز تذكير فعل المؤنث، لما يدل عليه اسمه.

And His statement: "Then, one against whom the word of punishment has become binding …" is comparable to His previously discussed statement, "Then whoever receives an admonition from his Lord," with respect to the permissibility of using a masculine verb with a feminine noun, on account of what that noun denotes.[39]

وهو حجة على المعتزلة، وهو - والله أعلم - مثل قوله: (لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ (١١٩) وقوله: (اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِيَ) إلى قوله: (فَمَا لَهُ مِنْ هَادٍ (٢٣) حجة على المعتزلة والقدرية.

It is evidence against the Mu'tazilites, and it is—Allah knows best—like His statement: "I shall surely fill Hell with jinn and people, all together" (119). And His statement: "Allah has sent down the best discourse: a Book whose parts resemble one another, repeatedly recounted," through His statement, "Then he has no guide" (23), is evidence against the Mu'tazilites and Qadarites.[40][41]

وقوله: (وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ) دليل على أن الصدق الثاني ليس بعطف على الصدق الأول " لأن " الذي " يخبر به عن واحد، و " أولئك " عن جميع، ففيه دليل على أن الذي جاء بالصدق هو رسول الله، صلى الله عليه وسلم، جاء بالقرآن، وهو صدق، وصدق به أصحابه في حياته، وسائر المؤمنين بعد وفاته.

And His statement: "And the one who brought the truth and affirmed its truth," is evidence that the second occurrence of "truth" is not coordinated with the first occurrence of "truth," because "the one who" is used to speak of one person, whereas "those" is used of a plurality. Thus it contains evidence that the one who brought the truth is the Messenger of Allah—may Allah bless him and grant him peace ﷺ—who brought the Quran, which is truth,

[39] **Qur'an references (L10896):** Qur'an 39:19 (Az-Zumar); Qur'an 2:275 (Al-Baqarah).

[40] **Translator's note (L10899):** The supplied quotation begins directly with "I shall surely fill," omitting the prefixed lām found in the Quranic wording of 11:119; the translation follows the supplied text.

[41] **Qur'an references (L10899):** Qur'an 11:119 (Hud); Qur'an 32:13 (As-Sajdah); Qur'an 39:23 (Az-Zumar).

and whose truth his Companions affirmed during his lifetime, and all the other believers after his death.[42][43]

L10909–10910 Everyone who affirms the truth of the Quran deserves the designation of piety and merits what was promised to these affirmers of its truth, in the form of reward and the expiation of evil deeds.

وكل من صدَّق بالقرآن استحق اسم التقوى، واستوجب ما وُعد - هؤلاء - المصدِّقون من الثواب، وتكفير السيئات.

L10911

L10912–10917 And His statement: "Is Allah not sufficient for His servant?" is evidence that He suffices for whoever puts his trust in Him and holds fast to Him, and protects him from the evil of everything feared apart from Him, so that he rises above every domineering power other than them. So let the believers fear this from Him when they seek His sufficiency and entrust their affairs to Him; for whoever He takes into His care will never be overcome, and whoever He guards and suffices for will never be wronged.[44][45][46]

وقوله: (أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ) دليل على أنه يكفي من توكل عليه، واعتصم به، ويقيه شر كل محذور - دونه - فاستعلى على كل متسلط سواهم فليتق المؤمنون بهذا منه، إذا استكفوه، وفوضوا أمورهم إليه، فلن يُغلب من تولاه، ولن يهُضم من حرسه وكفاه.

L10918

L10919–10920 And His statement: "Whomever Allah leads astray has no guide (36), and whomever Allah guides has none to lead him astray," is a refutation of the Mu'tazilites and Qadarites. It is also one of the places where omitting the object pronoun hā' is appropriate.[47]

وقوله: (وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ (٣٦) وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ) رد على المعتزلة والقدرية. وهو من المواضع التي يحسن فيها حذف هاء المفعول.

L10921

[42] **Translator's note (L10906):** The text calls both expressions "truth," although the quoted verse has the noun "truth" followed by the verb "affirmed its truth." The author's grammatical point appears to concern whether the two clauses have the same subject; the wording has not been silently corrected.

[43] **Qur'an references (L10905):** Qur'an 39:33 (Az-Zumar).

[44] **Translator's note (L10915):** The subject of "rises above" is not explicit. It may refer to the protected servant, as translated, or to Allah.

[45] **Translator's note (L10916):** The plural "other than them" has no clear antecedent in the preceding singular wording. The supplied fa-l-yattaqi means "so let … fear," which is difficult in this context; a reading meaning "so let … trust" may have been intended, but has not been substituted.

[46] **Qur'an references (L10912):** Qur'an 39:36 (Az-Zumar).

[47] **Qur'an references (L10919):** Qur'an 13:33 (Ar-Ra'd); Qur'an 39:23 (Az-Zumar); Qur'an 39:36 (Az-Zumar); Qur'an 40:33 (Ghafir); Qur'an 39:37 (Az-Zumar).

L10922–10924 His statement: “Allah takes souls at the time of their death, and those that have not died during their sleep. He then retains those for which He has decreed death and releases the others until an appointed term,” is a refutation of the Mu‘tazilites and Qadarites concerning their claim that a person who is killed dies at a time other than his appointed term, and that his killer cuts short the life bestowed upon him by his Lord.[48]

قوله: (اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَى عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَى إِلَى أَجَلٍ مُسَمًّى) ردّ على المعتزلة والقدرية فيما يزعمون: أن المقتول ميت بغير أجله. وقاتله قاطعٌ حياته الموهوبة له من عند ربه.

L10925

L10926–10929 His statement: “And there will appear to them from Allah what they had not reckoned with” (47), through His statement, “And what they used to mock will encompass them” (48), is evidence that they are not believers—for a believer does not mock his Lord’s threat, even if he is deluded concerning his sin. They are the Jews and Christians, and those among the unbelievers who think that the deeds through which they seek nearness to Allah will earn them a good recompense; then there appears to such a person, from his Lord, the contrary of what he had anticipated. Allah knows best.[49]

قوله: (وَبَدَا لَهُمْ مِنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ (٤٧) إلى قوله: (وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ (٤٨) دليل على أنهم ليسوا بمؤمنين - لأن المؤمن لا يستهزئ بوعيد ربه، وإنْ اغترَّ بذنبه - وهم اليهود والنصارى، ومن يرى من الكفار أن عمله الذي يتقرب به إلى الله يجازى عليه بخير، فيبدو له - من ربه - خلافُ ما قدَّر. والله أعلم.

L10930

L10931–10932 And His statement: “Say: O My servants who have transgressed against themselves, do not despair of Allah’s mercy,” and the rest of the verse, is evidence against the Mu‘tazilites on the subject of the threat of punishment. We have explained this elsewhere.[50]

وقوله: (قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ) الآية، حجة على المعتزلة في باب الوعيد، وقد بيناه في غير هذا الموضع.

L10933–10936 And His statement: “And turn back to your Lord and submit to Him before the punishment comes upon you; then you will not be helped” (54), is evidence that relief from torment and punishments is to be sought by has-

وقوله: (وَأَنِيبُوا إِلَى رَبِّكُمْ وَأَسْلِمُوا لَهُ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنْصَرُونَ (٥٤) دليل على أن استكشاف العذاب، والعقوبات بالمسارعة في الطاعات، والمسارعة إلى التوبة والندامات.

[48] **Qur’an references (L10922):** Qur’an 39:42 (Az-Zumar).

[49] **Qur’an references (L10926):** Qur’an 39:47 (Az-Zumar); Qur’an 11:8 (Hud); Qur’an 16:34 (An-Nahl); Qur’an 39:48 (Az-Zumar); Qur’an 40:83 (Ghafir); Qur’an 45:33 (Al-Jathiyah); Qur’an 46:26 (Al-Ahqaf).

[50] **Qur’an references (L10931):** Qur’an 39:53 (Az-Zumar).

tening in acts of obedience, and hastening to repentance and expressions of remorse.[51][52]

L10937–10941 Included in this meaning is the encouragement given to people to renew their repentance and proceed in obedience when they intend to go out—except for seeking rain—at a time of drought and aridity. That is because rain is withheld only through displeasure, and rain is granted only through mercy. Thus, when they first perform acts of obedience, they are closer to having their prayers answered and more deserving of having punishments lifted.[53]

L10942

L10943–10944 And His statement: "Or it should say: Had Allah guided me, I would have been among the pious" (57), offers the Muʿtazilites no basis for argument, because it is comparable to what was previously discussed in Sūrat al-Anʿām, namely[54]

L10945 His statement: "Those who associate partners will say."[55]

L10946 He censures their adducing as evidence something that provides no valid argument, rather than their saying something untrue.

L10947–10950 And His statement: "Allah is the Creator of everything," offers no basis for argument to anyone who says that the Quran was created by Allah. For we have already established that the Quran is Allah's speech, which He spoke. Since that is so, it is one of His attributes, and His attribute—even if it is called a thing—is not created, because it is an uncreated thing. Moreover, we have not known that Allah is the Creator of everything except through

ويدخل في هذا المعنى ما نُدب إليه الناس من إحداث التوبة، والتقدّم في الطاعة إذا أرادوا الخروج إلا الاستسقاء، في حين الجدب. والقحط، وذلك أن منع القطر لا يكون إلا بسخطة، ولا السقيا إلا برحمة. فإذا قدموا الطاعات، كانوا أقرب إلى الإجابات، وأجدر برفع العقوبات.

وقوله: (أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ مِنَ الْمُتَّقِينَ (٥٧) لا متعلق للمعتزلة فيه، لأنه نظير ما مضى - في سورة الأنعام - من

قوله: (سَيَقُولُ الَّذِينَ أَشْرَكُوا)

يعيب احتجاجهم بما لا حجة فيه، لا أنهم يقولون غير الحق.

وقوله: (اللَّهُ خَالِقُ كُلِّ شَيْءٍ) لا متعلق لمن يقول بخلق القرآن لله، إذ قد دللنا على أن القرآن كلام الله، تكلم به، وإذا كان كذلك فهو نعت من نعته ولا يكون نعتُه - وإن سُمي شيئًا - مخلوقًا، لأنه شيء غير مخلوق. مع أنا لم نعلم أن الله خالق كل شيء إلا بهذا القول، فمحال أن يدخل في الشيء ما عرف به الشيء.

[51] **Translator's note (L10935):** Istikshāf here is understood as seeking removal or relief, rather than its other sense of investigation or discovery.

[52] **Qur'an references (L10934):** Qur'an 39:54 (Az-Zumar).

[53] **Translator's note (L10938):** The supplied illā means "except," producing an awkward construction. Ilā, "to," appears likely to have been intended: "go out to seek rain." The supplied reading has been retained.

[54] **Qur'an references (L10943):** Qur'an 39:57 (Az-Zumar).

[55] **Qur'an references (L10945):** Qur'an 6:148 (Al-An'am).

this statement; it is therefore impossible for that through which the thing became known to be included within the thing.[56][57]

L10951

L10952–10955 And His statement: “It has indeed been revealed to you and to those before you: If you associate partners, your work will surely come to nothing, and you will surely be among the losers” (65), is evidence for several matters. Among them is giving the verb grammatical governance over the first rather than the second, referring to it in the singular, and leaving the second without grammatical effect, both in association and in individual reference, by referring expressly to it rather than alluding to the meaning.[58][59]

L10956–10957 This exposes a flaw in Abū ʿUbayd’s choices—may Allah be pleased with him— among the readings, in giving grammatical effect to the nearer verb rather than the more distant one, as in His statement, “Security—slumber overtaking,” with yāʾ, because it follows “slumber,” while “security” precedes it.[60][61]

L10958–10966 And likewise His statement, “Like molten metal, boiling in the bellies” (45), because of the distance of “the tree” from it; and likewise His statement, “And shake the trunk of the palm tree toward yourself; it will drop fresh, ripe dates upon you” (25), with tāʾ, because “the palm tree,” rather than “the trunk,” is adjacent to it; and likewise His statement, “Was he not a drop of semen emitted?” (37), with yāʾ, because of the proximity of “semen” and the

وقوله: (وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ (٦٥) دليل على غير شيء: فمنه: إعمال الفعل الأول، دون الثاني، والإخبار عنه على التوحيد، وإهمال الثاني على الإشراك، وعلى الإفراد - معًا - بالإخبار عنه، لا بالإشارة إلى المعنى.

وفي ذلك دخول الخلل على اختيارات أبي عبيد - رضي الله عنه - في القراءات إعمال الفعل الأقرب، دون الأبعد، مثل قوله: (أَمَنَةً نُعَاسًا يَغْشَى) بالياء، لأنه يلي النعاس، والأمنة قبله.

ومثل قوله: (كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ (٤٥) ، لتباعد الشجرة منه، ومثل قوله: (وَهُزِّي إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسَاقِطْ عَلَيْكِ رُطَبًا جَنِيًّا (٢٥) ، بالتاء، لمجاورة النخلة له، دون الجذع، ومثل قوله: (أَلَمْ يَكُ نُطْفَةً مِنْ مَنِيٍّ يُمْنَى (٣٧) ، بالياء، لقرب المني، وبعد النطفة، وأشباه ذلك، لأن اللغة إذا وردت في القرآن في موضع فقد - تكاملت الفصاحة فيها، فسواء كانت في موضع أو في مواضع لا يزيد للمكرر على الموحد في الفصاحة شيئًا، إنما يُغلَّب الكثرة على القلة، فيختار فيما لم ينزل بها القرآن - وهي متداولة في الشعر والخطب - من كلام البشر.

[56] **Translator’s note (L10950):** The repeated “thing” is retained. In context, the argument excludes the revelatory statement through which the scope of “everything” is known from that scope.

[57] **Qur’an references (L10948):** Qur’an 13:16 (Ar-Ra’d); Qur’an 39:62 (Az-Zumar).

[58] **Translator’s note (L10955):** The grammatical exposition is compressed and difficult. “Association” and “individual reference” render ishrāk and ifrād; the former may concern joining the addressees, but also echoes the verse’s association of partners with Allah. The wording does not establish an unambiguous technical analysis.

[59] **Qur’an references (L10952):** Qur’an 39:65 (Az-Zumar).

[60] **Translator’s note (L10957):** The text says “the nearer verb,” although the example concerns choosing the nearer noun as the antecedent governing the verb’s gender. “Slumber” is grammatically masculine and “security” feminine; the yāʾ marks the masculine reading.

[61] **Qur’an references (L10956):** Qur’an 3:154 (Ali ’Imran).

remoteness of “the drop,” and similar examples. For when a linguistic usage occurs in the Quran in one place, its eloquence has thereby been fully established. Thus, whether it occurs in one place or in several places, repetition adds nothing to its eloquence over a single occurrence. Greater frequency is given preference over lesser frequency only when making a choice among usages in which the Quran has not been revealed, but which circulate in poetry and orations, as part of human speech.[62][63]

فإذا نزل بها القرآن، ذهب موضع اختيار بعضه على بعض، إلا أن يكون حرف يختلف القراء في نزوله، كيف نزل، فتقول طائفة: نزل كذا. وطائفة: كذا.

L10967–10968 But once the Quran has been revealed in them, there is no longer any scope for preferring some over others, unless there is a reading concerning whose revelation the reciters disagree as to how it was revealed, one group saying, “It was revealed thus,” and another, “Thus.”

فيختار حينئذٍ ما تشهد له الكثرة، والأشهر - من كلام العرب - دون الآخر.

L10969–10970 Then one chooses what is supported by the greater number and by the more prevalent usage in Arab speech, rather than the other.

وقد يجوز أن يكون هذا المعنى حجة لبيت امرئ القيس، حيث أعمل الفعل الأول في قوله: فلو أن ما أسعى لأدنى معيشة كفاني ولم أطلب قليل من المال.

L10971–10974 This interpretation may also provide support for the verse of Imru’ al-Qays, where he assigns grammatical governance to the first verb in his words: “For if my striving were for the barest livelihood, a little wealth would suffice me—and I would not seek.”[64]

بمعنى كفاني قليل من المال، ولم أطلب، كتأويل: (وَلَقَدْ أُوحِيَ إِلَيْكَ) ، لئن فعلت كذا كان كذا (وَإِلَى الَّذِينَ مِنْ قَبْلِكَ) ، أوحي مثله والله أعلم.

L10975–10976 Meaning: “A little wealth would suffice me, and I would not seek,” like the interpretation: “And it has indeed been revealed to you”—if you do such-and-such, such-and-such will happen—“and to those before you”: the like of it was revealed. And Allah knows best.[65]

ومنه: أن المرتد وإن رجع إلى الإسلام فعليه إعادة كل ما سبق له - قبل الردة - في ظاهر هذه الآية، لأن العمل المحبوط محتاج صاحبه إلى استئنافه.

L10977–10979 Another implication is that an apostate, even if he returns to Islam, must repeat everything he previously performed— before apostasy—according to

[62] **Translator’s note (L10960):** The tā’ reading agrees with the grammatically feminine “palm tree,” while the yā’ reading in the final quotation agrees with the masculine “semen,” rather than the feminine “drop.”

[63] **Qur’an references (L10959):** Qur’an 44:45 (Ad-Dukhan); Qur’an 19:25 (Maryam); Qur’an 75:37 (Al-Qiyamah).

[64] **Translator’s note (L10974):** The Arabic places “a little wealth” after both verbs. The translation follows the author’s ensuing explanation that it is governed by the first verb, “would suffice me,” while “I would not seek” is parenthetical and has no expressed object.

[65] **Qur’an references (L10976):** Qur’an 39:65 (Az-Zumar); Qur’an 42:3 (Ash-Shuraa).

the apparent meaning of this verse, because a person whose deed has been rendered void needs to perform it anew.

L10980–10984 I think that when the Kufans said this, they understood it in this sense, which— as they understood it—would be clear in this verse, were it not for the other verse, where He says: "And whoever among you turns back from his religion and dies while he is an unbeliever—those are the ones whose deeds have become void in this world and the Hereafter." He thus makes clear that the one whose deeds are rendered void is the one who dies in apostasy, not the one who abandons it.[66][67]

L10985–10989 In His words, "and dies while he is an unbeliever," there is, by implication, clear and unambiguous evidence that an apostate's repentance is accepted, and that apostasy does not make his blood lawful unless he refuses to desist from the false religion to which he has turned; for if apostasy made his blood lawful without waiting for his return, His stipulation, "and dies while he is an unbeliever," would have no meaning—for he would die in his apostasy—if every apostate were killed for his offense.[68][69]

L10990 For it is inconceivable that repentance should restore him to Islam and then his blood be shed while he is a Muslim.

L10991–10998 This is unlike the prescribed punishments, such as taking the life of an adulterer possessing the requisite marital status by stoning while he is a Muslim, because stoning is punishment for an act that has been committed. If he repents, his act does not thereby become an act that was never committed; he therefore remains liable to its punishment until he is punished. Apostasy, however, is the abandonment of conduct, consisting of speech and action, through which he had protected his blood. When he abandoned the two, they

وأحسب الكوفيين - حيث قالوا ذلك - تأولوا هذا المعنى، وهو - كما تأولوه - بيناً في هذه الآية، لولا الآية الأخرى، إذ يقول: (وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ) فأبان أن المحبط عمله هو الميت على الردة، لا النازع عنها.

وفي قوله: (فَيَمُتْ وَهُوَ كَافِرٌ) - معنًى - دليل واضح لا إشكال فيه أن المرتد تقبل توبته، ولا تبيح الردة دمه، دون الامتناع من الإقلاع عما أمقل إليه من دين الباطل، إذ لو كانت الردة تبيح دمه من غير تلوم برجوعه، لم يكن لاشتراطه (فَيَمُتْ وَهُوَ كَافِرٌ) معنى - لأنه كان يموت على ردته - إذا قُتل بجنايته كل مرتد.

إذ محال أن ترده التوبة إلى الإسلام فيشاط دمه وهو مسلم.

وهذا لا يشبه الحدود، من إفاتة نفس الزاني الحصن بالرجم، وهو مسلم، لأن الرجم عقوبة عمل معمول فإذا تاب لم يعد عليه عمله غير معمول، فهو مستوجب عقوبته، حتى يعاقب، والردة ترك عمل، من قول وفعل، كان حاقنا بها دمه، فلما تركهما أوقعاه في إباحة الدم. ما دام مقيمًا عليها فإذا أقلع عن حال إباحة دمه، وعاد في حال ما حقن به حرم أيضًا، وكان كفره ساعة نهاره ككفر الكافر مدة عمره. قبل إسلامه، فمحال أن يجب الإسلام كفر مئة عام، ولا يجبُّ كفر ساعة من نهار.

[66] **Translator's note (L10981):** The supplied bayyinan has an unexpected accusative ending after "it is." The translation preserves the apparent intended sense without reproducing the grammatical irregularity.

[67] **Qur'an references (L10980):** Qur'an 2:217 (Al-Baqarah).

[68] **Translator's note (L10986):** The supplied amqala in "to which he has turned" is an obscure or corrupt reading. The rendering follows its apparent contextual sense; the precise verb is uncertain.

[69] **Qur'an references (L10985):** Qur'an 2:217 (Al-Baqarah).

brought him into a state in which his blood was lawful, so long as he persists in it. But when he leaves the state in which his blood is lawful and returns to the state of that which had protected it, it becomes inviolable again. His unbelief for an hour of his day is like an unbeliever's unbelief throughout his lifetime before embracing Islam. It is inconceivable that Islam should efface a hundred years of unbelief but fail to efface the unbelief of an hour of a day.[70]

L10999–11004 Whoever sheds an apostate's blood for his apostasy and pays no heed to his repentance, relying on the words of the Prophet, may Allah bless him and grant him peace ﷺ, "Whoever changes his religion, kill him," has displayed ignorance of the utmost degree, and through his own supposition has attributed to the Messenger, may Allah bless him and grant him peace ﷺ, something he did not say, and has declared a Muslim's blood lawful when he repents of his apostasy. For the designation "changing" applies only to someone who persists in the apostasy to which he has turned.[71][72]

ومن هِرَاق دم المرتد بردته، ولم يلتفت إلى توبته، اعتمادًا على قول النبي، صلى الله عليه وسلم: " من بدَّل دينه فاقتلوه "، فقد جهل كل الجهل، وتأوَّل على الرسول، صلى الله عليه وسلم، بتوهمه ما لم يقله، وأباح دم مسلم إذا تاب من ردته، إذ لا يقع اسم التبديل إلا على المصر على الردة، التي أمقل إليها.

[70] **Translator's note (L10991):** The supplied al-ḥaṣn appears to be a defective form of al-muḥṣan, the legal term for someone possessing the marital status required for this punishment.

[71] **Translator's note (L10999):** The supplied hirāq is morphologically irregular in this construction; the context indicates the act of shedding blood.

[72] **Translator's note (L11004):** The verb amqala is again obscure or corrupt; "has turned" renders its apparent contextual sense.

L11005 As for shedding his blood after he has become a Muslim through repentance, that is killing a Muslim, not an apostate.

فأمّا هراقة دمه، وقد صار بالتوبة مسلمًا، فهو قتل مسلم لا مرتد.

L11006–11009 Another implication is the objection that arises against the Muʿtazilites in the matter of threatened punishment from the acceptance of the repentance of someone threatened with the nullification of his deeds and with incurring loss. For it is inconceivable that what they call a failure to keep one's word should occur in the Hereafter but not in this world, since this world and the Hereafter are two abodes, while the one issuing the threat is one and the same.[1]

ومنه: ما يدخل على المعتزلة في باب الوعيد من قبول توبة من أوعد بحبط العمل، واللحوق بالخسارة، إذ محال أن يكون ما يسمونه خُلْفًا، يكون في الآخرة، ولا يكون فى الدنيا، لأن الدنيا والآخرة داران، والموعَد واحد.

L11010–11012 Can any rational person maintain that, if Zayd threatened ʿAmr with something harmful, and he had two houses, then pardoned him, his pardon should be considered generosity in one of the two houses and, in the other, a failure to keep his word?

فهل يجوز لذي عقل أن يزعم: أن زيدًا لو أوعد عمرًا مكروهًا، وله داران، فعفا عنه، أن يُعدَّ عفوه في إحدى الدارين كرمًا، وفي الأخرى خُلفًا.

L11013–11014 Or does this establish for them that pardoning someone the threatened harm is generosity—in both abodes— and that failure to keep one's word occurs only in failing to deliver the good promised?

أم يحقّق ذلك عندهم أن العفو عن المكروه كرم - في كلا الدارين - والخلف لا يكون إلا في ترك إنجاز الخير.

L11015–11016 And His words: "They have not esteemed Allah as He deserves to be esteemed, while the earth in its entirety will be His grasp on the Day of Resurrection, and the heavens will be folded up in His right hand."[2]

وقوله: (وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ) .

L11017–11019 A Refutation of the Muʿtazilites and the Jahmites concerning the grasp and the right hand, which makes repeating it here unnecessary.[3]

رد على المعتزلة والجهمية في القبضة، واليمين، فأغنى عن إعادته في هذا الموضع.

[1] **Translator's note (L11009):** The supplied al-mūʿad is ambiguous or irregular here. The argument appears to require "the one issuing the threat"; "the person threatened" is another possible reading.

[2] **Qur'an references (L11016):** Qur'an 39:67 (Az-Zumar).

[3] **Translator's note (L11019):** This is a sentence fragment whose preceding clause is absent from the supplied text.

سورة غافر

Surah 40: The Forgiver (Ghafir)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah of the Believer]

[سورة المؤمن]

His words, exalted is He: “Those who bear the Throne and those around it glorify their Lord with praise, believe in Him, and seek forgiveness for those who believe,” through His words: “And that is the great triumph” (9), are evidence of the believer’s honored standing with Allah, since He has inspired the bearers of His Throne —and those around it—to seek forgiveness for him, to supplicate, and to ask for that wherein lies deliverance for him, his forefathers, his spouses, and his descendants.[1]

قوله تعالى: (الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا) إلى قوله: (وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ (٩) دليل على كرامة المؤمن على الله، إذ قد ألهم حملة عرشه - ومن حوله - الاستغفار له، والدعاء، وما فيه له ولآبائه وأزواجه وذرياته النجاة.

Their prayer for forgiveness for those who repent and follow Allah’s path is evidence of what we have said: that both the repentant and the unrepentant need Allah’s forgiveness and good pleasure.

وفي دعائهم للتائبين المتبعين سبيل الله - بالمغفرة - دليل على ما قلنا: من أن التائب، وغير التائب محتاج إلى مغفرة الله ورضوانه.

A person’s deeds do not save him unless his Master bestows His mercy upon him.

لا ينجيه عمله، دون أن يجود عليه مولاه برحمته.

“Exalted in degrees, Possessor of the Throne,” is evidence that He is in heaven, upon the Throne, because “Possessor” is an attributive description, and can only describe His dwelling there and His settling upon it. Likewise, He says in the Surah of the Constellations: “Possessor of the Throne, the Glorious”; it is thus an attributive description.[2]

(رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ) دليل على أنه في السماء، على العرش، لأن " ذو " نعت، ولا يكون إلا نعت حلوله، واستوائه عليه، وكذا قال في سورة البروج: (ذُو الْعَرْشِ الْمَجِيدُ) ، فهو نعت.

His words: “Nothing concerning them is hidden from Allah,” address His servants in accordance with their minds’ innate disposition to regard what is exposed as more readily present to the watcher’s eye. Yet the Majestic One, in reality, has nothing of His servants’ affairs hidden from Him, whether they are exposed or unexposed, and they are not concealed from Him by any covering or veil. If it is said: “Did the Prophet, may Allah bless him and grant him peace, not say in the report of Yaʿla, when he instructed someone

قوله: (لَا يَخْفَى عَلَى اللَّهِ مِنْهُمْ شَيْءٌ) خطاب للعباد، على ما في سجيَّة عقولهم من أن البارز أحضر لعين الرقيب، والجليل في الحقيقة لا يخفى عليه شيء من أمور عباده، بارزين وغير بارزين، ولا يسترهم عنه ستر ولا حجاب. فإن قيل: أفليس قد قال النبي، صلى الله عليه وسلم، في حديث يَعلى حين أمر المغتسل بالاستتار في الخلوة -: " فالله أحق أن في يستحيا منه "؟.

[1] **Qur’an references (L11023):** Qur’an 40:7 (Ghafir).

[2] **Qur’an references (L11032):** Qur’an 40:15 (Ghafir); Qur’an 85:15 (Al-Buruj).

bathing to cover himself even when alone: ‘ Allah is more entitled that one should feel shame before Him’?”[3][4]

L11042–11044 The answer is: This is simply the servant’s expending his full capacity in worship—between himself and his Creator—not that he thereby conceals himself from Him as he conceals himself from His servants. To imagine this is unbelief on the part of whoever imagines it.

L11045–11047 Allah has required His servants, as an act of worship, to wash the bodily parts washed in ritual ablution, without there being any impurity upon them to be removed with water. Covering oneself for His sake is worship, just as ritual ablution with water is worship, and as is casting the pebbles at the ritual pillars and similar acts. These are worship, not because of a meaning inherent in them, but because of something beyond them; and likewise[5]

قيل: إنما ذلك إفراغ طاقة العبد في عبادته - بينه وبين خالقه - لا أنه يستتر به عنه، كما يستتر من عبيده، وتوهم ذلك كفر ممن توهمه.

وقد استعبد الله عباده بغسل أعضاء الوضوء، من غير نجاسة عليها تزال بالماء، والاستتار له عبادة، كما الوضوء بالماء عبادة، وكرمي الجمار، وأشباهه، فهي عبادة، لا لمعنى فيها بل، لغيرها، وكذا

L11048

L11049 His words: “To whom belongs sovereignty today?” Yet sovereignty has always belonged to Him alone.[6]

L11050–11054 Those kings who possessed it in this world are His servants: He granted them dominion and gave it to them. But He said this in accordance with the innate dispositions of minds, as though informing them—and Allah knows best—that abasement at the Resurrection encompasses everyone who used to assert his might in this world and exercise dominion over others. On the Day of Resurrection he thus comes to occupy the same rank as the person over whom he used to exercise dominion, and the two become equal.[7]

L11055–11056 But in His sight—majestic and exalted is He—his abasement was the same

قوله: (لِمَنِ الْمُلْكُ الْيَوْمَ) وقد كان - أبدًا - الملك له وحده.

ومن كان له من الملوك في الدنيا عبيده، هو ملّكهم وأعطاهم، ولكنه قاله على ما في سجايا العقول، كأنه يخبرهم - والله أعلم - بأن الذل في القيامة شاملٌ كل من كان يتعزَّز - في الدنيا - ويتملك على غيره، فصار - يوم القيامة - في مثل درجة من كان يتملك عليه، واستويا معًا.

فأما عنده - جل وتعالى - فكان ذله في جميع الأوقات واحدًا، والملك له دونه، وهو عبد من عبيده.

[3] **Translator’s note (L11041):** The supplied quotation contains an intrusive fī between “that” and “one should feel shame,” leaving the Arabic syntactically defective. The translation renders the intelligible sense.

[4] **Qur’an references (L11035):** Qur’an 40:16 (Ghafir).

[5] **Translator’s note (L11047):** The segment ends with an unfinished comparison. “The pebbles at the ritual pillars” renders the pilgrimage rite referred to by al-jimār.

[6] **Qur’an references (L11049):** Qur’an 40:16 (Ghafir).

[7] **Translator’s note (L11050):** The Arabic construction is awkward; “it” is understood as sovereignty from the preceding segment.

at all times, and sovereignty belonged to Him rather than to that man, who is one of His servants.

L11057–11058 His words: "And warn them of the Day that draws near, when hearts are at the throats, as they suppress their anguish."[8]

L11059 This has a specific scope—and Allah knows best—because of His words in the Surah of the Ants: "Whoever brings a good deed shall have something better than it, and they shall be safe from terror that Day" (89).[9]

L11060–11061 If it is said: "Has He, mighty and majestic is He, not said: 'On the Day Allah gathers the messengers and says, "What response did you receive?" They will say, "We have no knowledge; indeed, You are the Knower of things unseen"' (109), and this indicates that they experience terror?" The answer is: According to the apparent meaning of the reports, terror was not what prompted them to disclaim knowledge.[10]

L11062 We have been relieved of investigating that, and nothing whose wording occurs in the Quran is known to have abrogated it.[11]

L11063–11067 The specific scope of His words, "And warn them of the Day that draws near," is confirmed by His words: "The wrongdoers shall have neither an intimate friend nor an intercessor who is heeded" (18). The wrongdoers are the unbelievers in this passage, and Allah knows best.[12]

L11068–11070 The statement of those who say, "The terror of the questioning made their minds reel, so that they did not know what response they had received," is not a statement of a prophet, a Companion, or a Successor whom one could not readily contradict. (1) Allah knows best how that actually is.

L11071

قوله: (وَأَنْذِرْهُمْ يَوْمَ الْآزِفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَاظِمِينَ) .

خصوص - والله أعلم - لقوله في سورة النمل: (مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَهُمْ مِنْ فَزَعٍ يَوْمَئِذٍ آمِنُونَ (٨٩) .

فإن قيل: أليس قد قال - عز وجل -: (يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُوا لَا عِلْمَ لَنَا إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ (١٠٩) وهذا يدل على أنهم يفزعون، قيل: ليس ذلك - في ظاهر الأخبار - الذي حملهم على التبرؤ من العلم الفزع.

وقد وُضع عنّا تفتيش ذلك، ولا يُعلم شيء - بلفظه في القرآن - نسخه.

وقد حقق الخصوص في قوله: (وَأَنْذِرْهُمْ يَوْمَ الْآزِفَةِ) قولُه: (مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ (١٨) والظالمون هم الكافرون، في هذا الموضع، والله أعلم.

وليس قول من قال: من هول السؤال طاشت عقولهم، فلم يدروا ما أجيبوا - قول نبي، ولا صحابي، ولا تابعي، يضيق خلافه (١) . والله أعلم بذلك، كيف هو.

[8] **Qur'an references (L11058):** Qur'an 40:18 (Ghafir).
[9] **Qur'an references (L11059):** Qur'an 27:89 (An-Naml).
[10] **Qur'an references (L11060):** Qur'an 5:109 (Al-Ma'idah).
[11] **Translator's note (L11062):** The syntax and reference of "abrogated it" are uncertain in the supplied Arabic. The translation follows the apparent construction without supplying a missing explanation.
[12] **Qur'an references (L11063):** Qur'an 40:18 (Ghafir).

قوله: (أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ كَانُوا مِنْ قَبْلِهِمْ)

إلى قوله: (وَمَا كَانَ لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ (٢١) دليل على أن اعتبار المأمور به العباد ليس ما يذهب إليه القائسون

(١) بل هو مروي عن بعض الصحابة والتابعين، فأخرجه سفيان الثوري في تفسيره ص (١٠٥) عن مجاهد، ومن طريق سفيان هذا أخرجه عبد الرزاق في تفسير القرآن (١/ ٢٠١) عن مجاهد -أيضاً- وأخرجه الطبري في تفسيره (٧/ ٨١ - ٨٢) عن الحسن البصري ومجاهد والسدي. وأورده أبو جعفر النحاس في معاني القرآن (٢/ ٣٨١) عن مجاهد. وأورده السيوطي في الدر (٢/ ٣٤٤ - ٣٤٥) عن ابن عباس.

وهو الذي أجاب به الإمام أحمد في كتابه الرد على الجهمية والزنادقة ص) ٩٤) .

واختار الطبري التفسير الآخر المروي عن ابن عباس من طريق علي بن أبي طلحة أنه قال: لا علم لنا إلا علم أنت أعلم به منا. انظر تفسيره (٧/٨٢) . قال ابن كثير: ولا شك أنه قول حسن، وهو من باب التأدب مع الرب جل جلاله. انظر تفسيره (٢/ ١١٥) .

من أنه من حمل الأشكال على الأشكال، وإلحاق الأشباه بالأشباه في التحليل والتحريم، إنما هو لادِّكار كل امرئ في نفسه، بما يوصل الله حظه من الخوف، والخشية اللذين ينجو بهما من عذاب الله.

L11072 His words: “Have they not traveled through the earth and seen what was the outcome of those who were before them?”[13]

L11073–11074 through His words: “And they had no protector against Allah” (21), are evidence that the drawing of lessons commanded of His servants is not what the proponents of analogy maintain[14][15]

L11075

L11076 (1) Rather, it is transmitted from some of the Companions and Successors. Sufyan al-Thawri included it in his Commentary, p. 105, from Mujahid. Through this same Sufyan, ʿAbd al-Razzaq also included it in his Commentary on the Quran (1/201), from Mujahid. Al-Tabari included it in his Commentary (7/81–82), from al-Hasan al-Basri, Mujahid, and al-Suddi. Abu Jaʿfar al-Nahhas cited it in Meanings of the Quran (2/381), from Mujahid. Al-Suyuti cited it in al-Durr (2/344–345), from Ibn ʿAbbas.[16]

L11077 This is also the answer given by Imam Ahmad in his book Refutation of the Jahmiyyah and the Heretics, p. 94.[17]

L11078 Al-Tabari preferred the other interpretation transmitted from Ibn ʿAbbas through ʿAli ibn Abi Talhah, namely that he said: “We have no knowledge except knowledge of which You know more than we do.” See his Commentary (7:82). Ibn Kathir said: “There is no doubt that this is a good statement, and it is an expression of proper courtesy toward the Lord, majestic is His glory.” See his Commentary (2:115).[18]

L11079–11082 that it consists in applying the treatment of like cases to like cases, and

[13] **Qur’an references (L11072):** Qur’an 40:21 (Ghafir).

[14] **Translator’s note (L11074):** The Arabic has an irregular construction around “the drawing of lessons commanded of His servants.” The statement also ends before the argument is completed.

[15] **Qur’an references (L11073):** Qur’an 40:21 (Ghafir).

[16] **Translator’s note (L11076):** This is a modern editor’s footnote disputing the author’s preceding claim. The page reference for ʿAbd al-Razzaq appears with separated digits in the supplied text; it is rendered as 201.

[17] **Translator’s note (L11077):** This continues an editorial source note.

[18] **Translator’s note (L11078):** This continues the editorial source note, distinguishing the editor’s references from Ibn Kathir’s quoted assessment.

assimilating similar cases to similar cases in declaring things lawful and unlawful; it is only for each person to take heed within himself, through that by which Allah conveys to him his share of fear and reverent dread, through which he escapes Allah's punishment.[19]

L11083–11086 Likewise His statement in Surat al-Hashr: "So take heed, you who possess insight" (2). Do you not see His account, at the beginning of the surah, of the expulsion of those who disbelieved from their homes, and their supposition that their fortresses would protect them from their Lord's might and His punishment, and their destruction of their houses with their own hands and the hands of the believers?

L11087–11089 Would that I knew! What taking of heed constitutes analogy on the part of those taking heed, when they reflect upon what Allah did to those expelled, beyond their refraining, in what they have been addressed about, from acting as those people acted, lest what befell those people duly befall them?

L11090–11097 Even if the only argument against whoever counted taking heed here as analogy were the very content of the passage, when he reflected upon it, that would suffice. Were not the similarities in individual existence, humanity, activity, movement, and whatever follows the same course already present between them and those expelled from their homes before the occurrence of the acts through which they deserved the punishments? Thus no punishment became due against them except through something arising in the individuals who were similar and alike, just as the resemblance between wheat and rice consists only in something like what these people maintain: that they are two staple foods measured by volume, produced from the vegetation of the earth.[20][21]

وكذا قوله - في سورة الحشر: (فَاعْتَبِرُوا يَا أُولِي الْأَبْصَارِ (٢) ألا ترى إلى إخباره - في أول السورة - عن إخراج الذين كفروا من ديارهم، وما ظنوا من منع حصونهم من سطوة ربهم، وعذابه. وإخراب بيوتهم بأيديهم وأيدي المؤمنين.

فليت شعري! ما الاعتبار الذي يكون قياسا من المعتبرين، إذا تدبروا ما فعل الله بالمخرَجين! أكثر من أن لا يعملوا - فيما خوطبوا - بأعمالهم، فيحق عليهم ما حق على أولئك.

ولو لم يكن من الحجة - - على من أعدَّ الاعتبار قياسًا في هذا - إلا نفس ما فيه إذا تدبره، لكفى، أليس أشباه الشخصية، والإنسانية، والسعي، والحركة، وما أخذ أخذها قائمًا بينهم وبين المخرَجين من ديارهم قبل حدث الأحداث التي استوجبوا بها العقوبات، فلم تحق عليهم عقوبة إلا بشيء يحدث على الأشخاص التي هي أشباه وأشكال، كما كان الشبه بين الحنطة والأرُز، فإنما في نحو ما يذهب إليه القوم، من أنهما قوتان مكيلان حادثان من نبات الأرض.

[19] **Translator's note (L11082):** The construction spanning this and the preceding segment is awkward, particularly the relationship of "through that by which" to "Allah conveys." The translation preserves the apparent sense without treating the wording as certain.

[20] **Translator's note (L11090):** The supplied "counted" has an unusual form in this context; it is rendered according to its apparent sense.

[21] **Translator's note (L11091):** "Individual existence" renders an abstract term that here appears to concern being an individual person, rather than personality in the modern psychological sense.

L11098–11101 Thus we did not affirm the prohibition of exchanging unequal quantities of wheat itself—which is the original case—until a religious obligation concerning it arose, whereupon the prohibition of exchanging unequal quantities was attached to it. If similarities brought religious obligations into existence, they would have brought about for wheat, before divine prescription, what was brought about by divine prescription.[22][23]

فَلَمْ نوجب تحريم التفاضل في نفس الحنطة - التي هي الأصل - حتى حدث عليها العبادةُ، فألحق بها تحريم التفاضل، ولو كانت الأشباه تحدث بها العبادات لأحدث على الحنطة قبل التعبد ما أحدثه التعبد.

L11102–11103 Those who reason by analogy then claimed that its arising in wheat brought it about in rice as well, because of rice's preexisting resemblance to wheat.

فزعم القائسون: أن حدوثه في الحنطة أحدث في الأرز - أيضاً - بما كان فيه من متقدّم شبه الحنطة.

L11104 Yet they also adduce as evidence: "So take heed, you who possess insight" (2).

وهم - مع ذلك - يحتجون بـ (فَاعْتَبِرُوا يَا أُولِي الْأَبْصَارِ (٢) .

L11105–11111 Why, then, did they not say that the corresponding resemblance of the persons taking heed to those expelled from their homes brought about for them what it brought about for those expelled, before they committed acts through which they deserved the punishment of the Majestic One, just as they claim that prohibition arose in rice without any divine prescription arising concerning it by wording naming it, as arose concerning wheat by wording naming wheat? I think that they—may Allah forgive us and them—imagine that those who reject analogy deny the resemblance between wheat and rice, whereas those opponents do not deny the extent of resemblance these people maintain: that both are edible, measured by volume, and products of the vegetation of the earth, even if they deny their other similarities.[24]

فهلا قالوا: إن وفاق شبه أشخاص المعتبِرين بالمخرَجين من ديارهم أحدث عليهم ما أحدث على المخرَجين، قبل إحداث أعمال يستوجبون بها عقوبة الجليل، كما يزعمون: أن التحريم حدث في الأرز بلا تعبد حدث عليه - بلفظه - كما حدث على الحنطة بلفظها. وأحسبهم - غفر الله لنا ولهم - يقدرون في رادي القياس أنهم ينفون الشبه عن الحنطة والأرز، وهم لا ينفون مقدار ما ذهبوا إليه من أنهما مأكولان مكيلان من نبات الأرض، وإن نفوا بقية أشباههما.

L11112–11113 Rather, they say that rice's resemblance to wheat requires a divine prescrip-

ولكنهم يقولون: إن شبه الأرز من شبه الحنطة محتاج إلى حدوث تعبد عليه يحرمه، كما حدث على الحنطة فحرمها.

[22] **Translator's note (L11099):** "Religious obligation" renders the supplied term for worship or religious observance in its apparent legal sense here; the following segments use the related term "divine prescription."

[23] **Translator's note (L11100):** The supplied verb is singular despite the preceding plural noun "similarities"; the translation follows the apparent argument while noting this grammatical irregularity.

[24] **Translator's note (L11109):** The supplied expression rendered "those who reject analogy" appears irregular or corrupt; this is its likely intended sense.

tion to arise concerning it that prohibits it, just as one arose concerning wheat and prohibited it.[25]

L11114

L11115–11118 And His statements: “Whomever Allah leads astray has no guide” (33), “Thus Allah leads astray whoever is excessive and doubting” (34), and “Thus Allah seals every heart of an arrogant tyrant” (35)— all of this is an argument against the Muʿtazilah and the Qadariyyah. The excessive person means: the polytheist, in most verses of the Qur’an.[26][27]

L11119–11120 The mention of the arrogant tyrant parallels the preceding discussion of the permissibility of naming a created being with names of the Creator.

L11121

L11122–11128 And His statement: “Pharaoh said, ‘Haman, build me a lofty structure, so that I may reach the ways (36), the ways of the heavens’”—the verse is an argument against the Muʿtazilah in two respects: The first: they do not claim that He Himself is not in heaven, and this notion comes from Pharaoh’s statement. Pharaoh is an unbeliever who has dispelled every doubt that He is necessarily in heaven, since it is impossible that Pharaoh would have said this except after hearing Moses—upon him be peace—calling him to the One who is in heaven. We also mentioned this in Surat al-Qasas, when He relates concerning Pharaoh: “Pharaoh said, ‘You chiefs, I know of no god for you other than myself.’”[28][29][30]

وقوله: (وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ (٣٣) ، و (كَذَلِكَ يُضِلُّ اللَّهُ مَنْ هُوَ مُسْرِفٌ مُرْتَابٌ (٣٤) ، و (كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبِ مُتَكَبِّرٍ جَبَّارٍ (٣٥) كله حجة على المعتزلة والقدرية، والمسرف: المشرك، في أكثر آي القرآن.

وما ذكر من المتكبر الجبار نظير ما مضى من جواز تسمية المخلوق بأسامي الخالق.

وقوله: (وَقَالَ فِرْعَوْنُ يَا هَامَانُ ابْنِ لِي صَرْحًا لَعَلِّي أَبْلُغُ الْأَسْبَابَ (٣٦) أَسْبَابَ السَّمَاوَاتِ) ، الآية حجة على المعتزلة من جهتين: إحداهما: لا يزعمون: أنه ليس - بنفسه - في السماء، وهذا المعنى من قول فرعون، وفرعون كافر قد قطع كل ريب أنه - لا محالة - في السماء، إذ محال أن يقول فرعون إلا بعد أن سمع موسى - عليه السلام - يدعوه إلى من هو في السماء، وقد ذكرناه في سورة القصص أيضاً عند إخباره عن فرعون (وَقَالَ فِرْعَوْنُ يَا أَيُّهَا الْمَلَأُ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي) .

[25] **Translator’s note (L11112):** The literal construction is “the resemblance of rice from the resemblance of wheat,” an awkward expression rendered according to its apparent sense.

[26] **Translator’s note (L11115):** The last quotation is translated according to the supplied genitive construction, “every heart of an arrogant tyrant.”

[27] **Qur’an references (L11115):** Qur’an 13:33 (Ar-Ra’d); Qur’an 39:23 (Az-Zumar); Qur’an 39:36 (Az-Zumar); Qur’an 40:33 (Ghafir); Qur’an 40:34 (Ghafir); Qur’an 40:35 (Ghafir).

[28] **Translator’s note (L11123):** The supplied text contains a double negative: “they do not claim that He … is not.” This appears at odds with the surrounding polemic but has been preserved.

والثانية: ما ذكر من التزيين لفرعون سوء عمله، فإن كان أراد به هو الذي زين له كما قال: (إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ زَيَّنَّا لَهُمْ أَعْمَالَهُمْ) ، فهو ما يريدون، وإن أراد أن الشيطان زين له كقوله: (وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ) فقد دللنا على أنه تبع لله في ذلك، إذ لا يجوز أن يكون الله - جل جلاله - تبعًا له.

L11129–11132 The second: the mention that the evil of Pharaoh's deed was made attractive to him. If He meant by this that He Himself was the one who made it attractive to him, as He said, "Those who do not believe in the Hereafter—We have made their deeds attractive to them," then that is what they want. If He meant that Satan made it attractive to him, as in His statement, "Satan made their deeds attractive to them," then we have already demonstrated that in this he follows Allah, since Allah—majestic is His glory—cannot be following him.[31][32]

(وَقَالَ الَّذِي آمَنَ يَا قَوْمِ اتَّبِعُونِ أَهْدِكُمْ سَبِيلَ الرَّشَادِ (٣٨) حجة على المعتزلة والقدرية، لو تدبروها وأنصفوا من أنفسهم، وذلك أن هذه اللفظة - بعينها - قد أخبر بها عن فرعون قبل هذا بقليل، وهو (قَالَ فِرْعَوْنُ مَا أُرِيكُمْ إِلَّا مَا أَرَى وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ (٢٩) .

L11133–11137 "The man who believed said, 'My people, follow me; I will guide you to the path of right direction'" (38) is an argument against the Mu'tazilah and the Qadariyyah, if they would reflect upon it and judge fairly even against themselves. For this very expression has been related concerning Pharaoh shortly before this, namely: "Pharaoh said, 'I show you only what I see, and I guide you only to the path of right direction'" (29).[33]

ولسنا نشك في أن قوله خلاف قول المؤمن، إذ قوله غرور وظن، وقول المؤمن علم وحقيقة، فنظرنا في هذا العلم والحقيقة، فإذا هما هداية بيان، التي ينسبونها إلى الرحمن، في قوله: (وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ) ، إذ محال أن يقدر مؤمن آل فرعون من هداية قومه، على ما لم يقدر عليه رسول الله. صلى الله عليه وسلم، من هداية قريش وهداية عمه، حيث يقول الله - تبارك وتعالى -: (إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ) ، فعلمنا - بذلك - أن كل هداية منسوبة إلى البشر فهداية بيان وتبصر، وما كانت منسوبة إلى الله فهو على وجهين: تجوز أن تكون دعاءً وبيانًا، وتجوز أن تكون إرادة وإجباراً، فأيهم دل عليه سياق الكلام كان الحكم له فيها.

L11138–11143 We have no doubt that his statement differs from the believer's statement, since his statement is deception and conjecture, whereas the believer's statement is knowledge and truth. We therefore examined this knowledge and truth, and found them to be guidance through clarification, which they attribute to the All-Merciful in His statement, "As for Thamud, We guided them," since it is impossible that the believer from Pharaoh's household should be capable, in guiding his people, of what the Messenger of Allah was incapable of, may Allah bless him and grant him peace ﷺ, in guiding Quraysh and guiding his uncle, as Allah—blessed and exalted is He—says: "You do not guide whom you love, but Allah guides whom He wills." Through

[29] **Translator's note (L11124):** The wording about Pharaoh "dispelling every doubt" is awkward and its precise logical relationship to the surrounding argument is uncertain; it has not been silently rewritten.

[30] **Qur'an references (L11122):** Qur'an 40:36 (Ghafir); Qur'an 28:38 (Al-Qasas).

[31] **Translator's note (L11130):** "That is what they want" follows the supplied wording, although it appears inconsistent with the author's argument against the Mu'tazilah. No negation has been added.

[32] **Qur'an references (L11129):** Qur'an 27:4 (An-Naml); Qur'an 27:24 (An-Naml); Qur'an 29:38 (Al-'Ankabut).

[33] **Qur'an references (L11133):** Qur'an 40:38 (Ghafir); Qur'an 40:29 (Ghafir).

this we learned that every guidance attributed to human beings is guidance through clarification and the gaining of insight. Guidance attributed to Allah, however, is of two kinds: it may be invitation and clarification, or it may be will and compulsion. Whichever of these is indicated by the context of the discourse determines how the guidance is to be understood.[34][35]

L11144–11161 Thus, when He said, “As for Thamud, We guided them, but they preferred blindness to guidance,” it was known to be guidance through invitation and clarification, since it cannot be guidance through compulsion and will, for, had it been so, they would have been unable to overcome His will and overpower His compulsion by defying His command and hamstringing His she-camel. When He said, “You do not guide whom you love, but Allah guides whom He wills,” it was known to be guidance through compulsion and a will that forces the person guided to do what is willed of him, since He cannot say, “You do not clarify for whom you love,” or “You do not invite whom you love,” while He knows—majestic and exalted is He— that he had indeed clarified for Abu Talib and invited him, but could not make him accept it and force him into it, and that the one who does this is Allah—majestic and exalted is He. Thus He said: “You cannot save Abu Talib through guidance by compulsion, but I Myself do this to whomever I will.” No one doubts that the Prophet, may Allah bless him and grant him peace ﷺ, wanted his uncle to be such, but could not bring it about. If these people would make distinctions, set aside obstinate disputation, and examine things with deliberation and reason, they would perceive—with Allah’s help— the path of right direction, and know that attributing acts to those who perform them does not preclude their having been decreed for them, nor does the decree impair Allah’s justice toward His creation; that it is not impossible for Him to know, concerning His justice, what His creatures do not know; and that the conception in their minds arising from the apparent injustice of combining decree

فلما قال: (وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَى عَلَى الْهُدَى) عُلم أنها هداية دعاء وبيان، إذ محال أن تكون هداية إجبار وإرادة، إذ لو كانت كذلك ما استطاعوا أن يغلبوا إرادته. ويقهروا إجباره بالعتو عن أمره، وعقر ناقته، ولما قال: (إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ) عُلم أنه هداية إجبار وإرادة اضطرار المهدي إلى ما أريد منه، إذ محال أن يقول: إنك لا تبين لمن أحببت، أو لا تدعو من أحببت، وهو يعلم - جل وتعالى - أنه قد بين لأبي طالب ودعاه، ولكنه لا يقدر على حمله عليها. واضطراره إليها، وأن الذي يفعل هذا هو الله - جل وتعالى - فقال: إنك لا تقدر على أن تنجي أبا طالب بهداية إجبار، ولكني أفعل أنا هذا بمن أشاء. ولا يشك أحد أن النبي، صلى الله عليه وسلم، أراد من عمه أن يكون كذلك فلم يقدر عليه، فلو ميز القوم، وأضربوا عن اللجاج، وتبصّروا الأشياء برويَّة وعقل لأبصروا - بعون الله - طريق الرشد، وعلموا أن إضافة الأفعال إلى فاعليها ليست بمانعة من أن يكون مقضيًّا بها عليهم، ولا القضاء بمؤثر في عدل الله على بريته، وأنه غير مستحيل أن يعلم من علم عدله ما يجهله خلقه، وأن التصور في عقولهم من لوح الجور - في جمع القضاء والعقاب على نفس واحدة - كلوح استحالة كينونة الرب فيها بلا أول - ولا بدو.

[34] **Translator’s note (L11142):** The spelling of “will” is irregular, and “whichever” has a grammatically unexpected form in the supplied text; neither appears to alter the intended distinction.

[35] **Qur’an references (L11138):** Qur’an 41:17 (Fussilat); Qur’an 28:56 (Al-Qasas).

and punishment for a single soul is like the apparent impossibility, in those minds, of the Lord's existence without a first point or a beginning.[36][37][38][39][40]

L11162–11169 Do they then permit themselves to derive this from resemblance to His creation, just as they derive knowledge of His justice from the justice of His creatures, and thus claim that, since it was impossible— in their minds—for a human master, if he compelled his slave to do something and then punished him for it, to be unjust to him, it was impermissible to attribute to Allah that He forces any of His servants to perform a particular act—through the decree previously made concerning him—and then punishes him for performing it, and that, if He did so, He would be unjust? It would likewise be impossible for a living being to exist in beginningless eternity without a first point, since that is not possible among created beings. Indeed, it is impossible for a created being to exist before it is brought into being and created.[41][42]

L11170–11171 Thus they allow concerning Allah—exalted is Allah—only what their intellects accept, whose existence they find easy to conceive, and from which they do not recoil.

L11172–11179 And what difference is there between someone who derives a likeness of the Creator's justice from a likeness of the creature's justice, and someone

فهل يجيزون لأنفسهم أن يأخذوا ذلك من شبه خلقه، كما يأخذون معرفة عدله من عدل خلقه، فيزعموا: أنه لَمَّا كان محالاً - في عقولهم - أن يكون مالك من الآدميين إذا أجبر عبده على فعل شيء، ثم عاقبه عليه، كان ظالمًا له، لم يجز أن ينسب إلى الله أنه يضطر أحدًا من عبيده إلى فعل بعينه - في القضاء السابق عليه - ثم يعاقبه على فعله، وأنه إن فعل كان جائرًا. كان - أيضاً - محالاً أن يكون حي موجودًا في الأزل بلا أول، إذ ليس ذلك بممكن في الخلق، بل هو محال أن يكون خَلْق قبل يُكَوَّن، ويُخَلَّق.

فلا يجيزون على الله - جل الله - إلا ما يقبله عقولهم، ويسهل عندها كونه، ولا تنبو عنه.

وما الفرق بين من يأخذ شبه عدل الخالق، من شبه عدل المخلوق، وبين من يأخذ ما مثلناه من شبه خلقه، وكلاهما مُقحِم على ما ليس له، وعاد طوره فيما لم يجعل إليه، ولا خوطب بتعريفه. فلما كان ممكنًا - عند المؤمنين الموحدين - أن يكون الله أزليًّا بلا أول، ودائمًا بلا آخر منقطع، ويكون أوّل كل شيء وآخره، كما قال: (هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ (٣) . وإن نَبَتْ عقول المرتابين عنه، ولم يجدوا شبهه في الخلق، كان - أيضاً - ممكنًا عندها أن يكون الله - جل جلاله - يجمع على نفس واحدة قضاء بشيء، وعقوبة عليه، ويكون عدلاً، وإن نبت عقول المرتابين عنه، ولم يجدوا شبهه في عدل الخلق.

[36] **Translator's note (L11149):** The construction connecting "will" and "forcing the person guided" is compressed and grammatically awkward; the translation gives its apparent sense.

[37] **Translator's note (L11152):** This is the author's explanatory paraphrase of the divine statement, rather than a verbatim Qur'anic quotation.

[38] **Translator's note (L11153):** The opening completes the author's explanatory paraphrase begun in the preceding segment.

[39] **Translator's note (L11159):** The expression literally repeats "know" and "knowledge of His justice" in an awkward construction. Its apparent sense is retained.

[40] **Qur'an references (L11144):** Qur'an 41:17 (Fussilat); Qur'an 28:56 (Al-Qasas).

[41] **Translator's note (L11164):** The clause spanning this and the next segment literally makes it "impossible" for the coercing and punishing master to be unjust. This conflicts with the apparent argument, which would require an assertion that he is unjust; the supplied wording has been retained.

[42] **Translator's note (L11167):** The syntax of the conditional argument across these segments is uneven. The translation preserves the claims and their apparent connection without removing the difficulty noted at 11164:0.

who adopts what we have illustrated concerning the likeness of His creating? Both intrude upon what does not belong to them and overstep their bounds concerning what has not been entrusted to them and what they have not been addressed with a view to making known to them. Since it was possible—in the view of believers who affirm divine oneness—for Allah to be pre-eternal, without a beginning, and everlasting, without a terminating end, and to be the first and last of everything, as He said: "He is the First and the Last, the Manifest and the Hidden, and He knows all things (3)," even though the intellects of the doubters recoiled from this and they found nothing like it in creation, it was likewise possible, in those intellects' estimation, for Allah—majestic is His majesty—to combine, for a single soul, a decree that something occur and punishment for it, and for this to be justice, even though the intellects of the doubters recoiled from this and they did not find anything like it in the justice of creatures.[43][44][45]

فليت شعري! لِمَ يسمونا المشبهة؟! لأن قلنا: إن لله سمعًا، وبصرًا، ويدين مبسوطتين ينفق كيف يشاء، وهم يأبون أن يجيزوا على الله شيئًا إلا ما وجدوا شبهه في المخلوق، ولم ينب عنه العقل المخلوق.

L11180–11184 If only I knew! Why do they call us those who liken Allah to His creatures?! Because we said that Allah has hearing, sight, and two outstretched hands—He spends as He wills—while they refuse to allow concerning Allah anything except that for which they find a likeness in a creature and from which the intellect does not recoil, though that intellect is itself created.

L11185

L11186–11191 And His saying: "And grievous punishment encompassed Pharaoh's people (45): the Fire, to which they are exposed morning and evening." The verse is evidence concerning several matters: Among them is that this exposure occurs before the gathering, since after the gathering, when they enter it, they remain in it perpetually, tormented with everlasting punishment: "They are not finished off so that they die, nor is any of its punishment lightened for

وقوله: (وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ (٤٥) النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا) الآية حجة في غير شيء: فمنه: أن هذا العرض قبل الحشر، إذ هم بعد الحشر، إذا دخلوها دائمين - فيها - معذبين بسرمد العذاب، (لَا يُقْضَى عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا) فإنما العرض بالغدو، والعشي على من ليس دائمًا فيها، وقد أكد ذلك قوله: (وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ (٤٦) .

[43] **Translator's note (L11174):** "His creating" renders khalqihi, which can also mean "His creation." The surrounding argument concerns comparing divine creating with creaturely processes.

[44] **Translator's note (L11178):** The referent of "in those intellects' estimation" is grammatically uncertain: it may refer back to the believers' intellects rather than those of the doubters.

[45] **Qur'an references (L11172):** Qur'an 57:3 (Al-Hadid).

them." Exposure morning and evening applies only to someone who is not perpetually in it. His saying confirms this: "And on the day the Hour arises: 'Admit Pharaoh's people to the severest punishment' (46)."[46]

فهذا عذاب سوى العرض، وفي محل غير محل العرض.

L11192 This, then, is punishment other than the exposure, and in a place other than the place of exposure.

ومنه: أن للعذاب درجات في الشدة والخفة، فقد يجوز أن يكون أشد للكافر، وأخفه لمن يلي من المسلمين المذنبين بدخولها.

L11193–11194 Another is that punishment has degrees of severity and lightness. It may therefore be that the severest is for the unbeliever, and its lightest for those who come next among the sinful Muslims who enter it.[47][48]

ورُوي عن النبي، صلى الله عليه وسلم، أنه قال: " ما أحسن من محسن كافر، أو مسلم إلا أثابه الله " قلنا: يا رسول الله: ما إثابة الكافر.

L11195–11196 It was transmitted from the Prophet, may Allah bless him and grant him peace ﷺ, that he said: "No doer of good, whether an unbeliever or a Muslim, does good without Allah rewarding him." We said: "O Messenger of Allah, what is the unbeliever's reward?"

قال: "إن كان قد وصل رحمًا، أو تصدق بصدقة، أو عمل حسنة أثابه الله، وإثابته إياه المال والولد، وأشباه ذلك " قال: قلنا: ما إثابته في الآخرة، قال: " عذاب دون عذاب " وقرأ (أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ (٤٦) .

L11197–11199 He said: "If he has maintained a bond of kinship, given charity, or performed a good deed, he is rewarded by Allah; and His reward to him is wealth, children, and things of that kind." He said: We said: "What is his reward in the Hereafter?" He said: "A punishment less than another punishment." And he recited: "Admit Pharaoh's people to the severest punishment (46)."[49]

فإن كان محفوظًا فلا متكلم فيه، وعلينا التسليم له، والإقرار على أنفسنا بالجهل، وإن لم يكن محفوظًا، فلإثابته في الدنيا بالمال. والولد، وأشباه ذلك نظير من سنة ثابتة، وهو أسوة رزقه وعافيته. وصرف كثير من المكاره عنه.

L11200–11204 If this has been accurately preserved in transmission, there can be no objection to it, and we must submit to it and acknowledge our own ignorance. If it has not been accurately preserved in transmission, then His rewarding him in this world with wealth, children, and things of that kind has a parallel in established Prophetic practice; it is on the same footing as His providing for him, granting him well-being, and averting many disagreeable things from him.

وأما إثابته في الآخرة فالقرآن شاهد بخلافه، وقد دللنا عليه في غير موضع من هذا الكتاب، مثل قوله: (إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَاءِ) الآية. وقوله: (وَقَدِمْنَا إِلَى مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا (٢٣) .

L11205–11206 As for rewarding him in the Hereafter, the Quran bears witness to the

[46] **Qur'an references (L11186):** Qur'an 40:45 (Ghafir); Qur'an 40:46 (Ghafir); Qur'an 35:36 (Fatir).

[47] **Translator's note (L11193):** The supplied ashadd, "severest," lacks the possessive suffix found in the parallel "its lightest" in the next unit. The intended comparison is intelligible but the wording is irregular.

[48] **Translator's note (L11194):** "Those who come next" renders the awkward and underspecified liman yalī; the text does not explicitly state whom they follow.

contrary. We have demonstrated this in more than one place in this book, as in His saying: “Indeed, those who denied Our signs and were too arrogant to accept them—the gates of heaven will not be opened for them,” and the rest of the verse. And His saying: “And We shall turn to whatever deeds they have done and make them scattered dust (23).”[50]

L11207 And in His saying: “To Him good speech ascends, and righteous action raises it.”[51][52]

L11208 The unbeliever has no good speech that ascends to Him, so how can his action ascend, or carry any weight in the Hereafter?!

L11209–11212 It appears likely that this has not been accurately preserved in transmission, because it was transmitted by ʿAmir ibn Mudrik, from ʿUtbah ibn Yaqẓan, from Qays ibn Muslim, from Ṭariq ibn Shihab, from ʿAbd Allah ibn Masʿud.

L11213–11214 ʿAmir ibn Mudrik and ʿUtbah ibn Yaqẓan do not possess such a degree of reliability that their transmission can be set against the Quran.

L11215–11223 What is indicated by Pharaoh’s people being exposed to the Fire morning and evening contains something that conflicts with what we have mentioned in more than one place in this book: that the dead person perceives nothing—after the questioning—after a prolonged stay in the intermediate realm, until Allah resurrects him. We have demonstrated this through explicit wording in the recited revelation concerning both the unbeliever and the Muslim. And there has been transmitted from the Prophet—may Allah bless him and grant him peace ﷺ—through the transmission of trustworthy narrators something that supports it, concerning the seats of the inhabitants of the graves being shown to them—the very seats themselves— morning and evening. It is possible that this exposure is a remainder of the questioning that continues

وفي قوله: (إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ) .

والكافر لا كلم له طيب يصعد إليه، فكيف يصعد عمله، أو يكون له وزن في الآخرة؟!.

ويشبه أن لا يكون محفوظًا، لأنه رواه عامر بن مدرك، عن عتبة بن يقظان، عن قيس بن مسلم، عن طارق بن شهاب، عن عبد الله بن مسعود.

وعامر بن مدرك، وعتبة بن يقظان ليسا من الثبت بمحل يعارض بروايتهما القرآن.

وفيما دل عليه عرضُ آل فرعون على النَّار غدوًّا وعشيًّا ما يعارض ما ذكرناه في غير موضع من هذا الكتاب من أن الميت لا يشعر - بعد المساءلة - بعد طول المكث في البرزخ، حتى يبعثه الله، ودللنا عليه في التلاوة - نصًّا - في الكافر والمسلم، ورُوي عن النبي - صلى الله عليه وسلم - بنقل الثقات ما يؤيده من عرض مقاعد أهل القبور عليهم - إيَّاها - بكرة وعشية، فقد يحتمل أن يكون هذا العرض بقية من المساءلة تمتد عليه، وطائفة من عذاب القبر تطول عليه بكرة واحدة وعشية واحدة.

[49] **Qur’an references (L11197):** Qur’an 40:46 (Ghafir).

[50] **Qur’an references (L11205):** Qur’an 7:40 (Al-A’raf); Qur’an 25:23 (Al-Furqan).

[51] **Translator’s note (L11207):** The pronoun in “raises it” is open to differing interpretations. The translation follows the surface syntax, with “righteous action” as the subject, while the author’s ensuing argument concerns the ascent of deeds.

[52] **Qur’an references (L11207):** Qur’an 35:10 (Fatir).

for him, and a portion of the punishment of the grave that lasts for him for one morning and one evening.[53][54]

L11224 Then he becomes still and perceives nothing until the gathering, as we have demonstrated.

L11225–11226 If it is said: "How can that be, when among the dead are those who die in the evening of a day whose morning has already passed, or die at night, when both the morning and the evening have already passed?"

L11227–11230 It is answered: "This very thing is evidence that the process of showing it to him does not begin immediately upon his burial. When it has been shown to him on the morning of one day and the evening of the second, a morning and an evening have elapsed, the possible interpretation has been fully accounted for, and the contradiction is removed." If it is said: "Has it not been transmitted that 'their seats are shown to them morning and evening for as long as the world endures'?"[55][56]

L11231–11237 It is answered: "No one supplied this expression except Qabiṣah, transmitting from Sufyan. Malik is more reliable: he transmitted from Nafiʿ, from Ibn ʿUmar, without mentioning it. And Qabiṣah, although he is among the reliable narrators, failed to preserve matters accurately on several occasions, and erred in many matters concerning which the recollections of others con-

ثم يخمد فلا يشعر إلى الحشر بشيء، كما دللنا عليه.

فإن قيل: وكيف يكون ذلك وفي الموتى من يموت عشية يوم قد مضت بكرته، أو يموت ليلاً قد مضت البكرة والعشية معًا؟.

قيل: نفس هذا دليل على أنه لا يؤخذ في العرض عليه من فور دفنه، فإذا عرض عليه غدوة يوم، وعشية الثاني فقد ارتفعت غدوة وعشية، واستغرق الاحتمال، وزال التعارض. فإن قيل: أفليس قد رُوي: " أنه تُعرض عليهم مقاعدهم غدوة وعشية، ما دامت الدنيا ".

قيل: لم يأت بهذه اللفظة إلا قَبيصة عن سفيان، ومالك أثبت، رَوى عن نافع، عن ابن عمر فلم يذكرها، وقبيصة وإن كان من الأثبات، فقد أغفل الحفظ في غير شيء، وأخطأ في كثير مما يواطأ عليه حفظ غيره، فلا يعارض بزيادة زادها القرآن الذي لا يأتيه الباطل من بين يديه، ولا من خلفه.

[53] **Translator's note (L11218):** The repeated "after" is present in the supplied text. The relationship between "after the questioning" and "after a prolonged stay" is awkward and has been preserved.

[54] **Translator's note (L11221):** "Supports it" reproduces the supplied wording, although the report initially appears to support the opposing position; the author subsequently offers a reconciliation.

[55] **Translator's note (L11228):** The supplied text explicitly says "the evening of the second," apparently meaning the second day. This has not been changed to "the evening of the same day."

[56] **Translator's note (L11229):** "Have elapsed" renders the unusual irtafaʿat, literally "have risen" or "have been removed." The wording of this reconciliation is obscure.

cur. Thus an addition he supplied cannot be set against the Quran, to which falsehood comes neither from before it nor from behind it."[57][58]

L11238

L11239 And His saying: "He is the Living; there is no deity except Him. So call upon Him, devoting religion sincerely to Him."[59]

L11240 It is possible that supplication is obligatory, such that someone who omits it sins by omitting it.

L11241–11243 It is also possible that it is recommended, something to which He has invited His creatures. The same applies to His saying: "To Allah belong the most beautiful names, so call upon Him by them." His saying before this verse—"And your Lord said: 'Call upon Me; I shall answer you'"—indicates that He urged them to do so out of compassion for them, so that the benefit of His answering might reach them. Whoever is too arrogant to call upon Him has disbelieved, while whoever is too lazy to do so has forfeited his share, for it is the good for which no substitute can be obtained.[60]

L11244

L11245–11246 His saying: "He is the One who created you from dust, then from a drop of fluid," through His saying: "And so that you may reach an appointed term," is evidence against the Muʿtazilah and the Qadariyyah concerning their claim that someone who is killed dies at a time other than his appointed term and has his life cut short.[61]

L11247

L11248–11258 And His saying: "It was not for any messenger to bring a sign except by Allah's permission. Then, when Allah's command comes, judgment is passed in truth," is evidence against them concerning their reckoning permission to

وقوله: (هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ) .

يحتمل أن يكون الدعاء حتمًا، يعصي التارك بتركه.

ويحتمل أن يكون ندبًا، ندب الخلق إليه، وكذلك قوله: (وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَى فَادْعُوهُ بِهَا) ، فدل قوله - قبل هذه الآية -: (وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ) ، على أنه حثهم عليه، إشفاقًا عليهم، ليصل إليهم نفع إجابته. فمن استكبر عن دعائه كفر، ومن كسل عنه كان مغبون الحظ، فإنه الخير الذي لا يعتاض منه.

قوله: (هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ) إلى قوله: (وَلِتَبْلُغُوا أَجَلًا مُسَمًّى) ، حجة على المعتزلة والقدرية، فيما يزعمون: أن المقتول ميت بغير أجله، ومقطوع عليه حياته.

وقوله: (وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ فَإِذَا جَاءَ أَمْرُ اللَّهِ قُضِيَ بِالْحَقِّ) حجة عليهم في إعدادهم الإذن علمًا. وإنكارهم أن يكون إطلاقًا، فكيف كانت الرسل تقدر أن تأتي بالآيات بغير إطلاق منه، أكانوا - وَيْلَهم - شركاء معه في القدرة،، فإذا كان الإذن لا يجوز أن يكون - ها هنا - إلا إطلاقًا. ولا يجوز أن يكون علمًا، فإعدادهم إياه علمًا - في قوله: (وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ) - تحكم، ومع

[57] **Translator's note (L11236):** The construction concerning the concurrence of other narrators' recollections is syntactically awkward in the supplied text.

[58] **Qur'an references (L11232):** Qur'an 41:42 (Fussilat).

[59] **Qur'an references (L11239):** Qur'an 40:65 (Ghafir).

[60] **Qur'an references (L11241):** Qur'an 7:180 (Al-A'raf); Qur'an 40:60 (Ghafir).

[61] **Qur'an references (L11245):** Qur'an 40:67 (Ghafir).

mean knowledge, and their denial that it means authorization. How, then, could the messengers have been able to bring signs without authorization from Him? Were they—woe to them!—partners with Him in power? Since permission here can mean only authorization, and cannot mean knowledge, their reckoning it to mean knowledge in His saying—"It was not for any soul to believe except by Allah's permission"—is arbitrary assertion. Alongside that arbitrary assertion there is ignorance of the language, and of the fact that notification, īdhān, is knowledge, not permission, idhn. You say: "I notified so-and-so of such-and-such," meaning: "I informed him." Allah—blessed and exalted is He—said: "Then, if you do not do so, be apprised of war from Allah and His Messenger," according to the reading of those who recite with a long vowel, meaning: "Inform [others]." Whoever recites "faʾdhanū," however, means authorization, that is: "Unleash war."[62][63][64][65][66]

L11259 The preposition "of" is then an inserted element. His saying, "And an announcement from Allah and His Messenger," means a notification. From this the call to prayer was named adhān, because it informs people of the prayer. As for permission, idhn, with a short vowel, it means authorization, without any doubt.[67][68]

L11260

التحكم جهل باللغة، وأن الإيذان هو العلم، لا الإذن، تقول: آذنت فلانًا بكذا، أي أعلمته، قال الله - تبارك وتعالى -: (فَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ) ، في قراءة من قرأ بالمد، أي اعلموا، ومن قرأ (فأذنوا) فهو الإطلاق، أي أطلقوا الحرب.

وتكون الباء مقحمة، وقوله: (وَأَذَانٌ مِنَ اللَّهِ وَرَسُولِهِ) أي إعلام، ومنه سُمي الأذان أذانًا، لأنه يعلم الناس بالصلاة، فأما الإذن بالقصر فهو الإطلاق، لا شك فيه.

[62] **Translator's note (L11250):** "Reckoning" renders the unusual iʿdādihim, literally "their counting" or "their preparing."

[63] **Translator's note (L11255):** The text says "knowledge" (ʿilm), although its example and subsequent explanation concern "informing" (iʿlām). This apparent terminological inconsistency has been retained.

[64] **Translator's note (L11256):** The displayed quotation has faʾdhanū, with a short vowel, whereas the author explicitly discusses the long-vowel reading, fādhinū, "announce" or "give notice." The quotation has been translated as supplied; the mismatch is not silently corrected.

[65] **Translator's note (L11258):** The unvocalized aʿlimū can mean "inform," while iʿlamū would mean "know"; the preceding discussion of the long-vowel reading favors "inform." The author's explanation of the short-vowel reading as "unleash war" is retained as his claim.

[66] **Qur'an references (L11248):** Qur'an 40:78 (Ghafir); Qur'an 10:100 (Yunus); Qur'an 2:279 (Al-Baqarah).

[67] **Translator's note (L11259):** The "inserted element" is the Arabic preposition bāʾ in biḥarbin, rendered "of war" in the preceding quotation.

[68] **Qur'an references (L11259):** Qur'an 9:3 (At-Tawbah).

وقوله: (أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ) - إلى آخر السورة - نظير ما مضى في سورة الأنعام، وذكر إيمان فرعون لما أدركه الغرق، وقد شرحناه هناك، فأغنى عن إعادته ها هنا.

L11261–11264 And His saying: “Have they not traveled through the land and seen what was the outcome of those before them?”—through the end of the surah—is analogous to what has already appeared in Surat al-Anʿam, and the mention of Pharaoh’s faith when drowning overtook him. We explained it there, which dispenses with repeating it here.[69]

[69] **Qur’an references (L11261):** Qur’an 12:109 (Yusuf); Qur’an 40:82 (Ghafir); Qur’an 47:10 (Muhammad).



CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة فصلت

Surah 41: Explained in Detail (Fussilat)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

Return to the reading collection

L11265–11269 Surah Fuṣṣilat: “Set Out in Detail” (al-Sajdah: “Prostration”) His saying—exalted is He—“But most of them turned away, so they do not hear (4). And they said: ‘Our hearts are within coverings against what you call us to, and in our ears is a heaviness, and between us and you is a veil’”—puts an end to doubt that His saying, “Those who associate partners with Allah will say: ‘Had Allah willed, we would not have associated partners with Him,’” and similar passages in the Quran constitute a rebuke to them, directing them not to argue from something in which they have no valid argument, and a deterrent against contending with Him concerning His secret. Do you not see that they said what He—majestic and exalted is He—reported concerning them in Surat al-Anʿam, where He says: “And among them are those who listen to you, and We have placed coverings over their hearts lest they understand it, and a heaviness in their ears,” and His saying: “And We have placed a barrier before them and a barrier behind them, and have covered them, so they do not see (9).”[1][2]

L11270 Is there, then, any basis for condemning something they said that accords with what He said, except on the understanding we have stated—if only they would judge themselves fairly?

L11271–11273 And His saying, “And woe to the polytheists (6), those who do not give the obligatory alms and who, concerning the Hereafter, are themselves disbelievers (7),” confirms what we have said: that someone who withholds the obligatory alms becomes a disbeliever.[3]

L11274–11277 And I heard Muhammed ibn ʿAbd al-Ghaffar transmitting from Abu ʿAmr al-Darir, who said: I asked ʿAbd Allah ibn al-Mubarak about His saying, “And woe to the polytheists (6), those who do not give the obligatory alms.” He said: “They do not acknowledge it.” I said: “On whose authority?”

L11278 He said: “On the authority of Saʿid, on the authority of Qatada.”

سورة فصلت (السجدة) قوله - تعالى -: (فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ (٤) وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِمَّا تَدْعُونَا إِلَيْهِ وَفِي آذَانِنَا وَقْرٌ وَمِنْ بَيْنِنَا وَبَيْنِكَ حِجَابٌ) ، قاطع للارتياب بأن قوله: (سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا) ، وما أشبهه - في القرآن - هو إنكار عليهم أن لا يحتجوا بما لا حجة لهم فيه، وزجر عن مزاحمته في سره، ألا ترى أنهم قالوا: ما أخبر به عنهم - جل وعلا في سورة الأنعام، حيث يقول: (وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا) ، وقوله: (وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ (٩) .

فهل وجه إنكار شيء قالوه موافقًا لما قال إلا على ما قلناه، لو أنصفوا من أنفسهم.

وقوله: (وَوَيْلٌ لِلْمُشْرِكِينَ (٦) الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ (٧) يؤكد ما قلناه: من أن مانع الزكاة يكفر.

وسمعت محمد بن عبد الغفار، يحدث عن أبي عمرو الضرير، قال: سألت عبد الله بن المبارك، عن قوله: (وَوَيْلٌ لِلْمُشْرِكِينَ (٦) الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ) قال: لا يقرون بها.
قلت: عمن.
قال: عن سعيد، عن قتادة.

[1] **Translator’s note (L11268):** The Arabic construction combining “a rebuke” with “that they should not argue” is awkward. The translation preserves its apparent prohibitive force.

[2] **Qur’an references (L11266):** Qur’an 41:4 (Fussilat); Qur’an 41:5 (Fussilat); Qur’an 6:148 (Al-An’am); Qur’an 6:25 (Al-An’am); Qur’an 36:9 (Ya-Sin).

[3] **Qur’an references (L11272):** Qur’an 41:7 (Fussilat).

فلا أدري ما وجه قوله: أن يؤتون - في اللغة -: هو يقرون والإقرار غير الإعطاء، وقد يجوز أن يكون تأول قوله: (وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ) فقال: من كان كافرًا بالآخرة لم يقر بالزكاة.

L11279–11281 I do not know the basis for his statement that, in the language, "they give" means "they acknowledge," when acknowledgment differs from giving. It is possible, however, that he interpreted His saying, "And who, concerning the Hereafter, are themselves disbelievers," and thus said: "Someone who disbelieves in the Hereafter does not acknowledge the obligatory alms."

وقد أخبر الله عن أهل الكتاب - الذين أمر بأخذ الجزية منهم - أنهم لا يؤمنون باليوم الآخر، فقال: (قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ) ، وهم يقرون بالزكاة، ويخرجونها - من أموالهم - عن كل ألف درهم درهمًا، وعن كل ألف دينار دينارًا. كما كان في شريعة موسى - صلى الله عليه - ويتصدقون على أهل دينهم، والله - جل وعلا - قد سماهم كفارًا بالآخرة، فلا يجوز ترك ظاهر الإيتاء - الذي هو الإعطاء - باحتمال لا طائل فيه من حجة.

L11282–11287 Yet Allah has stated concerning the People of the Book—from whom He commanded that the poll tax be taken—that they do not believe in the Last Day, saying: "Fight those who do not believe in Allah or in the Last Day." Yet they acknowledge the obligatory alms and pay them out of their wealth: one dirham for every thousand dirhams, and one dinar for every thousand dinars, as was prescribed in the law of Moses—may Allah bless him ﷺ—and they give charity to the people of their religion. Allah—majestic and exalted—has called them disbelievers in the Hereafter, so it is impermissible to abandon the apparent meaning of rendering—which is giving—on the strength of a possibility that affords no substantive proof.[4]

ومن كفر بترك إيتائها فسواء ضم إلى كفره كفرًا غيره، أو لم يضم، وقتال أبي بكر الصديق - رضي الله عنه - في قتالهم، وهم متمسكون بسائر شرائع الإسلام دليل على كفرهم، وهو من الإجماع المحصّل، الذي نسميه إجماع الأعصار، وهو حجة.

L11288–11291 For someone who becomes a disbeliever by failing to give it, it makes no difference whether he adds another form of disbelief to his disbelief or does not. And the fighting of Abu Bakr al-Siddiq—may Allah be pleased with him—in fighting them, while they adhered to all the other ordinances of Islam, is evidence of their disbelief. This belongs to the established consensus that we call the consensus of successive ages, and it constitutes authoritative proof.[5]

L11292

وقوله: (فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً) حجة على المعتزلة والجهمية فيما يزعمون: أن كل ما وُصف به المخلوق لم يجز أن يوصف به الخالق، من أجل التشبيه، وهذا نص القرآن ينكر على عادٍ ادعاء القوة، ويخبر أن الله أشد قوة منهم، والرد لا يكون إلا بمثله، فإن كانت قوة عادٍ غير ذاتية فلعمري أن قوة الراد مثلها، وإن كان قوتهم

L11293–11308 And His saying, "As for ʿAd, they acted arrogantly in the land without right and said, 'Who is mightier than us in strength?' Did they not see that Allah, who created them, is mightier than them in strength?" constitutes an argument against the Muʿtazilites and the Jahmites regarding their claim that nothing by which a created being is described may be used to describe the Creator, because of the assimilation this would entail. Yet here is the explicit

[4] **Qur'an references (L11282):** Qur'an 9:29 (At-Tawbah).

[5] **Translator's note (L11289):** The source repeats "fighting" in "the fighting of Abu Bakr … in fighting them"; the repetition is retained across the adjoining segments.

text of the Quran reproaching ʿAd for claiming strength and declaring that Allah is greater in strength than they are. A rebuttal can only be made with its like. If ʿAd's strength was not intrinsic to their essence, then, by my life, the strength of the One rebutting them is like it. But if their strength was intrinsic to their essence, why do they deny—woe to them!—that the strength of Allah is also intrinsic to His essence? Asserting that it is intrinsic to His essence entails nothing that requires it to be created, as it is created in ʿAd, because Allah—exalted is His majesty—with all His attributes is uncreated, while ʿAd with all its attributes is created. I do not know how this escapes these ignorant people, despite their meticulous scrutiny—in their own estimation—when this is plain, with no subtlety in it. Or how can they arbitrarily assert that things necessarily undergo change of themselves, before their Creator brings it about in them, going so far as to claim that when a created being was brought into created existence and composed with organs, joints, and veins, it thereby became subject to the designation of perishability, and to the possibility of illnesses, occurrences, and change affecting it. This is the doctrine of the eternalists and of those who claim that things govern themselves and acknowledge no governor.[6][7][8][9]

L11309–11325 If these ignorant people reflected, they would perceive the subtle point on which they erred, which led them to deny Allah's essential attributes: namely, the agreement with the eternalists that we have brought to light against them on this point. If they reflected on this originated creation, and did not deem change necessary for it, and took account of Allah's decree that it undergo change, illnesses, and perishing, they would find relief from their ignorance and would know that things, of themselves, necessitate neither change nor alteration before someone changes them and someone alters them, and that

ذاتية، فما ينكرون - ويلهم - أن تكون قوة الله أيضا ذاتية، وليس في ادعائها ذاتية ما يوجب أن تكون نحلوقة، كما هي في عادٍ مخلوقة، لأن الله - جل جلاله - بجميع صفاته غير مخلوق، وعاد بجميع صفاتها مخلوقة، ولست أدري كيف يذهب على الجهلة، هذا مع تدقيقهم - عند أنفسهم - وهذا جلي لا فى دقة فيه، أم كيف يتحكمون في وجوب التغيير على الأشياء - بأنفسها - قبل أن يحُدث عليها خالقُها حتى يزعموا: أن المخلوق لما أحدث خلقه، وركب تركيبًا بأعضاء ومفاصل وعروق، استحق اسم الفناء - حينئذ - وجواز الأسقام والأحداث والتغيير عليه، وهذا قول الدهرية، ومن يزعم أن الأشياء تدبر ذواتها، ولا يقر بمدبر.

فلو فكر الجهال لأبصروا الدقيقة، التي غلطوا فيها، فأدتهم إلى إنكار صفات الله الذاتية، وهي ما أثرناه عليهم من موافقتهم الدهرية في هذا المعنى، ولو فكروا في هذا الخلق المحدث، ولم يوجبوا التغيير عليه. وراعوا حكم الله عليه بالتغيير والأسقام والفناء، لاستراحوا من جهلهم، وعلموا أن الأشياء - بأنفسها - لا توجب تغييرًا، ولا تصرفًا، قبل أن يغيّرها مغيّر، ويصرفها مصرف، وأن الله - جل جلاله - لما كان جاري الحكم على الكل، ولم يكن أحد يجري عليه حكمه، أو يقهره بسلطانه استحال أن تكون صفاته الذاتية توجب تغييرًا من أجل أن غيره من الذاتيين هو أوجب عليهم التغيير، لا أنهم استحقوه بأنفسهم قبل إجراء مجر عليهم، أليس هذا الخلق - بعينه الذي أوجبت الدهرية عليه تغييرًا بنفسه - إذا أزال الله عنه حكم التغيير في الجنَّة بقية الأبد على حالة

[6] **Translator's note (L11300):** The source reads "نحلوقة," an apparently corrupt form of "مخلوقة" ("created"), which the translation reflects.

[7] **Translator's note (L11304):** The wording "لا فى دقة فيه" is grammatically disrupted, apparently by an intrusive "فى." The translation conveys the recoverable sense while noting the defect.

[8] **Translator's note (L11305):** The object of "brings it about" is unstated in this segment; the preceding reference to change supplies it.

[9] **Qur'an references (L11293):** Qur'an 41:15 (Fussilat).

Allah—exalted is His majesty—since His decree applies to all, while no one subjects Him to his decree or subdues Him by his authority, cannot possibly have essential attributes that necessitate change merely because, in the case of others possessing essences, He imposed change upon them, rather than their being subject to it of themselves before someone imposed it upon them. Does not this creation— the very creation that the eternalists deem necessarily subject to change of itself—when Allah removes from it the decree of change in Paradise, remain for all eternity in a single state, with change removed, and illnesses, advancing age, decrepitude, and perishing removed from it, while it retains the designation of a created and fashioned being, composed of organs and limbs, with length, breadth, and a limit? Why, then, do these ignorant people oppose the eternalists on one matter and follow them on another?! And they do not know, concerning the error that has befallen them in denying His essential attributes, from where it has befallen them?[10][11][12]

واحدة من زوال التغيير. والأسقام، والكبر، والهرم، والفناء عنه، ولم يزل عنه اسم المخلوق، والمصنوع المركب أعضاء، وجوارحًا، وطولاً، وعرضًا وحدًّا. فما بال هؤلاء الجهلة يخالفون الدهرية في شيء، ويتابعونها في شيء؟! ، ولا يدرون أن ما أوتوا من إنكار صفاته الذاتية، من أين أوتوا؟.

L11326–11331 Why, then, do they not say that Paradise, the Fire, and their inhabitants will perish, and that those admitted into Paradise from the lowly world will gain no benefit from being there, and that change will not be removed, nor illnesses, transforming occurrences, and perishing be removed from them, because they are created, and a created being's created constitution necessitates that these things affect it, even if no one makes them affect it and no ruler decrees this for it?[13]

فهلاّ يقولون: إن الجنة والنار وأهلها يفنون، وإن من أدخل الجنة من تافلة الدنيا إليها لا ينفعهم كينونتهم فيها، ولا يزول التغيير. والأسقام، والأحداث المغيرة، والفناء عنهم، لأنهم مخلوقون، والمخلوق يوجب خلقه جري هذه الأشياء عليه، وإن لم يجر عليه مجر ولم يحكم عليه حاكم.

L11332–11337 If they say: "When the inhabitants of Paradise and the Fire were resurrected, they were constituted in a manner different from the first constitu-

فإن قالوا: إن أهل الجنة والنار لما نشروا أنشئوا إنشاءً غير إنشاء الأول، الذي أنشئوا عليه في الدنيا، فأنشئوا إنشاء البقاء، فكذلك زال عنهم التغيير. قيل: فهل أنشأ الله - جل جلاله - قط - أحدًا إنشاء فناء. حتى يلزم من ثَبَت له صفات ذاتية إجازة التبعيض، والأجزاء. والتغيير عليه ما أراهم إلا يكابرون عقولهم.

[10]**Translator's note (L11311):** The source places a full stop after "for it," although the conditional sentence continues in the following segment.

[11]**Translator's note (L11318):** The syntax of "غيره من الذاتيين هو أوجب عليهم التغيير" is awkward. "Others possessing essences" renders "غيره من الذاتيين," with "He" understood as Allah, who imposes change upon them.

[12]**Translator's note (L11320):** "بقية الأبد" is syntactically awkward here; the translation understands the phrase as expressing continuance for all eternity, without substituting a conjectural Arabic reading.

[13]**Translator's note (L11327):** "من تافلة الدنيا إليها" is awkward and possibly corrupt. The translation takes "تافلة" as a disparaging description of the world; "إليها" reiterates movement into Paradise. The source's full stop interrupts the continuing list.

tion in which they were constituted in this world; they were constituted for permanence, and thus change was removed from them," the reply is: "Has Allah—exalted is His majesty—ever constituted anyone with a constitution of perishing, such that anyone for whom essential attributes are established must admit the possibility of division, parts, and change affecting Him?" I see them as doing nothing but obstinately resisting their own reason.[1415]

L11338–11344 Muhammed ibn ʿAli said: Even if nothing discredited analogy in newly arising cases under the religious laws, or demonstrated its invalidity, except these people's rationale in the argument we have developed against them, it would be fitting for its practitioners to reject it, for in this they have matched them as exactly as one sandal matches the other. Do you not see that these people inferred the possibility of change affecting the unseen from observation of the present, imposed that implication upon their opponents, and supposed that thereby they were declaring Him free of what—in their view—does not befit Him? Those who employ analogy have done likewise with a newly arising case assimilated to its counterpart.

L11345–11354 Indeed, they have gone a degree beyond them in arbitrary assertion, because the former insisted that things be assimilated to one another, but did not claim of Allah—majestic and exalted—that He commanded them to do so, or desired it of them. Those who employ analogy, however, claim that when Allah—majestic and exalted—prohibited a particular thing, He prohibited it on account of an effective cause within it, and intended everything containing that effective cause to be treated like it in prohibition. Thus they agreed with those people in assimilating effective causes to one another, and went beyond them by making two claims about Allah: first, that He prohibited the thing on account of an effective cause; and second, that He intended its analogue to be treated like it. Thus I can only regard their offense as greater than the

قال محمد بن علي: ولو لم يزيف القياس في نوازل الشرائع، ويدل على بطلانه إلا علة هؤلاء القوم، فيما خرجناه عليهم، لكان جَدِيرًا بأهله رفضه، فإنهم قد ساووهم - فيها - حذو النعل بالنعل، ألا ترى أن القوم أخذوا جواز التغيير على الغائب بمشاهدة الحاضر، فألزموه خصومهم، وظنوا أنهم بذلك منزهوه عما لا يليق به - عندهم - وهكذا فعل القائسون بالنازلة الملحقة بنظيرها.

بل زادوا عليهم - في التحكم - درجة، لأن أولئك ألزموا لحوق الأشياء بعضها ببعض، ولم يدعوه على الله - جل وتعالى - أنه أمرهم بذلك. ولا أراده منهم، والقائسون يزعمون: أن الله - جل وتعالى - لما حظر شيئًا بعينه حظره لعلة فيه، وقد أراد أن تكون كل ما فيه تلك العلة، تجري مجراه في الحظر، فوافقوا القوم في إلحاق العلل بعضها ببعض، وزادوا عليهم أنهم ادعوا على اللَّه شيئين: أحدهما: تحريمه الشيء لعلة، والآخر: إرادته في إجراء الشبه مجراه، فلا أرى جرمهم إلا، أعظم من جرم أولئك، لأن من أخطأ في رأي ليس كمن نسب ذلك الرأي إلى الله جل وتعالى.

[14]**Translator's note (L11333):** The source has the awkward expression "إنشاء الأول," literally "the constitution of the first"; the intended contrast with the first constitution is clear from the adjoining text.

[15]**Translator's note (L11335):** The expression "a constitution of perishing" is retained as supplied, despite the difficulty of its connection with the following argument.

offense of those others, because someone who errs in an opinion is not like someone who attributes that opinion to Allah, majestic and exalted.

L11355–11356 Perhaps they did not know that this implication bound them, and so expressed what appeared to them to contain truth in their estimation. May Allah forgive us and them.

L11357

L11358–11359 His saying, "So We sent against them a fiercely cold wind during inauspicious days," is evidence that among days there are inauspicious ones and auspicious ones. Likewise His saying: "Indeed, We sent against them a fiercely cold wind on a day of continuing ill fortune (19)."[16]

L11360–11362 It is possible, however, that the day was inauspicious specifically for them because of what befell them on it, rather than having been made inauspicious in itself. The apparent meaning, however, is that they are inauspicious days, as Allah said: "Inauspicious," without saying, "for them."

L11363–11364 His saying, "As for Thamud, We guided them."[17]

L11365 Our discussion of this has already appeared in Surah al-Aʿraf and Ha-Mim al-Muʾmin, sufficiently to dispense with repeating it here.

L11366

L11367–11372 His saying, "And We assigned companions to them, who made attractive to them what was before them and what was behind them, and the pronouncement became binding upon them," constitutes an argument against the Muʿtazilites and the Qadarites, since He has stated— explicitly—that whoever among their companions made their evil deeds attractive to them is the one assigned to them. The pronouncement that became binding upon them must either have preceded, in their case, their action, or have been a punishment for the action their companions made attractive to them. Since He is the One

[16] **Qur'an references (L11358):** Qur'an 41:16 (Fussilat); Qur'an 54:19 (Al-Qamar).
[17] **Qur'an references (L11364):** Qur'an 41:17 (Fussilat).

ولعلهم لم يعلموا أن هذا يلزمهم، فقالوا بما تصوّر لهم حق فيه عندهم. والله يغفر لنا، ولهم.

قوله: (فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ نَحِسَاتٍ) دليل على أن في الأيام مشايم وميامين، وكذا قوله: (إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمِ نَحْسٍ مُسْتَمِرٍّ (١٩) .

وقد يجوز أن يكون اليوم نحسًا عليهم - خاصة - لما أصابهم فيه. لا أنه جُعل نحسًا في نفسه، والظاهر أنها نحسات، كما قال الله: (نَحِسَاتٍ) ، ولم يقل: عَلَيهم) .

قوله: (وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ)

قد مضى قولنا فيه - في سورة الأعراف، وحم المؤمن - بما أغنى عن إعادته في هذا الموضع.

قوله: (وَقَيَّضْنَا لَهُمْ قُرَنَاءَ فَزَيَّنُوا لَهُمْ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ الْقَوْلُ) حجة على المعتزلة والقدرية، إذ قد أخبر - نصًّا - أن من زين لهم من قرنائهم سيء أعمالهم، هو المقيِّض لهم، ولا يخلو القول الذي حق عليهم من أن يكون سابقًا فيهم قبل العمل، أو عقوبة للعمل الذي زينه لهم قرناؤهم، وإذا كان هو مقيض قرنائهم، فأيهما كان فالحجة عليهم به ظاهرة.

who assigned their companions, whichever of the two it was, the argument against them on its basis is clear.[18][19]

L11373–11381 And His saying—exalted is He—reporting the words of the angels sent down to those who remain upright after speaking the truth and acknowledging the Lord's lordship—"We are your protecting allies in the life of this world and in the Hereafter"— is evidence that their descent upon them in this world occurs at death: they give them glad tidings of what awaits them with Allah, so that their sorrow may depart, they may be safe from the punishment of their Lord, and they may leave this world with their souls content to die. In this—and Allah knows best—is confirmation of the transmitted report explaining: "Whoever loves to meet Allah, Allah loves meeting him." For anyone upon whom the angels of mercy descend—at death— and give him glad tidings and reassure him, death—which souls find hateful—becomes easy for him, and he loves meeting Allah.[20][21]

L11382–11385 His—majestic and exalted is He—stipulating that the angels descend with glad tidings upon these people contains evidence that, for those who oppose their way, they are angels of punishment, announcing to them Allah's wrath and what will bring anguish to their eyes: entering Hellfire and remaining forever amid the various forms of its punishment; thus he hates meeting Allah, and Allah hates meeting him.[22]

L11386–11390 His saying—exalted is He—"Repel with that which is better, and behold, the one between whom and you there is enmity becomes as though he were a devoted friend" (34) is evidence of Allah's—blessed and exalted is He—compassion for the believer, since He has directed him to that through which

وقوله - تعالى إخبارًا عن الملائكة المنزلين على المستقيمين، بعد قول الحق، والإقرار بربوبية الرب -: (نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ) دليل على أن نزولهم عليهم - في الدنيا - عند الموت، يبشرونهم بما لهم عند الله، ليزول حزنهم، ويأمنوا عذاب ربهم، ويخرجوا من الدنيا طيبة أنفسهم بالموت، وفي ذلك - والله أعلم - تصديق الخبر المروي في تأويل: " من أحب لقاء الله، أحب الله لقاءه " فإن من نزلت عليه ملائكة الرحمة - عند الموت - فبشروه، وأمَّنوه هان عليه الموت - المكره إلى النفوس - فأحب لقاء الله.

وفي اشتراطه - جل وتعالى - نزول الملائكة بالبشارة، على هؤلاء دليل على أنهم لمن خالف سبيلهم ملائكة عذاب، يبشرونهم بسخط الله، وما يسخن أعينهم من دخول الجحيم، والخلود في أنواع عذابه، فيكره لقاء الله، ويكره الله لقاءه.

قوله - تعالى -: (ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ (٣٤) دليل على إشفاق الله - تبارك وتعالى - على المؤمن، إذ قد دله على ما يأمن به غوائل عدوه، ودليل على أنه ندب إلى الإحسان إلى المسيء، لتأتلف الأمة، ولا تفترق، ولا تتباغض.

[18] **Translator's note (L11369):** The supplied vocalization "المقيِّض" would mean "the one who assigns," whereas the syntax and ensuing argument suggest "المقيَّض," "the one assigned." This ambiguity is flagged rather than treated as an unproblematic reading.

[19] **Qur'an references (L11367):** Qur'an 41:25 (Fussilat).

[20] **Translator's note (L11380):** The opening completes the quotation begun in the preceding segment; its verb begins there.

[21] **Qur'an references (L11373):** Qur'an 41:31 (Fussilat).

[22] **Translator's note (L11384):** Literally, "what will heat their eyes," an idiom expressing anguish, opposite to the cooling of the eyes through joy.

he can be safe from his enemy's mischief, and evidence that He has encouraged kindness toward the wrongdoer, so that the community may live in harmony, neither dividing nor hating one another.[23]

L11391 This also corroborates the report attributed to the Prophet: "Hearts are naturally disposed to love those who treat them kindly."

L11392 Do you not see that, through being treated kindly, an enemy becomes a friend—indeed, a devoted friend?

L11393–11396 It is also said that it means the greeting of peace: by extending it among people, one wards off their evil. And kindness toward the wrongdoer is the station of the prophets and the friends of Allah. Allah has enjoined it, as you see, so it is the good for which no substitute can be obtained. Allah has explained this in His saying: "And none are granted it except those who are patient, and none are granted it except one possessing a tremendous share" (35).[24][25]

L11397 A person should therefore not give preference to his own desire at the cost of forfeiting what his Master has enjoined upon him.[26]

L11398–11403 It has been related from some of those of earlier times that repelling through kindness has been abrogated. If matters are as he said, then it has been abrogated concerning the unbelievers by the verse of the sword, but it has not been abrogated concerning the believers, since, according to everyone, an abrogated ruling is abrogated by its opposite. Is it then permissible for anyone to say, "Allah abrogated repelling with that which is better through repelling with that which is uglier," since abrogation removes the abrogated ruling and brings another in its place? By Allah, this is an enormity even to hear—so how much more so to adopt and profess it?!

[23] **Qur'an references (L11386):** Qur'an 41:34 (Fussilat).

[24] **Translator's note (L11393):** "It" refers to "that which is better." The wording "among people" renders the somewhat awkward "in the world."

[25] **Qur'an references (L11393):** Qur'an 41:35 (Fussilat).

[26] **Translator's note (L11397):** The construction literally connects "prefer his desire" with "over forfeiting"; the translation conveys the apparent intended relationship without reproducing that awkward syntax.

وأيد هذا الخبر المرفوع: " جُبلت القلوب على حب من أحسن إليها ".

ألا ترى أن العدو يعود بالإحسان إليه صديقًا، بل وليًّا حميمًا.

ويقال: إنه السَّلام يدفع ببذله - في العالم - شرهم. والإحسان إلى المسيء درجة الأنبياء، والأولياء، وقد أوصى الله به، كما ترى، فهو الخير الذي لا يعتاض منه، وقد بين الله ذلك في قوله: (وَمَا يُلَقَّاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلَقَّاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ (٣٥) .

فلا ينبغي للمرء أن يؤثر هواه على فوات ما أوصاه به مولاه.

وذُكر عن بعض الماضين أن الدفع بالإحسان منسوخ، فإن كان كما قال، فهو منسوخ في الكفار بآية السيف، وليس بمنسوخ في المؤمنين، إذ المنسوخ ينسخ بضده عند الجميع، فهل يجوز لأحد أن يقول: نسخ الله الدفع بالذي هو أحسن، بالدفع الذي هو أقبح، إذ كان النسخ يزيل المنسوخ ويجيء بغيره، هذا والله عظيم سماعُه، فكيف انتحاله، والقول به؟!.

وقوله: (فَإِنِ اسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْأَمُونَ (٣٨) رد على الجهمية والمعتزلة، ومن ينفي المكان، والحد عن الله - جل الله - ويزعم: أنه ليس بنفسه في السماء وحدها دون الأرض، وقد قال كما ترى (فَالَّذِينَ

عِنْدَ رَبِّكَ) وهم الملائكة، لا يشك أحد أنهم في السماء، وإذا كانوا عنده، فهو - جل وتعالى - فيها بحد يعرفه من نفسه، وإن عجز خلقه عن كنهه.

وقد لخصناه في كتاب " الرد على الباهلي "، ودللنا على خطأ قوله في تأويل عند ما يغني عن إعادته في هذا الموضع.

قوله: (أَفَمَنْ يُلْقَى فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي آمِنًا يَوْمَ الْقِيَامَةِ اعْمَلُوا مَا شِئْتُمْ) ، آية يحتج بها الجهلة في تثبيت المشيئة للشائين من خلق الله، وقد دللنا على أن مشيئتهم تبع لمشيئته، فلا يؤثر إضافته إليهم في القضاء السابق عليهم. ومعنى (مَا شِئْتُمْ) وعيد ليس بتخيير إذ لو كان تخييرًا ما عوقبوا عليه، بل أثيبوا، ونحن لا نقول: إن حركة العاملين في الأعمال، هي حركة الله، بل هي حركاتهم التي أعطاهم الله، وفرض عليهم أن لا يعملوها إلا في الطاعة، فهي منسوبة إليهم، ولله - جل وتعالى - فيهم مقدمات أحكام. وعلوم، ليس لهم أن يحتجوا بها عليه، كما لم يكن لمن شَوَّه خلقه. وسوَّد لونه، وأعمى بصره، وأقعده من جوارحه أن يحتج به عليه. كيف لم يخلقه صحيحًا، سويًا، أبيض اللون، حسن الوجه، وقد سوى بينه وبين الصحيح، في مطالبته بما فرض عليه، وكذلك سوى بين الفقير والغني - فيها - فلم يكن لأحد أن يحتج إليه، ويطالبه بإخلاف أحكامه فيهم، ولا يعذر - نفسه - في التقصير في بعض ما فرض عليه، لأن فضل غيره في الخلق، والصورة الحسنة، وثراء المال، وعلو المرتبة في السلطان، والجاه،

L11404–11408 And His saying, "But if they are arrogant, those who are with your Lord glorify Him by night and day, and they do not grow weary" (38) is a refutation of the Jahmiyyah and the Mu'tazilah, and of anyone who denies place and limit with respect to Allah—majestic is Allah—and claims that He Himself is not in heaven alone, as distinct from the earth. Yet He has said, as you see, "Those who are with your Lord." These are the angels, and no one doubts that they are in heaven. Since they are with Him, He—majestic and exalted is He—is in it, with a limit that He knows concerning Himself, even though His creatures are incapable of comprehending its true nature.[27]

L11409–11411 We have already set this out concisely in the book Refutation of al-Bāhilī, and demonstrated the error of his statement in interpreting "with," sufficiently to dispense with repeating it here.

L11412

L11413–11431 His saying, "Is one who is cast into the Fire better, or one who comes secure on the Day of Resurrection? Do whatever you will," is a verse that the ignorant invoke as evidence to establish willing for those of Allah's creatures who will. We have already demonstrated that their willing follows His willing, so attributing it to them has no effect upon the decree that has already preceded concerning them. The meaning of "whatever you will" is a threat, not the granting of a choice, since if it were the granting of a choice, they would not be punished for it, but rather rewarded. We do not say that the movement of those performing deeds in their deeds is Allah's movement; rather, these are their movements, which Allah has given them and which He has obligated them to employ only in obedience. They are therefore attributed to them, while Allah—majestic and exalted is He—has prior determinations concerning them and knowledge, which they have no right to invoke as an argument against Him, just as someone whose physical constitution He has disfigured, whose complexion He has made black, whose sight He has blinded, and whose limbs He has crippled has no right to invoke this as an argument against Him: why did He not create him healthy, sound, white in complexion, and handsome in face, when He has treated him and the healthy

[27] **Qur'an references (L11405):** Qur'an 41:38 (Fussilat).

person equally in requiring of him what He has imposed upon him? Likewise, He has treated equally the poor and the rich in these obligations. Thus no one has any right to present an argument to Him and demand of Him that He alter His determinations concerning them, nor may anyone excuse himself for falling short in some of what He has imposed upon him on the grounds that He has favored another in physical constitution, beauty of form, abundance of wealth, high rank in authority and prestige, health, and bodily well-being over him. For these are determinations of which He has greater knowledge than they do. And since He knows His determinations better, and no one has any right to dispute with Him concerning them or any share in the knowledge of them, He knows better His own justice: He is not to be disputed with concerning it, no one shares in His knowledge of it, and its manner is not to be derived from the justice that creatures exercise toward one another.[28][29][30][31]

والصحة، وعافية البدن عليه، لأنها أحكام هو أعلم بها منهم، وإذا كان أعلم بأحكامه. وليس لأحد منازعته - فيها - ولا اشتراك في علومها، فهو أعلم بعدله، لا ينازع فيه، ولا يشارك في علمه، ولا يؤخذ كيفيته من عدل الخليقة، بعضهم على بعض.

L11432–11434 And His saying, "Had We made it a non-Arabic Quran, they would have said, 'Why have its verses not been clearly explained? Non-Arabic, and an Arab?'" contains nothing to which the ignorant can attach their argument. Its meaning is only—and Allah knows best—that had We sent it down in the language of non-Arabs, the Arabs would not have understood it, and they would have said, "How can an Arab messenger come to us with a Quran that we do not understand, when his language is Arabic, speaking it to us in the language of non-Arabs?!"[32]

وقوله. (وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ أَأَعْجَمِيٌّ وَعَرَبِيٌّ) ، لا متعلق للجهلة فيه، إنما هو - والله أعلم - ولو أنزلناه بلغة العجم لما فهمته العرب، ولقالوا: كيف يأتينا رسول عربي بقرآن لا نفهمه، وهو عربي اللسان، يكلمنا به بلسان العجم؟!.

L11435

L11436 His saying, "Say: It is guidance and healing for those who believe; but those

قوله: (قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى)

[28] **Translator's note (L11418):** "Prior determinations" renders the unusual expression muqaddamāt aḥkām; the following segment continues with "and knowledge."

[29] **Translator's note (L11424):** "Alter" renders ikhlāf, whose sense here may also be "reverse" or "fail to carry out."

[30] **Translator's note (L11426):** The unvocalized faḍl is read here as the verb faḍḍala, "He favored," with "over him" supplied by the continuation.

[31] **Qur'an references (L11413):** Qur'an 41:40 (Fussilat).

[32] **Qur'an references (L11432):** Qur'an 41:44 (Fussilat).

who do not believe have a heaviness in their ears, and it is blindness for them."[33]

L11437–11438 The verse is evidence concerning several matters: One is that guidance is in the Quran: whoever seeks it elsewhere, or in something other than what it commands, goes astray.

L11439–11448 Another is that healing may be sought through it by means of written healing charms and by hanging it upon oneself, because the designation "amulets" does not apply to it, since amulets are those things that are in a language other than Arabic, consisting of speech whose meaning is unknown. The Quran is healing, however healing is sought through it: by reciting it over the sick person, or by writing it down and giving it to him to drink and pouring it over him, or by hanging it, on written sheets, upon some part of his body. Only someone ignorant of the meaning of the prohibited amulets denies this. Since healing charms are written using the Quran and the remembrance of Allah, and are also written using something else, his saying, "Healing charms are a form of sorcery, and healing charms are among the works of Satan," applies to that other material, not to the Quran and the remembrance of the All-Merciful.[34][35]

L11449–11450 Another is the refutation of the Mu'tazilah and the Qadariyyah, through the mention of heaviness in the unbelievers' ears and the turning of the Quran—which is guidance for the believers—into blindness for them.

L11451

L11452–11453 And His saying, "Were it not for a word that had already preceded from your Lord," is evidence against them.[36]

[33] **Qur'an references (L11436):** Qur'an 41:44 (Fussilat).

[34] **Translator's note (L11440):** "Written healing charms" renders nushar, a term for remedies or charms used to remove affliction, including written preparations.

[35] **Translator's note (L11443):** Giving the written Quran to drink and pouring it over the patient apparently refer to liquid used with the writing; the Arabic does not explicitly mention the liquid or the preparation process.

[36] **Qur'an references (L11452):** Qur'an 10:19 (Yunus); Qur'an 11:110 (Hud); Qur'an 20:129 (Taha); Qur'an 41:45 (Fussilat); Qur'an 42:14 (Ash-Shuraa).

الآية حجة في أشياء: فمنها: أن الهدى في القرآن، من التمسها في غيره، أو في غير ما أمر به ضل.

ومنها: أنه يستشفى به بالنشر، والتعليق، من أجل أن اسم التمائم لا يقع عليه، لأن التمائم هي: ما كانت بغير لغة العربية. من كلام لا يعرف، والقرآن شفاء، كيفما استشفي به، بالقراءة على العليل، أو بكتبه، وسقيه، والإفاضة عليه، أو تعليقه في الصحف، على بعض بدنه، لا ينكره إلا جاهل بمعنى التمائم، المنهي عنها. ولما كانت النُّشر تكتب من القرآن، وذكر اللّه، وتكتب من غيره كان قوله: " النشر من السحر، والنشر من عمل الشيطان " مصروفًا إلى ذلك، لا إلى القرآن، وذكر الرحمن.

ومنها: الرد على المعتزلة والقدرية، لذكر الوقر في آذان الكفار. وتحويل القرآن - الذي هو هدى للمؤمنين - عمى عليهم.

وقوله: (وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ) حجة عليهم.

وقوله: (وَمَا تَحْمِلُ مِنْ أُنْثَى وَلَا تَضَعُ إِلَّا بِعِلْمِهِ) حجة عليهم، وقد شرحناه في سورة الملائكة.

L11454–11456 And His saying, “No female conceives or gives birth except with His knowledge,” is evidence against them. We have already explained it in the surah The Angels.[37]

L11457 Patience amid Hardships:

L11458

L11459–11462 And His saying, “Man does not grow weary of supplicating for good, but if evil touches him, he is despairing, despondent” (49) is evidence that a person, if he is patient amid calamities and does not despair of his Lord’s mercy, and the onset of calamity does not distract him from remembrance and gratitude—for calamities, although they cause pain, are expiations, and their outcome is honors.[38][39]

L11463–11466 Among the believer’s qualities is that he is deeply grateful during hardships and ease alike. There is no hardship above which there is not a greater hardship; thus, when he is afflicted with the lesser, he owes gratitude for the averting of the greater and for being spared it. Whoever puts despondency and despair in the place of gratitude has little discernment and has chosen badly.

[37] **Qur’an references (L11455):** Qur’an 35:11 (Fatir); Qur’an 41:47 (Fussilat).

[38] **Translator’s note (L11460):** The supplied text reads in, “if,” yielding a conditional without an evident conclusion. The context appears to call for an, introducing “that he be patient,” but that reading has not been silently substituted.

[39] **Qur’an references (L11459):** Qur’an 41:49 (Fussilat).

الصبر عند الشدائد:

وقوله: (لَا يَسْأَمُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ وَإِنْ مَسَّهُ الشَّرُّ فَيَئُوسٌ قَنُوطٌ (٤٩) دليل على أن المرء، إن يصبر عند المصائب، ولا ييئس من رحمة ربه، ولا يلهيه مس المصيبة عن الذكر، والشكر، فإن المصائب - وإن كانت تمض فهي - كفارات، وعاقبتها كرامات.

ومن صفة المؤمن أن يكون شكورًا عند الشدائد، والرخاء، فما من شدة إلا وفوقها شدة، فإذا بلي بأدونها، كان عليه الشكر في صرف أرفعها، والمعافاة منها، فمن جعل موضع الشكر القنوط واليأس. قل تبصره، وساء تخيره.

سورة الشورى

Surah 42: The Consultation (Ash-Shuraa)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah Consultation]

Discussion of the Jahmiyyah: And His saying—exalted is He—"The heavens almost split apart from above them" is evidence against the Jahmiyyah and the Mu'tazilah concerning their denial of all the attributes and their denial of His being in heaven and His dwelling there upon the Throne. This corroborates the report attributed to the Prophet: "And indeed it has a creaking like the creaking of a new saddle from the weight.[1][2]

Majestic is our Lord, and blessed is He—how great and majestic!

His saying, "And the angels glorify their Lord with praise and seek forgiveness for those on earth," is—and Allah knows best—specific to the believers, since it is impossible that they should seek forgiveness for the unbelievers. It is analogous to what appeared earlier in the surah The Believer.[3]

The Qadariyyah:

His saying, "Had Allah willed, He would have made them one community, but He admits whomever He wills into His mercy," is a refutation of the Mu'tazilah and the Qadariyyah. For His saying, "Had Allah willed, He would have made them one community," contains evidence that He did not make them so, and that He singled out for mercy those whom He willed among them. Mercy is necessarily the cause of guidance, and withholding mercy is the cause of misguidance. Were that not so, the statement would convey no benefit to anyone who reflected upon it.[4][5]

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[1] **Translator's note (L11473):** The antecedent of "it" is not explicit within the supplied quotation. The source opens the quotation but does not mark its close.

[2] **Qur'an references (L11469):** Qur'an 42:5 (Ash-Shuraa).

[3] **Qur'an references (L11477):** Qur'an 42:5 (Ash-Shuraa).

[4] **Translator's note (L11482):** The source reads annahum lam yaj'alhum, literally "that they—He did not make them," an awkward construction with an apparently redundant pronoun. The translation follows the evident syntactic sense.

[5] **Qur'an references (L11482):** Qur'an 42:8 (Ash-Shuraa).

[سورة الشورى]

ذكر الجهمية: وقوله - تعالى -: (تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ) حجة على الجهمية، والمعتزلة في إنكار الصفات - كلها - وما ينكرون من كينونته في السماء، وحلوله فيها على العرش، وهذا يؤيد الحديث المرفوع: " وإن له أطيطًا كأطيط الرحل الجديد من الثقل.

جل ربنا، وتبارك من عظيم جليل.

قوله: (وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ) هو - والله أعلم - خصوص للمؤمنين، إذ محال أن يستغفروا للكفار، وهو نظير ما مضى، في سورة المؤمن.

القدرية:

قوله: (وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ) ، رد على المعتزلة والقدرية، إذ في قوله: (وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً) ، دليل على أنهم لم يجعلهم، وخص بالرحمة من شاء منهم، والرحمة - لا محالة - سبب الهداية، ومنع الرحمة سبب الضلالة، لولا ذلك ما كان في الكلام فائدة، عند من تدبره

قوله: (وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ) دليل على أن الحق - إن شاء الله - إذا اختلف المختلفون في شيء لم يكن إلا في واحد، ولولا ذلك لأقره، ولم يجعل حكمه إليه، وفيما جعل حكمه دليل على أن حكم غيره محرم القول به، ومسكوت عنه، حتى يُعرف ما حُكم فيه فيتبع.

وحكمه على ثلاثة وجوه: فمنها: ما أنزل فيه نص كتاب.

ومنها: ما بينه على لسان الرسول، صلى الله عليه وسلم ومنها: ما ألف علمه قلوب الجماعة، فأيها عرف في المختلف فيه - من هذه الثلاثة - فهو الحق.

وقوله: (ذَلِكُمُ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ) ، لا محالة إضمار.

كأنه يأمر رسول الله - صلى الله عليه وسلم - بأن يقول ذلك، إذ لو كان الكلام إخبارا عن نفسه، على نسق ابتداء أوله لكان - والله أعلم -: " ذلكم الله ربكم " الشريعة:

L11486–11491 His saying, “Whatever you differ about in anything, its judgment belongs to Allah,” is evidence that the truth—Allah willing—when disputants differ over something, can lie only in one position. Otherwise He would have left it standing and would not have assigned its judgment to Himself. And in His assigning its judgment there is evidence that it is forbidden to profess anyone else’s judgment, and that silence is to be maintained concerning it until what has been ruled concerning it is known and then followed.[67]

L11492–11493 His judgment takes three forms: One is that concerning which He has revealed an explicit scriptural text.

L11494–11496 Another is what He has explained through the tongue of the Messenger, may Allah bless him and grant him peace ﷺ. Another is that whose knowledge has united the hearts of the community. Whichever is recognized concerning the disputed matter— of these three—is the truth.[8]

L11497

L11498 And His saying, “That is Allah, my Lord; upon Him I have relied,” necessarily contains an ellipsis.[9]

L11499–11503 It is as though He commands the Messenger of Allah—may Allah bless him and grant him peace ﷺ—to say this, since, if the discourse were a statement about Himself, following the pattern of its opening, it would have been—and Allah knows best—: “That is Allah, your Lord.” The religious law:

[6] **Translator’s note (L11489):** The source has famiyā, an apparent transposition of fīmā, “in.” The final clause is also compressed, with “to Himself” understood from the preceding clause.

[7] **Qur’an references (L11486):** Qur’an 42:10 (Ash-Shuraa).

[8] **Translator’s note (L11495):** The unvocalized alla fa expression may describe knowledge uniting the community’s hearts, as rendered, or knowledge becoming familiar to and accepted by those hearts.

[9] **Qur’an references (L11498):** Qur’an 42:10 (Ash-Shuraa).

وقوله: (شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ) دليل على أن دين هؤلاء - كلهم - وشرائعهم واحد، وما وقع فيه من تغيير شيء، فهو مثل الناسخ والمنسوخ، في كتابنا، لا أن الشريعة - بأسرها - متغيرة كلها.

L11504

L11505–11508 And His saying, "He has prescribed for you of religion what He enjoined upon Noah, and that which We have revealed to you, and what We enjoined upon Abraham, Moses, and Jesus: establish the religion and do not become divided in it," is evidence that the religion of all these, and their religious laws, are one; and whatever alteration of anything occurred within it is like the abrogating and the abrogated in our Book, rather than the religious law—in its entirety—having been wholly changed.[1]

L11509

قوله: (وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ) حجة في إجازة الرجوع من لفظ خبر الغائب، إلى خبر الحاضر.

L11510–11511 His saying, "And that which We have revealed to you, and what We enjoined upon Abraham," is an argument permitting a shift from the wording of a statement in the third person to a statement in the first person.[2][3]

قوله: (اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ) " الهاء " راجعة على "ما"، والشهادة داخلة فيه. وهو حجة على المعتزلة، والقدرية، لذكر المشيئة في الاجتباء، والهداية إلى ما كبر على المشركين.

L11512–11514 His saying, "Allah chooses for it whomever He wills," The pronoun "-hu" refers back to "what," and the testimony of faith is included within it. This is an argument against the Muʿtazilites and the Qadarites, because of the mention of divine will in choosing and guiding to that which weighed heavily upon the polytheists.[4][5]

L11515–11516 They recoiled from being called to it, opposed it, and expended their utmost effort in bringing it low, while Allah would have nothing but its elevation and its fulfillment as an argument against them.

واستوحشوا من دعائهم إليه، فضادوه، وأفرغوا مجهودهم في خفضه، وأبى الله إلا رفعه، وإمضاءه، حجة عليهم.

L11517

وقوله تعالى: (وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ إِلَى أَجَلٍ مُسَمًّى لَقُضِيَ بَيْنَهُمْ) ، حجة عليهم، إذ ليست تخلو هذه الكلمة - السابقة - من أن تكون في اختلافهم، أو في بقائهم عليه إلى الموت الموقت أجله، وأيهما كان فهو حجة عليهم مسكتة، وسياق الكلام دليل على أنها سابقة في نفس الاختلاف، لقوله: (لَقُضِيَ بَيْنَهُمْ) ، وذلك أن الله - جل جلاله - نهى نوحًا ومن أدخل معه في الوصية عن التفرق في الدين، وأمرهم بإقامته، فأتمروا

L11518–11526 And His saying, exalted is He, "Were it not for a word that had already gone forth from your Lord until an appointed term, judgment would have been passed between them," is an argument against them, since this preceding

[1] **Qur'an references (L11505):** Qur'an 42:13 (Ash-Shuraa).

[2] **Translator's note (L11511):** The contrast concerns the shift from "He has prescribed" to "We have revealed"; the literal grammatical expression for the latter is "the person present."

[3] **Qur'an references (L11510):** Qur'an 42:13 (Ash-Shuraa).

[4] **Translator's note (L11513):** The pronoun in "for it" can also mean "to Himself." The translation follows the author's explicit interpretation in the next unit.

[5] **Qur'an references (L11513):** Qur'an 42:13 (Ash-Shuraa).

word must necessarily concern either their disagreement or their persistence in it until death, whose term has been appointed. Whichever it is, it is an argument against them that silences them; and the context of the discourse indicates that it precedes the disagreement itself, because He says, "Judgment would have been passed between them." That is because Allah—majestic is His majesty—forbade Noah and those included with him in the injunction to become divided in religion, and commanded them to establish it. They obeyed their Lord and did not divide their religion. Then, when the Book came into the hands of those after them, they doubted it and clad themselves in disagreement. Allah thus stated that their disagreement arose from the decree that had previously been passed concerning them.[6][7]

L11527–11528 What, then, could be sought after this explanation—woe to them—if they were fair-minded? For between them and attaining an understanding of it there is only clothing themselves in the garb of ignorance concerning the knowledge of His justice, and they have extricated themselves.[8]

L11529–11530 Addressing the ignorant: And His saying—exalted is He—"So to that, call": the preposition "li-" means "to," and Allah knows best.

L11531

L11532–11539 And His saying, "And say: I believe in whatever Book Allah has sent down," contains a benefit for anyone wishing to remain safe when addressing the ignorant, addressing them with a truth through which he remains safe from the intrusion of corruption into his religion. For Allah—majestic is His praise—commanded His Messenger, may Allah bless him and grant him peace, to say these words to them—and He knows best—so that His Messenger's—may Allah bless him and grant him peace ﷺ—faith in a Book sent down to their prophet would be more effective, in their eyes, in their affirming their

[6] **Translator's note (L11525):** The expression "clad themselves in disagreement," continued in the next unit, is unusual but preserves the supplied reading.

[7] **Qur'an references (L11518):** Qur'an 42:14 (Ash-Shuraa).

[8] **Translator's note (L11528):** The supplied wording is syntactically and logically difficult: "clothing themselves in the garb of ignorance" appears as the sole intervening obstacle, while "they have extricated themselves" has no clear qualification. The translation preserves these difficulties rather than conjecturally emending them.

لربهم، ولم يفرقوا دينهم، فلما صار الكتاب في أيدي من بعدهم شكوا فيه، وتدرعوا في الاختلاف، فأخبر الله أن اختلافهم من القضاء السابق عليهم.

فأي شيء يلتمس بعد هذا البيان - ويحهم - لو أنصفوا، فما بينهم وبين الوصول إلى فهمه إلا تدرع لباس الجهل، بمعرفة عدله، وقد تخلصوا.

مخاطبة الجهال: وقوله - تعالى -: (فَلِذَلِكَ فَادْعُ) ، " اللام " بمعنى " إلى " والله أعلم.

وقوله: (وَقُلْ آمَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ) فائدة لمن أراد السلامة في مخاطبة الجهال، فخاطبهم بحق يسلم فيه من دخول الفساد على دينه، لأن الله جل ثناؤه أمر رسوله، صلى الله عليه وسلم، بهذا القول لهم - وهو أعلم - ليكون إيمان رسوله - صلى الله عليه وسلم - بكتاب أنزل على نبيهم أبلغ - عندهم - في تصديقهم لأنفسهم في إجابته إلى ما يدعوهم إليه، وقد آمن بكتب أنبيائهم - قبله - فقال: (وَقُلْ آمَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ) ولم يقل: " آمنت بما في أيديكم " للتبديل، والتحريف الذي أحدثوه.

own truthfulness by responding to him concerning that to which he calls them to come, since he had already believed in the Books of their prophets before him. Thus He said, “And say: I believe in whatever Book Allah has sent down,” and did not say, “I believe in what is in your hands,” because of the substitution and distortion they had introduced.[9][10]

L11540–11548 Analogy: And His saying—exalted is He—“Those who dispute concerning Allah after He has been answered: their argument is null before their Lord,” is evidence for invalidating personal opinion, juristic preference, and analogy. For the Jews and Christians—concerning whom this was revealed—used to argue on the basis of what they themselves considered true. Every argument people advance apart from the Book, the Sunnah, and consensus must fall into one of the three: personal opinion, juristic preference, or analogy. And the disputation of these people employed one of these three. Allah therefore stated—in explicit wording, as you see—the nullity of their argument before Him. Indeed, this contains the strongest evidence for invalidating them, for these people disputed with the Companions of the Messenger of Allah—may Allah bless him and grant him peace ﷺ—by asserting the precedence of their Book and their prophet over the Book of the Companions and their prophet.[11]

L11549–11551 Yet Allah has praised precedence in certain matters: as in His saying, “Those among you who spent before the conquest and fought are not equal; those are greater in rank than those who spent afterward.” And He said, “And the foremost, the first,” and He said, “And the foremost, the foremost.”[12]

L11552–11554 He condemned these people’s appeal to precedence—as you see—while assimilating like cases to like cases is commended in personal opinion, analogy, and juristic preference. If that were right, the Companions of the Messenger of Allah—may Allah bless him and grant him peace ﷺ—would have been

قياس: وقوله - تعالى -: (وَالَّذِينَ يُحَاجُّونَ فِي اللَّهِ مِنْ بَعْدِ مَا اسْتُجِيبَ لَهُ حُجَّتُهُمْ دَاحِضَةٌ عِنْدَ رَبِّهِمْ) دليل على إبطال الرأي، والاستحسان، والقياس، لأن اليهود، والنصارى - الذين نزل فيهم هذا - كانوا يحاجون بما يرونه عند أنفسهم حقًا، وليس يخلو كل ما عدا الكتاب، والسنة، والإجماع - من حجج الناس - من أحد الثلاثة: من الرأي، والاستحسان، والقياس، وكان محاجة القوم بأحد هذه الثلاثة، فأخبر الله - نصاً كما ترى - عن دحض حجتهم عنده، بل فيه أكبر الدليل على إبطالها، فإن القوم حاجوا أصحاب رسول الله صلى الله عليه وسلم بتقديم كتابهم ونبيهم، على كتاب الصحابة، ونبيهم.

وقد مدح الله القُدْمةَ فى أشياء: مثل قوله: (لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ أُولَئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ) ، وقال: (وَالسَّابِقُونَ الْأَوَّلُونَ) وقال: (وَالسَّابِقُونَ السَّابِقُونَ) .

وذم احتجاج هؤلاء بالقدمة - كما ترى - وحمل الأشكال على الأشكال ممدوح في الرأي، والقياس، والاستحسان، فلو كان حقًّا، لكان أصحاب رسول الله، صلى الله عليه وسلم، محجوجين بقول اليهود، والنصارى، أفليس بيّنًا - عند من شرح الله صدره - أن القدمة ممدوحة حيث مدحها الله، ومذمومة حيثما مدحها غيره، تشبيهًا

[9] **Translator’s note (L11536):** The phrase rendered “their affirming their own truthfulness” is awkward in the supplied text; its precise intended force is uncertain.

[10] **Qur’an references (L11532):** Qur’an 42:15 (Ash-Shuraa).

[11] **Qur’an references (L11540):** Qur’an 42:16 (Ash-Shuraa).

[12] **Qur’an references (L11549):** Qur’an 57:10 (Al-Hadid); Qur’an 56:10 (Al-Waqi’ah).

defeated in argument by the statements of the Jews and Christians. Is it not clear—to anyone whose breast Allah has opened—that precedence is praiseworthy where Allah has praised it, and blameworthy wherever someone else praises it by likening it to that in which Allah has praised it? Allah has made His Messenger—may Allah bless him and grant him peace ﷺ—Muhammed, the best of the prophets, although he is the last of them in messengership, and all of them preceded him in it.

L11555–11558 Since precedence is praiseworthy in one situation but not another, this indicates that things, even if they resemble one another, require a divine prescription accompanying them in their rulings. If they agree in their rulings just as they agree in their forms, they agree; and if they do not agree in their rulings, they differ.

L11559 The Muʿtazilites:

L11560

L11561–11569 And His saying, “Whoever desires the cultivation of the Hereafter, We increase for him in his cultivation; and whoever desires the cultivation of this world, We give him some of it,” is an argument against the Muʿtazilites and the Qadarites. That is because “cultivation,” in the language, is a figurative expression for action. It is so named—and Allah knows best— because of the growth in good or evil that it produces. Likewise, ʿAbd Allah ibn ʿUmar—who was one of the masters of the language—said: “Cultivate for this world as though you will live forever, and cultivate for the Hereafter as though you will die tomorrow.” Allah has stated—in explicit wording, as you see—that He increases for each person what he desires. His giving must be either the creation of that person’s cultivation or assistance in performing it. Whichever it is, it is a clear argument against them, containing no obscurity.[13][14]

L11570–11573 I have already informed them, concerning the meaning they intended and by which they diverted the Quran from its proper bearing—in Surat al-Anʿam, in His saying, “Whomever Allah wills to guide, He opens his breast to Islam;

بما مدحها الله، وقد جعل الله رسوله، صلى الله عليه وسلم، محمدًا أفضل الأنبياء، وهو آخرهم رسالة، وكلهم أقدم منه فيها.

فلما كانت القدمة ممدوحة في موضع، دون موضع، دل على أن الأشياء وإن تشاكلت، فهي محتاجة إلى تعبد، يصحبها في الأحكام، فإن ائتلفت في الأحكام، كما ائتلفت في الأشكال ائتلفت، وإن لم تأتلف في الأحكام اختلفت.

المعتزلة:

وقوله: (مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا) حجة على المعتزلة، والقدرية " وذلك أن الحرث - في اللغة - كناية عن العمل، سُمي به - والله أعلم - للنماء الذي ينميه من الخير والشر، وكذا قال عبد الله بن عمر - وهو من أرباب اللغة -: " احرث للدنيا كأنك تعيش أبدا، واحرث للآخرة كأنك تموت غدًا"، وقد أخبر الله - نصا كما ترى - أنه يزيد كلاً ما يريده، وعطيته لا تخلو من أن تكون خلقًا لحرثه، أو معونة على فعله، وأيهما كان فهو حجة عليهم واضحة، لا إشكال فيها.

وقد أنبأتهم عن المعنى الذي أرادوه، وأزالوا به القرآن عن جهته - في سورة الأنعام - في قوله: (فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ) أنه خطأ من ثلاث جهات: فأحدها: رد الفاعل إلى المفعول به.

[13] **Translator’s note (L11562):** The supplied text contains an unmatched quotation mark after “the Qadarites,” with no clear quoted passage beginning or ending there.

[14] **Qur’an references (L11561):** Qur’an 42:20 (Ash-Shuraa).

and whomever He wills to lead astray”— that it is erroneous in three respects: The first is turning the grammatical subject into the direct object.[15]

L11574–11576 The second is that, even if it were so, it would not benefit them, because if it is impossible for Allah to create something or decree it for His servants, it is also impossible for Him to grant anyone his request concerning it, even if he asks.

L11577–11578 The third: indeed, the very description of these people as desiring misguidance is erroneous, because of its being made mighty in the world, and the absence of anyone who seeks that from Allah. It is only greed for this world that drives them.[16][17]

L11579 Thus they desire to amass it for themselves by whatever means it comes to them, whether good or evil.

L11580 As Allah says here, “And whoever desires the cultivation of this world, We give him some of it.” Allah has thus stated that He gives them its cultivation, which they eagerly seek, without their asking Him for that.[18]

L11581–11590 Muhammed ibn ʿAli—may Allah have mercy on him—said: And in His saying, “Or do they have partners who have prescribed for them of religion that for which Allah has given no permission,” there is a lesson for anyone whom Allah grants success: analogy and juristic preference constitute a religion for which Allah has given no permission, since permission can only be expressed in words, not imagined. We find no practitioner of analogy or juristic preference who has resorted, in his analogy, to a verse or a Sunnah explicitly granting him permission to use analogy. Rather, everything they cite as an argument—such as justice, the direction of prayer, compensation for hunted

والثانية: أنه لو كان كذلك - أيضا - ما نفعهم، لأنه إن كان محالاً على الله أن يخلق شيئًا، أو يقضيه على عباده، فهو محال عليه أن يعطي أحدًا سؤله فيه، وإن سأل.

والثالث: وإن نفس وصف القوم بإرادة الضلال خطأ، لإعزازه في العالم، وعدم من يرد من الله ذلك، إنما يستفزهم حرص الدنيا.

فيريدون جمعها - لأنفسهم - بأي وجه اجتمعت لهم من خير، أو شر.

كما قال الله - ها هنا -: (وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا) ، فقد أخبر الله أنه يؤتيهم حرثها المحروص عليه منهم، لا بمسألتهم إياه ذلك.

قال محمد بن علي - رحمه الله -: وفي قوله: (أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ) معتبر لمن وفقه الله، في أن القياس، والاستحسان دين لم يأذن الله به، إذ الإذن لا يكون إلا ملفوظًا، لا متوهمًا، ولسنا نجد قائسا، ولا مستحسنًا آوى في قياسه إلى آية، أو سنة تصرح له إذنًا بالقياس، بل كل ما يحتجون به من مثل العدل، والقبلة، وجزاء الصيد، وتحريم الحنطة بالحنطة المتفاضلة نصوص في أنفسها، لأنفسها، وحمل أشباهها - عندهم - عليها توهم، من المتوهمين، لا تصريح به من رب العالين، فهل جعل التوهم دينًا يحل به، ويحرم ويعقد ويحل إلا مما لم يأذن الله به عند المنصفين، والمميزين إذا تدبروه.

[15] **Qur’an references (L11570):** Qur’an 6:125 (Al-An’am).

[16] **Translator’s note (L11577):** The supplied “li-iʿzazihi” means “because of its being made mighty” or “because of its exaltation,” which is difficult here. A reading meaning “because of its rarity” would fit the following context, but has not been substituted. The introductory syntax is also irregular.

[17] **Translator’s note (L11578):** The supplied “yaruddu” literally suggests “rejects” or “returns,” whereas the context appears to require “yuridu,” “desires” or “seeks.” The translation adopts this contextual sense while flagging the apparent transcription problem.

[18] **Qur’an references (L11580):** Qur’an 42:20 (Ash-Shuraa).

game, and the prohibition of wheat exchanged for wheat in unequal quantities—consists of explicit texts in themselves, applying to themselves. And assimilating what they consider similar cases to them is an imagining on the part of those who imagine, with no explicit declaration of it from the Lord of the exalted ones. Is making imagination into a religion by which things are permitted and prohibited, bound and dissolved, anything other than something for which Allah has given no permission, in the judgment of the fair-minded and discerning when they reflect upon it?[19][20][21]

L11591–11598 Refutation of the Rafidites: And His saying—exalted is He—"Say: I ask you no reward for it except affection on account of kinship," is evidence that human dispositions contain an aversion to the admonition of someone who takes the dinar and the dirham, and that abstaining from them was regarded in the deeply ignorant Age of Ignorance with an eye of praise toward whoever renounced them, while the standing of anyone who hastened to take them was lowered. Allah therefore commanded His Messenger—may Allah bless him and grant him peace ﷺ—to declare to those being warned that he disavowed taking remuneration in either of the two for that to which he called them: his Lord's Book and His religion, which He prescribed for His servants.[22][23]

L11599–11602 so that his call to Allah—majestic and exalted is He—might become wholly pure, unmixed with any inclination toward this world, which lowers those who seek it and those who lean toward it from the ranks of honor and the degrees of those brought near; and concerning this He reported of the

الرد على الروافضة: وقوله - تعالى -: (قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى) دليل على أن في سجايا البشر نبواً عن موعظة من أخذ الدينار والدرهم، وأن التعفف عنهما كان مرموقًا في الجاهلية الجهلاء بعين المدح، من يزهد فيهما، ويتضع قدر من سارع إلى أخذهما، فأمر الله رسوله، صلى الله عليه وسلم، أن يبرأ إلى المنذَرين، من أخذ أجر من أحدهما على ما يدعو إليه من كتاب ربه، ودينه الذي شرعه لعباده.

لتمخض دعوته إلى الله - جل وتعالى - خالصة غير مشوبة بميل دنيا، تخفض طلابها، والراكنين إليها عن مراتب العز، ودرجات المقربين، وبذلك أخبر عمن مضى من الرسل - قبله - في سورة الشعراء، وغيرها - بقوله: (وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ) ، وعن حبيب النجار حين أمر المبعوثين إليهم برسولين، والتعزيز بثالث (اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُهْتَدُونَ (٢١) .

[19] **Translator's note (L11585):** "Al-ʿadl" is rendered "justice"; the precise legal example intended is not specified. The supplied word for "direction of prayer" has irregular final marks.

[20] **Translator's note (L11589):** The supplied "al-ʿalin" means "the exalted ones," rather than the expected "al-ʿalamin," "the worlds." The apparent transcription error has not been silently corrected. "Bound and dissolved" may refer to establishing and dissolving legal ties or obligations.

[21] **Qur'an references (L11582):** Qur'an 42:21 (Ash-Shuraa).

[22] **Translator's note (L11596):** The construction concerning praise and "whoever renounced them" is syntactically awkward across the supplied units; the translation preserves both elements.

[23] **Qur'an references (L11591):** Qur'an 42:23 (Ash-Shuraa).

messengers who had passed before him, in Surah al-Shuʿara’ and elsewhere, saying: “I ask you for no payment for it; my payment rests only with the Lord of all worlds”; and of Habib the Carpenter, when he instructed those to whom two messengers had been sent, reinforced by a third: “Follow those who ask you for no payment and who are rightly guided (21).”[24][25]

L11603

L11604–11608 His saying: “Except affection concerning kinship” Al-Hasan al-Basri—may Allah be pleased with him—used to express an interpretation of it in which the other exegetes did not concur with him. He said: “Except that you seek Allah’s affection through what brings you near to Him.”[26]

L11609–11610 As for the other exegetes, they said: “Except that you honor the kinship between me and you, and thus do not call me a liar or harm me.”

L11611–11616 A report attributed to the Prophet has been transmitted from Ibn ʿAbbas, resembling al-Hasan’s statement, except that its transmission chain contains a man from whom transmission is avoided, namely Qazaʿah ibn Suwayd, who transmitted from Ibn Abi Najih—who has been associated with belief in human determination of acts, although he is trustworthy in hadith— from Mujahid, from Ibn ʿAbbas, from the Prophet ﷺ: “Say: I ask you, for the clear proofs and guidance I have brought you—to the end of the verse—only that you love Allah and draw near to Him by obeying Him.”[27][28]

L11617–11619 It is also possible that al-Hasan’s statement and those of the others amount

[24] **Translator’s note (L11602):** The reference to the two messengers and their reinforcement by a third is compressed in the Arabic; the command quoted is addressed to their recipients.

[25] **Qur’an references (L11599):** Qur’an 26:109 (Ash-Shu’ara); Qur’an 26:127 (Ash-Shu’ara); Qur’an 26:145 (Ash-Shu’ara); Qur’an 26:164 (Ash-Shu’ara); Qur’an 26:180 (Ash-Shu’ara); Qur’an 36:21 (Ya-Sin).

[26] **Qur’an references (L11604):** Qur’an 42:23 (Ash-Shuraa).

[27] **Translator’s note (L11614):** The expression ’associated with qadar’ refers to an attribution of Qadari theological views, rather than merely belief in divine decree.

[28] **Translator’s note (L11616):** The quotation incorporates an explanatory paraphrase rather than reproducing the Quranic verse verbatim. The phrase ’to the end of the verse’ occurs within the supplied quotation.

وقوله: (إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى) كان الحسن البصري - رضي الله عنه - يقول فيه قولاً لم يواطئه عليه سائر المفسرين، فقال: إلا أن تودّدوا إلى الله بما يقربكم إليه.

وأما المفسرون سواه، فقالوا: إلا أن تصلوا قرابتي منكم، فلا تكذبوني ولا تؤذوني.

وقد رُوي عن ابن عباس حديث مرفوع مثل قول الحسن، إلا أن في إسناده رجلاً مرغوبًا عن الرواية عنه، وهو قزعة بن سويد، روى عن ابن أبي نَجيح - وقد ذكر بالقدر، ولكنه ثقة في الحديث - عن مجاهد، عن ابن عباس، عن النبي، صلى الله عليه وسلم: " قل لا أسألكم على ما أتيتكم من البينات، والهدى - إلى آخر الآية - إلا أن توادوا الله، وأن تقربوا إليه بطاعته ".

وقد يحتمل أن يكون قول الحسن، وغيره سواء، لأن حفظ من يحفظ قرابته من رسول الله، صلى الله عليه وسلم، فلا يكذبه، ويصدقه طاعة الله داخلة في جملة ما يتقرب به إلى الله منها.

to the same thing, because the observance, by someone who observes his kinship with the Messenger of Allah ﷺ, and therefore does not call him a liar but affirms his truthfulness, is an act of obedience to Allah, included among those acts of obedience through which one draws near to Allah.[29]

L11620–11622 Another account has been transmitted from Ibn ʿAbbas, resembling what we related from the exegetes, and it states that this exception is abrogated by His saying: "Say: Whatever payment I have asked of you is yours; my payment rests only with Allah."[30]

L11623–11624 As for the Shiʿah, they have interpreted it in an atrocious, ugly manner that undermines the verse and disparages the Messenger of Allah ﷺ.

L11625–11629 They alleged that the exception concerning payment refers to love for the members of his household as a distinction peculiar to them, since the Messenger of Allah's ﷺ demand that they show affection for the members of his household in return for what he calls them to constitutes a portion of payment, since payment in its entirety is not entirely in dinars and dirhams.[31]

L11630–11636 The members of his household ﷺ are of two kinds: whoever among them is a Muslim, acting in obedience to Allah, stands on the same footing as the other Muslims and is loved according to his obedience to his Lord. Whoever among them is an unbeliever gains no benefit from his kinship with the Messenger of Allah ﷺ and is not loved on its account. Whoever alleges that anyone benefits from his kinship with the Messenger of Allah ﷺ without obedience to Allah has contradicted the Book and the Sunnah. Allah—blessed and exalted—said: "Indeed, the most honored of you before Allah is the most God-fearing of you." The Messenger of Allah ﷺ instructed his daughter

[29]**Translator's note (L11618):** The Arabic construction across this and the adjacent segments is awkward; the translation takes the observance of kinship and affirmation of the Messenger as the act of obedience being described.

[30]**Qur'an references (L11620):** Qur'an 34:47 (Saba).

[31]**Translator's note (L11628):** The repetition of 'entirety' and 'entirely' reflects the repeated wording in the Arabic.

وقد رُوي عن ابن عباس، رواية أخرى، مثل ما حكيناه عن المفسرين، وفيها أن هذا الاستثناء منسوخ بقوله: (قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ) .

وأما الشيعة ففسرته تفسيرًا شنيعًا قبيحًا، يهدم الآية، ويضع من رسول الله صلى الله عليه وسلم.

زعموا: أن الاستثناء في الأجر، وقع على حب أهل بيته خصوصية لهم، إذ مطالبة رسول الله، صلى الله عليه وسلم، إياهم بمودة أهل بيته على ما يدعوهم إليه طرف من الأجر إذ الأجر كله، ليس كله في الدينار، والدرهم.

وأهل بيته، صلى الله عليه وسلم، نوعانِ: فمن كان منهم مسلمًا. عاملاً بطاعة الله فهو أسوة سائر المسلمين، يحُب على ما فيه من الطاعة لربه. ومن كان منهم كافرًا، لم ينفعه قرابته من رسول الله، صلى اللَّه عليه وسلم، ولا يحب عليها، ومن زعم أن أحدًا ينفعه قرابته من رسول الله، صلى الله عليه وسلم، بغير طاعة الله فقد خالف الكتاب والسنة، قال الله - تبارك وتعالى -: (إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ) ، وقد أوصى رسول الله، صلى الله عليه وسلم، فاطمة ابنته وصفية عمته أن تشتريا أنفسهما من الله، فإنه لا يغني عنهما شيئًا.

Fatimah and his paternal aunt Safiyyah to purchase their own souls from Allah, for he could avail them nothing.[32][33]

L11637–11639 He instructed all the members of his household, saying: "Do not let people come to me—on the Day of Resurrection— with acts of obedience while you come to me with worldly possessions, carrying them upon your necks, for I cannot avail you anything against Allah." He also said: "The members of my household think that they have the greatest claim upon me.

L11640 That is not so; my allies are only the God-fearing."

L11641–11644 No one was closer to the Messenger of Allah ﷺ than his father and his mother, yet he did not benefit them, since they were both unbelievers. Abu Talib was his paternal uncle, just as Hamzah and al-ʿAbbas were; yet he became wretched through unbelief, unlike those two, who attained felicity through Islam.

L11645–11648 ʿAli—may Allah be pleased with him—was an obedient Muslim, and he was closer in kinship to him than Abu Bakr, ʿUmar, and ʿUthman; nevertheless, they—all three—excelled him because of the greater obedience they possessed, although ʿAli was obedient as well. And ʿAli became superior to all the others after them because of the greater obedience he possessed.

L11649–11652 Had he been superior through kinship together with Islam, then his paternal uncle al-ʿAbbas and ʿAli's two sons, al-Hasan and al-Husayn, would have been superior to him. Yet he became superior to those two and to his paternal uncle through greater obedience, although all of them were obedient.[34][35]

L11653–11654 Thus it is clear—to anyone whose breast Allah has opened—that kinship with him benefits neither the unbeliever nor the Muslim when his obedience to Allah, majestic and exalted, does not support him.

وأوصى كافة أهل بيته، فقال: "لا يأتيني الناس - يوم القيامة - بالطاعات، وتأتوني بالدنيا تحملونها على رقابكم، فإني لا أغني عنكم من الله شيئًا ". وقال: ((إن أهل بيتي يظنون أنهم أولى الناس بي.

وليس كذلك، إنما أوليائي المتقون ".

ولم يكن أحد أقرب إلى رسول الله، صلى الله عليه وسلم، من أبيه. وأمه فما نفعهما إذ كانا كافرين، وكان أبو طالب عمه، كما كان حمزة، والعباس، فشقي دونهما بالكفر، وسعدا بالإسلام.

وعلي - رضي الله عنه - مسلم مطيع، وكان أقرب إليه من أبي بكر. وعمر، وعثمان، ففضلوا عليه - ثلاثتهم - لزيادة طاعة كانت فيهم وإن كان علي - أيضا - مطيعًا وصار علي أفضل من سائر من بعدهم. لزيادة طاعة فيه.

ولو كان بالقرب مع الإسلام أفضل لكان عمه العباس، وابنا علي الحسن، والحسين أفضل منه، فصار أفضل منهما، ومن عمه بزيادة طاعة، وإن كان كلهم مطيعًا.

فهذا واضح - عند من شرح الله صدره - أن القربة منه لا تنفع الكافر، ولا المسلم، إذا لم تساعده طاعته، لله جل وتعالى.

[32] **Translator's note (L11631):** The supplied vocalization of the verb for 'love' is irregular in context; the syntax indicates 'is loved.'

[33] **Qur'an references (L11630):** Qur'an 49:13 (Al-Hujurat).

[34] **Translator's note (L11649):** The possessives shift across the argument: al-ʿAbbas is the Prophet's paternal uncle, while the superiority being discussed here is ʿAli's. The Arabic leaves these referents implicit.

[35] **Translator's note (L11651):** Al-ʿAbbas is also ʿAli's paternal uncle.

فإن قيل: فما معنى قوله: " إني تارك فيكم كتاب الله حبلًا ممدودًا. وعترتي - أهل بيتي - فانظروا كيف تحفظوني فيهما ". و" مثل أهل بيتي كمثل سفينة نوح، من ركبها نجا، ومن تخلف عنها هلك ". وما أشبه ذلك من الأخبار.

L11655–11659 If it is asked: What, then, is the meaning of his saying, "I am leaving among you the Book of Allah as an outstretched rope, and my kindred—the members of my household—so consider how you honor my claim upon you concerning them both"; and, "The likeness of the members of my household is that of Noah's ark: whoever boards it is saved, and whoever stays behind it perishes"; and other similar reports?

قيل: هي أخبار تدل الناس على فضائلهم، وجليل مناقبهم. ورسوخ محبتهم في قلوب المؤمنين، وهم عندنا كذلك، وفوق ذلك بحمد الله ونعمته، ولكنهم غير مرفوعين على من ازدادوا في الطاعة عليهم، وللناس في الحب، والفضائل درجات في القلوب، على مقدار ما جعل الله لهم، فلا تؤثر الدرجات بعضها في بعض.

L11660–11664 The reply is: These are reports that direct people to their virtues and their illustrious merits, and to the firm establishment of love for them in believers' hearts. In our estimation they are indeed such, and more than that, by Allah's praise and favor. They are not, however, elevated above those who exceed them in obedience to Allah. People have degrees within hearts in respect of love and virtues, according to the measure Allah has allotted them, and these degrees do not affect one another.[36]

ولكل درجة مقدار في قلب المؤمن، ألا ترى أن حب الله - تبارك تعالى - فرض على المؤمن، فهو مقدم على كل حب، ثم حبه رسول الله - صلى الله عليه وسلم - يتلوه، ثم حب من فضّل من أصحابه على أهل بيته، ثم حب أهل بيته راسخ كله، جعله الله في القلوب، لا يؤثر بعضه في بعض.

L11665–11668 Each degree has its measure in the believer's heart. Do you not see that love for Allah—blessed and exalted—is obligatory for the believer, and therefore takes precedence over every love? Then his love for the Messenger of Allah ﷺ follows it, then love for those of his Companions who were preferred over the members of his household, then love for the members of his household. All of it is firmly established: Allah has placed it in hearts, and none of it affects the rest.[37]

فإن قيل: فكيف يكون علي دون أبي بكر، وعمر، وعثمان في الفضل، ولا تكون له الخلافة إلا بعدهم، وهو ختنه، وابن عمه؟

L11669 If it is asked: How, then, can ʿAli rank below Abu Bakr, ʿUmar, and ʿUthman in merit, and receive the caliphate only after them, when he is his son-in-law and paternal cousin?

قيل: قد دللنا على أن الفضائل مستدركة بالطاعات، دون القرابات، فقد كان العباس عمه، وهو أقرب منه. فلم يكن له فيها حظ، وعثمان - قد - كان ختنه، فلم تخلص له الخلافة إلا بعد أبي بكر، وعمر رضي الله عنهما وعنه.

L11670–11673 The reply is: We have already demonstrated that virtues are attained through acts of obedience rather than ties of kinship. Al-ʿAbbas was his paternal uncle and closer in kinship to him, yet he had no share in it. ʿUthman too was his son-in-law, yet he did not obtain the caliphate until after Abu Bakr and ʿUmar—may Allah be pleased with them both and with him.

[36] **Translator's note (L11663):** The Arabic completes 'exceed them' here; 'to Allah' makes explicit the object of obedience understood from context.

[37] **Translator's note (L11666):** The supplied Arabic omits the usual conjunction between 'blessed' and 'exalted'; English supplies it for grammatical continuity.

فإن قيل: أفليس قد قال رسول الله، صلى الله عليه وسلم. لعلي: " أنت مني بمنزلة هارون من موسى، إلا أنه لا نبي بعدي ".

قيل: لا ننكر لعلي أنه كان في الوزارة، والأخوة من رسول الله - صلى الله عليه وسلم - كهارون من موسى، وقد كان أبو بكر، وعمر - أيضاً - وزيريه، يسميان به في عهده، وسماهما علي بعد موته. والنبوة، والخلافة قبل أن يلي غيره لا حظ له فيهما، لأن رسول اللَّه - صلى الله عليه وسلم - كان خاتم النبيين، وقد استثني في الخبر بالنبوة وهارون - صلى الله عليه - كان شريكًا لموسى في النبوة.

فلم تكن لتبطل نبوته بعد موت موسى - صلى الله عليه - لو مات قبله ولا كانت تتحول خلافته، فيلزمنا أن عليا لما لم يجز أن يكون نبيًّا كان خليفة، ولو كان هارون خليفة موسى - صلى الله عليه - بعد موته. ولم يكن نبيًا برأسه، لاحتمل أن يكون علي - مع قول النبي، صلى اللَّه عليه وسلم، فيه - خليفة بعده، قبل أن يلي غيره، فلما كان هارون مستغنيًا عن الخلافة بالنبوة، ولا حظ لعلي في النبوة، لم يكن لاعتلال المعتل بخلافته بعد النبي، صلى الله عليه وسلم، بهذا الخبر وجه.

وقد يحتمل أن يكون النبي، صلى الله عليه وسلم، لما خلف عليًّا - رضي الله عنه - في غزوة تبوك، جعله خليفته على من خلفه إلى وقت انصرافه، كما جعل موسى - عليه السلام - هارون خليفته على بني إسرائيل، لما ذهب لميقات ربه، وكذا روي في الخبر أن عليًّا حزن لذلك، فقال: تخلفني وتذهب؟! فقال: "ألا ترضى أن تكون مني بمنزلة هارون من موسى، إلا أنه لا نبي بعدي ".

L11674–11675 If it is asked: Did not the Messenger of Allah ﷺ say to ʿAli, "You stand in relation to me as Aaron stood in relation to Moses, except that there is no prophet after me"?

L11676–11681 The reply is: We do not deny that ʿAli, in his ministry and brotherhood with the Messenger of Allah ﷺ, was like Aaron in relation to Moses. Abu Bakr and ʿUmar were also his two ministers, being called such during his lifetime, and ʿAli called them such after his death. As for prophethood and the caliphate before anyone else assumed office, he has no share in either, because the Messenger of Allah ﷺ was the Seal of the Prophets, and an exception was made in the report concerning prophethood. Aaron—may Allah bless him—shared prophethood with Moses.

L11682–11689 His prophethood would therefore not have ceased after the death of Moses—may Allah bless him—had Moses died before him, nor would his succession have been transferred, such that we would be compelled to conclude that, since ʿAli could not be a prophet, he was a caliph. Had Aaron been Moses's—may Allah bless him—successor after his death, without being a prophet in his own right, it would have been possible that ʿAli—in view of the Prophet's, may Allah bless him and grant him peace, statement concerning him—was his successor after him, before anyone else assumed office. But since Aaron had no need of succession by virtue of prophethood, while ʿAli had no share in prophethood, there was no basis for anyone's argument for his succession after the Prophet ﷺ on the strength of this report.[38][39]

L11690–11696 It is also possible that when the Prophet ﷺ left ʿAli behind —may Allah be pleased with him—during the expedition to Tabuk, he appointed him his deputy over those he left behind until his return, just as Moses—peace be upon him—appointed Aaron his deputy over the Children of Israel when he went to the appointed meeting with his Lord. It is likewise transmitted in

[38] **Translator's note (L11683):** The reasoning about succession being 'transferred' is compressed in the Arabic. The translation preserves its wording rather than supplying an unstated premise.

[39] **Translator's note (L11686):** This completes the salutation begun in the preceding segment; its two fragments are translated in words rather than replaced by a complete blessing symbol.

the report that ʿAli was saddened by this and said: “You leave me behind and go away?!” He replied: “Are you not content to stand in relation to me as Aaron stood in relation to Moses, except that there is no prophet after me?”

L11697–11702 Aaron’s death before Moses—peace be upon him—is the clearest evidence that he intended deputyship during his lifetime, rather than succession after his death. It has also been transmitted: “There is no prophet alongside me.” Deputyship during life differs from succession after death. He appointed Abu Bakr—may Allah be pleased with him—to act on his behalf over the pilgrimage, then sent ʿAli after him with Surah Baraʾah. Thus each of them was his deputy in what he entrusted to him: the pilgrimage and the conveyance of Surah Baraʾah.

L11703–11704 Thus the report affords the Shiʿa no basis for claiming Ali’s succession after the Prophet, may Allah bless him and grant him peace ﷺ, if they are fair and do not stubbornly dispute; and the place for elucidating this is somewhere other than this book.

L11705–11708 Muhammed ibn Ali—may Allah be pleased with him—said: This, then, is what the Book and the Sunnah indicate concerning giving some people precedence over others through piety and obedience. When, therefore, we come to lineages, we do not deny that the Arabs are superior to others, and that the Messenger of Allah, may Allah bless him and grant him peace ﷺ, and the members of his household are superior in lineage to all their other tribes.[40]

L11709–11716 The Messenger, may Allah bless him and grant him peace ﷺ, thus possesses excellence in both religion and lineage, and honor with Allah—glorious and exalted is He—above all creation; and the members of his household possess superiority over them in lineage, though not in religion, because we have demonstrated that religion is a sphere in which people surpass one another through piety, not lineage. Likewise, among the rest of the Arabs, whoever is closer in ancestry to the Messenger of Allah, may Allah bless him and grant him peace ﷺ, is superior in lineage to whoever is more distant from him:

[40] **Translator’s note (L11707):** The source places a full stop within the phrase “Messenger of Allah”; the translation follows its continuation in the next unit.

وفي موت هارون قبل موسى - عليه السلام - أدل دليل أنه أراد خلافة الحياة، لا خلافة الموت - وقد رُوي: " لا نبي معي " وخلافة الحياة، خلاف خلافة الممات، وقد استخلف أبا بكر - رضي الله عنه - على الحج، ثم أرسل عليًا على إثره بسورة براءة، فكان كل واحد منهما خليفته فيما أسند إليه من الحج، وتبليغ سورة براءة.

فليس في الخبر متعلق للشيعة في خلافة علي، بعد النبي، صلى الله عليه وسلم، إن أنصفوا، ولم يكابروا، ولتخليص هذا موضع غير هذا الكتاب.

قال محمد بن علي - رضي الله عنه -: فهذا ما دل عليه الكتاب والسنة من تقدمة الناس بالتقوى والطاعة، بعضهم على بعض. فإذا جئنا إلى الأنساب لم ننكر أن العرب أفضل من غيرهم، وأن رسول. الله صلى الله عليه وسلم، وأهل بيته أفضل من سائر قبائلها نسبًا.

فللرسول، صلى الله عليه وسلم، فضل الدين، والنسب معًا والكرامة على الله - جل وتعالى - على جميع الخلق، ولأهل بيته فضل عليهم في النسب، دون الدين، لما دللنا عليه من أن الدين مفاضل الناس فيه بالتقوى، لا بالنسب، وكذا سائر العرب، كل من قربت ولادته من رسول الله، صلى الله عليه وسلم، كان أفضل نسبًا ممن بعدت منه، يفضل الأقرب فالأقرب في النسب على من دونه، وأفضل الدين طريق واحد، وهو التقوى.

those closest in lineage take precedence, in descending order of proximity, over those below them, while excellence in religion has a single path, namely piety.[41]

L11717–11719 Discussion of Wealth: His saying—exalted is He—"If Allah were to expand provision for His servants, they would transgress on earth; but He sends down in due measure whatever He wills. Indeed, He is fully aware of His servants, seeing them" (27) is evidence that abundant wealth causes corruption in religion, except in the case of someone whom Allah—mighty and majestic is He—protects and for whom He does not make it a trial. Such a person is protected and singled out for honor, like those among the Companions of the Messenger of Allah, may Allah bless him and grant him peace ﷺ, who were wealthy. As for someone whom He does not protect, abundant wealth is ruinous to him.[42]

ذكر المال: وقوله - تعالى -: (وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَكِنْ يُنَزِّلُ بِقَدَرٍ مَا يَشَاءُ إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ (٢٧) دليل على أن كثرة المال سبب لفساد الدين إلا، من عصمه الله - عز وجل - لم يجعله فتنة عليه، فهو معصوم مخصوص بالكرامة، كمن كان غنيًّا من أصحاب رسول الله، صلى الله عليه وسلم، ومن لم يعصمه فكثرة المال له مهلك.

L11720

L11721–11741 And His saying, "But He sends down in due measure whatever He wills," is evidence that there is no way to increase provision through stratagems and gainful pursuits, because Allah has promised provisions and guaranteed them by His saying, "There is no creature on earth but that its provision rests with Allah." Thus every servant's provision is gathered with Him, and He sends it down to him in the measure suitable for him. Although this is so, it affords no basis either for those who prefer poverty to wealth or for those among the Sufis who declare gainful pursuits forbidden, because, although the verse is general in its formulation, it has been subject to specification through those Companions of the Messenger of Allah—may Allah bless him and grant him peace ﷺ—whose wealth was abundant without corrupting them or leading them to transgress through it. Their wealth was, despite its abundance, included in the measure that Allah sends down by His will. How, then, can poverty be preferred to wealth categorically, when the Messenger of Allah—may Allah bless him and grant him peace—experienced different

وقوله: (وَلَكِنْ يُنَزِّلُ بِقَدَرٍ مَا يَشَاءُ) دليل على أن لا سبيل إلى الازدياد في الرزق بالحيل، والمكاسب، لأن الله وعد الأرزاق. وضمنها بقوله: (وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا) فرزق كل عبد مجموع عنده، ينزل عليه بمقدار ما يصلح له، وهذا وإن كان كذلك، فلا متعلق - فيه - لمن يفضل الفقر على الغنى، ولا لمن يحرم المكاسب من الصوفية، لأن الآية وإن كانت خروجها عامًّا في المخرج، فقد دخلها الخصوص بمن كثر ماله من أصحاب رسول الله - صلى الله عليه وسلم - فلم يفسده، ولا بغى فيه، وكان ماله - وإن كثر - داخلاً في القدر الذي ينزله الله بمشيئته، فكيف يمكن أن يفضل الفقر على الغنى - جملة - وقد كانت لرسول الله، صلى الله عليه وسلم، أحوال في المال، كثر عنده في وقت، وقل في غيره، فهل يجوز لأحد أن يقول: إن رسول الله، صلى الله عليه وسلم، حين قلَّ ماله كان أفضل منه حين كثر، أم يجوز أن يقول: إن درجته في الفضل حين أفاء الله عليه قرى عربية اتضعت، هذا والله

[41] **Translator's note (L11716):** The supplied wording literally reads "the most excellent of religion," an awkward construction here; the contextual sense is excellence in religion.

[42] **Qur'an references (L11717):** Qur'an 42:27 (Ash-Shuraa).

financial circumstances, possessing abundant wealth at one time and little at another? Is anyone permitted to say that the Messenger of Allah—may Allah bless him and grant him peace—was superior when his wealth was scant to what he was when it was abundant? Or is anyone permitted to say that his rank in excellence declined when Allah granted him Arab villages as spoils acquired without battle? This, by Allah, is a grave matter for anyone who imagines it; how much more so for anyone who says it?! Rather, wealth is an ordeal and a test for those who possess it, so whoever obeys Allah concerning it benefits from it, and whoever disobeys Him concerning it is harmed by it. It should not be said that the rich person is superior to the poor person, nor that poverty is superior to wealth, although, as a general rule, the trial of wealth is greater than the trial of poverty; poverty, too, has its trial.[43][44]

عظيم لمن توهمه، فكيف لمن قاله؟! . بل المال محنة واختبار لأهله، فمن أطاع الله فيه نفعه، ومن عصاه فيه ضره، ولا يقال: الغني أفضل من الفقير، ولا الفقر أفضل من الغنى، إلا أن الأغلب أن فتنة المال أكثر من فتنة الفقر، وللفقر -أيضاً - فتنة.

L11742–11759

As for the position of the Sufis who forbid earning a living, Allah—glorious and exalted is He—[when He] guaranteed provisions and determined their descent, did not promise anyone in His Book that He would deliver his provision to him without the mediation of a cause. Rather, He created gainful pursuits and permitted them to His creation, saying, "Spend from the good things you have earned." He placed His Prophet's provision—may Allah bless him and grant him peace ﷺ—beneath the shadow of his spear, reaching him through fighting the enemy. Spoils, commerce, and manual labor are all gainful pursuits. And He indicated in His Book and through the words of His Prophet, may Allah bless him and grant him peace ﷺ, the obligatory character of commercial dealings, and which of them are lawful and which forbidden. If the means of obtaining provision were forbidden, then these things—the various forms of usury, excessive contractual uncertainty, and the sales of the pre-Islamic age—would not be singled out for prohibition to the exclusion of all the others; and a categorical prohibition of gainful pursuits would have prohibited all dealings. This is a grave, vile doctrine that leads to unrestricted permissibility—for anyone who discerns its implications—and treats alike the property of Muslims and of people belonging to a territory at

وأما ما عليه الصوفية الحرمين للكسب، فإن الله - جل وعلا - لا تضمّن الأرزاق، وقدّر تنزيلها، لم يعد أحدا في كتابه أنه يوصله إليه بغير واسطة سبب، بل خلق المكاسب، وأباحها لخلقه، فقال: (أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ) ، وجعل رزق نبيه، صلى الله عليه وسلم، تحت ظل رمحه، يصل إليه بقتال العدو، فالغنائم، والتجارات، وأعمال اليد - كلها - مكاسب، ودل في كتابه، وعلى لسان نبيه، صلى الله عليه وسلم على وجوب التجارات، وعلى ما يحل منها، ويحرم، فلو كانت أسباب الرزق محرمة لكانت هذه الأشياء: من أبواب الربا. والغرر، وبيوع الجاهلية لا تخص دون سائرها بالتحريم، ولكان تحريم المكاسب جملة قد حظر جميع التصرف وهذا قول عظيم، خبيث يؤدي إلى الإباحة - لمن ميزه - ويسوي بين أملاك المسلمين، وأهل الحرب، إذ لابد لمن يقول: بتحريم المكاسب من أكل، وشرب، ولباس، فإذا لم يميز وجوهه، ورأى ما يصل إليه من الوجوه - كلها - مباحًا فقد دخل في هذه التسوية، وأباح أخذ الأموال بالسرقة، والغصوب، والاقتدارات، كما يبيح أموال أهل الحرب سواء، وهذا سوء مقال، وأجدره بالمحال، وأردّهُ للقرآن - كله - مثل قوله: (لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ) ، وقال: (وَأَحَلَّ اللَّهُ

[43] **Translator's note (L11729):** "In its formulation" continues the preceding unit's reference to the verse's general wording; the Arabic repeats the notion of formulation.

[44] **Qur'an references (L11721):** Qur'an 42:27 (Ash-Shuraa); Qur'an 11:6 (Hud).

war with the Muslims, since anyone who declares gainful pursuits forbidden must eat, drink, and clothe himself. If, therefore, he does not distinguish the means of obtaining these things and regards whatever reaches him through any means whatsoever as permissible, he has adopted this equal treatment and permitted taking property through theft, forcible seizures, and exercises of superior power, just as he permits taking the property of people belonging to a territory at war with the Muslims, on exactly the same basis. What an evil statement this is, how deserving of being deemed absurd, and how thoroughly it rejects the entire Quran— such as His saying, "Do not consume one another's property wrongfully, unless it be commerce by mutual consent among you." And He said, "Allah has permitted sale and forbidden usury"; and, "Those who consume the property of orphans wrongfully consume only fire into their bellies"; and, "The male thief and the female thief: cut off their hands as recompense for what they have earned." Thus, whoever declares earning forbidden—while he has a hollow body in need of food and drink, and neither begs nor puts himself forward to receive anything, since begging and putting oneself forward are both forms of earning—has advocated unrestricted permissibility, in the judgment of anyone who considers his statement carefully.[45][46][47][48]

Discussion of the Muʿtazila:

L11760

L11761

L11762–11777

And His saying, "Whatever calamity befalls you is because of what your

[45] **Translator's note (L11742):** The supplied "al-ḥaramayn" is corrupt in context; "those who forbid" reflects the apparent intended "al-muḥarrimīn." The final "lā," ordinarily "not," also disrupts the syntax; the continuation appears to require "lammā," "when." The bracketed rendering makes this interpretive repair explicit.

[46] **Translator's note (L11756):** "Exercises of superior power" renders the unusual plural "al-iqtidārāt," apparently referring here to taking property by exercising power over its owner.

[47] **Translator's note (L11758):** The supplied "yasil" is irregular here and is understood contextually as "asks" or "begs." "Puts himself forward" renders seeking others' gifts indirectly, as distinguished from expressly begging.

[48] **Qur'an references (L11742):** Qur'an 2:267 (Al-Baqarah); Qur'an 4:29 (An-Nisa); Qur'an 2:275 (Al-Baqarah); Qur'an 4:10 (An-Nisa); Qur'an 5:38 (Al-Ma'idah).

الْبَيْعَ وَحَرَّمَ الرِّبَا) و (إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا) (وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا) ، فمن حرم الكسب - وهو مجوف محتاج إلى الأكل، والشرب ولا يسل ولا يتعرض إذ، المسألة، والتعرض معًا كسب - فقد قال بالإباحة، عند من تدبر قوله.

ذكر المعتزلة:

وقوله: (وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ (٣٠) ممهّد للمؤمن - مَنْ طيَّب نفسه - من احتمال المصائب. إذا علم أنها مكفرة لسيئاته، وموجبة له عفو ربه. وفيه تنبيه للقدرية. والمعتزلة - فيما احتججنا عليهم - من مرض الصغار، والمجانين. الذين يصيبهم المؤلمة بلا اكتساب شيء، كان منهم، كما دل الله - جل جلاله، في هذه الآية - من خاطبه من العقلاء المميزين، أن مصائبهم تصيبهم باكتساب أيديهم، فليس لفرقهم بينها وبين مصيبة النار معنى، إذ كليهما تعد مصائب، لما فيها من الآلام على الأجسام، ألا ترى أن النار لم تكن مصيبة على إبراهيم، صلى

hands have earned, and He pardons much" (30), prepares the believer—one who reconciles himself—to bear calamities, when he knows that they expiate his misdeeds and secure for him his Lord's pardon. It also contains an admonition to the Qadariyya and the Mu'tazila concerning the illnesses of young children and the insane, which we have cited as an argument against them—those whom painful affliction strikes without their having earned anything through any act of theirs—just as Allah—majestic is His glory—has indicated in this verse to those rational people whom He addresses, who possess discernment, that their calamities befall them through what their own hands have earned. Thus there is no point in their distinguishing between these and the calamity of the Fire, since both count as calamities because of the pain they inflict on bodies. Do you not see that the fire was no calamity for Abraham—may Allah bless him and grant him peace—but rather a blessing? Why, then—woe to them—do they distinguish between the two pains and the two calamities on a basis that affords no distinction? If, in their view, injustice is conceivable in punishing someone who has committed an offense by Allah's decree because He would thereby be punishing someone who, in their view, has no sin, then here are the child and the insane person, visibly subjected to torment although they have no sin. If, however, the conception of injustice in it rests, in their view, on some other consideration, let them identify it so that we may answer them concerning it; but they have no way to do so.[49][50][51]

Discussion of Sins:

And His saying, "Those who avoid major sins and acts of indecency, and who, whenever they become angry, themselves forgive" (37), is evidence for several

[49] **Translator's note (L11764):** The Arabic construction is awkward: "one who reconciles himself" is an explanatory insertion, while the preposition before "bearing calamities" is syntactically irregular.

[50] **Translator's note (L11767):** The supplied "al-mu'lima," "the painful [thing]," lacks an expressed noun and is syntactically awkward. "Painful affliction" conveys its apparent reference.

[51] **Qur'an references (L11762):** Qur'an 42:30 (Ash-Shuraa).

الله عليه وسلم، بل نعمة فما بالهم - ويحهم - يفرقون بين الألمين. والمصيبتين بما لا فرق فيه. فإن كان تصور الجور عندهم في تعذيب من أجرم بقضاء الله لأنه معذب من لا ذنب له - عندهم - فهذا الطفل، والمجنون يعذب في الظاهر، ولا ذنب له. وإن كان تصور الجور فيه - عندهم - من غير هذه الجهة فليدلوا عليه، لنجيبهم عنه، ولا سبيل لهم إليه.

ذكر الآثام:

وقوله: (وَالَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ (٣٧) دليل على أشياء: فمنها: أن في الآثام صغيرًا، وكبيرًا، وأن اجتناب الكبير يكفر الصغير، ويؤيده قوله: (إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مُدْخَلًا كَرِيمًا (٣١) .

things: Among them is that sins include minor and major ones, and that avoiding the major expiates the minor. This is supported by His saying, “If you avoid the major things you are forbidden, We will expiate your misdeeds for you and admit you through an honorable entrance” (31).[52]

L11785 Another is that pardoning the wrongdoer and forgiving his misdeeds are praised by Allah and pleasing to Him.

L11786–11787 Another is the permissibility of a supplementary particle and additional emphasis in speech, and that neither detracts from its degree of eloquence, because “mā” is a supplementary particle and “hum,” “they themselves,” adds emphasis.

L11788–11794 Discussion of Mutual Consultation: His saying—exalted is He—“They establish prayer, and their affair is a matter of consultation among them” is evidence that mutual consultation is obedience to Allah and a means of drawing near to Him, since He—glorious and exalted is He—has included it among the things for which He praised these people, and everything borne by responding to Him, prayer, and spending. Likewise, defending oneself after suffering injustice is praiseworthy when the person defending himself intends thereby to uphold Allah’s religion, because of His saying, “Those who, when oppression befalls them, defend themselves” (39).[53][54]

L11795–11797 When the wronged person defends himself for his own sake, his doing so is permissible, while his pardoning is better, because of His saying: “The recompense for an evil deed is an evil deed like it; but whoever pardons and sets matters right, his reward rests with Allah,” through to His saying, “Whoever is patient and forgives—indeed, that is surely among the matters requiring resolve” (43).[55]

L11798–11800 His saying, “Whoever defends himself after being wronged—against such

ومنها: أن العفو عن المسيء، وغفران سيئاته ممدوح عند الله، مرضي لديه.

ومنها: إجازة الصلة، وزيادة التأكيد في الكلام، وأنهما غير حاطين من درجة الفصاحة، لأن “ ما ” صلة، و “ هم ” زيادة تأكيد.

ذكر التشاور: وقوله - تعالى -: (وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ) ، دليل على أن التشاور طاعة لله، واقتراب إليه، إذ قد جعله - جل وتعالى - في جملة ما مدح به القوم، وكل شيء حمله الاستجابة له، والصلاة، والنفقة، وكذلك الانتصار بعد الظلم ممدوح، إذا أراد به المنتصر إعزاز دين الله، لقوله: (وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ (٣٩) .

فإذا انتصر المظلوم لنفسه فانتصاره مباح، وعفوه أفضل، لقوله: (وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ) إلى قوله: (وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ (٤٣) .

وقد يدخل في قوله: (وَلَمَنِ انْتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ (٤١) إباحة حبس المغصوب عن غاصبه بقدر ما غصب، إذا قدر عليه، وقد بينته في سورة المائدة.

[52] **Qur’an references (L11780):** Qur’an 42:37 (Ash-Shuraa); Qur’an 4:31 (An-Nisa).

[53] **Translator’s note (L11791):** The supplied “ḥamalahu,” “bore it,” produces an unclear construction. The surrounding discussion appears to concern consultation’s inclusion alongside responding to Allah, prayer, and spending, but the wording has not been silently replaced.

[54] **Qur’an references (L11788):** Qur’an 42:38 (Ash-Shuraa); Qur’an 42:39 (Ash-Shuraa).

[55] **Qur’an references (L11795):** Qur’an 42:40 (Ash-Shuraa); Qur’an 42:43 (Ash-Shuraa).

people there is no ground for action" (41), may also encompass permission for the dispossessed person to withhold from his usurper an amount equal to what he usurped, if he gains power over it. I have already explained this in the chapter al-Mā'ida.[56][57]

L11801

L11802–11807 And His saying, "Indeed, that is surely among the matters requiring resolve," is evidence that inserting the emphatic particle "lām" into the predicate of "inna," "indeed," and omitting it are both permissible and eloquent. Do you not see that He omitted it in the chapter Luqmān when reporting his counsel to his son: "Indeed, that is among the matters requiring resolve," while retaining it here?[58]

L11808–11813 Discussion of the Muʿtazila: And His saying—exalted is He—"Whomever Allah leads astray, for him there is no way" (46), is an argument against the Muʿtazilites and the Qadarites, in His reporting that He Himself leads them astray and denying any way to them thereby, and then commanding them to respond. Is that—woe to them— anything other than an explicit statement of our position and the opposite of theirs? Knowledge of how this occurs is concealed from us, and it is justice beyond doubt, even if we do not understand it.[59][60]

L11814 **On the Quran Being the Speech of Allah:**

L11815

L11816–11817 And His saying, "It is not for any human being that Allah should speak to him except by revelation or from behind a veil," is evidence that Allah

[56] **Translator's note (L11799):** "Al-maghṣūb" ordinarily denotes the property usurped; here it apparently denotes the person dispossessed, with "from him" left implicit. The Arabic leaves the object of withholding unstated.

[57] **Qur'an references (L11798):** Qur'an 42:41 (Ash-Shuraa).

[58] **Qur'an references (L11802):** Qur'an 42:43 (Ash-Shuraa); Qur'an 31:17 (Luqman).

[59] **Translator's note (L11809):** The supplied opening "wa-dawlihi" is an apparent transcription error for "wa-qawlihi," "and His saying."

[60] **Qur'an references (L11808):** Qur'an 42:46 (Ash-Shuraa).

وقوله: (إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ) دليل على أن إدخال " اللام " في خبر " إن "، وإسقاطه جائز فصيح، ألا ترى أنه قد أسقطها في سورة لقمان، عند الإخبار عنه في وصية ابنه (إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ) وأثبتها ها هنا.

ذكر المعتزلة: ودوله - تعالى -: (وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ سَبِيلٍ (٤٦) . حجة على المعتزلة والقدرية في الإخبار بالإضلال عن نفسه لهم، ونفى السبيل بذلك عنهم، وأمرهم على إثر ذلك بالاستجابة، فهل ذلك - ويحهم - إلا نص قولنا، وضد قولهم، ومعرفة كيفيته عنا مغيب، وهو عدل لا ريب فيه، وإن جهلناه.

ذكر أن القرآن كلام الله:

وقوله: (وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ) دليل على أن الله متكلم وإذا كان متكلمًا، والقرآن كلامه، فقد ثبت أنه غير مخلوق.

speaks. Since He speaks, and the Quran is His speech, it is established that it is uncreated.[61]

L11818 Those people have no grounds for an argument in the mention of the veil, because what He means by that concerns this world.

L11819 It is like the vision of Him, which is absent in this world but occurs in the Hereafter.[62]

L11820–11824 On Supporting Argumentation from the Quran: His saying—mighty and majestic is He—"Thus We have revealed to you a spirit by Our command," through His saying, "whomever We will of Our servants," is evidence supporting argumentation from the Quran, and that guidance comes only through it or through what it itself indicates.[63]

L11825–11829 It also contains an argument against those who employ legal analogy and those who employ juristic preference: if the Messenger of the Lord of the worlds did not know before learning, then all the more must the practitioner of legal analogy and the practitioner of juristic preference not know before learning, since legal analogy and juristic preference are not expressly stated in the Quran by their own terms, nor by any expression whose interpretation is agreed upon, such that they could be learned. How, then, can they constitute authoritative proof against creation, when Allah has stated that guidance lies in the Quran that is learned?

L11830–11832 On the Prophetic Traditions: And His saying—exalted is He—"Indeed, you guide to a straight path (52), the path of Allah," is an argument for accepting the Prophetic traditions and dispelling doubt that the Messenger's words—all of them—are truth from Allah and guide to the way of Allah.[64][65]

وليس للقوم متعلق في ذكر الحجاب، لأنه يعني بذلك في الدنيا.

وهو مثل الرؤية الزائلة في الدنيا، والكائنة في الآخرة.

ذكر تأييد الاحتجاج بالقرآن: قوله - عز وجل -: (وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا) إلى قوله: (مَنْ نَشَاءُ مِنْ عِبَادِنَا) ، دليل على تأييد الاحتجاج بالقرآن. وأن الهداية لا تكون إلا به، أو بما يدل - هو - عليه.

وفيه حجة على القائسين، والمستحسنين، إذا كان رسول رب العالمين لم يعلم قبل تعلُّم، فالقائس، والمستحسن أولى أن لا يعلم قبل تعلم، إذ القياس، والاستحسان ليسا بمنصوصين في القرآن بألفاظهما، ولا بلفظ متفق على تأويله فيتعلما، فكيف يكونان حجة على الخلق وقد أخبر الله أن الهداية في القرآن المتعلَّم.

ذكر السنن: وقوله - تعالى: (وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ (٥٢) صِرَاطِ اللَّهِ) حجة في قبول السنن، وزوال الارتياب في أن قول الرسول - كله - حق من عند الله، وهاد إلى سبيل الله.

[61] **Qur'an references (L11816):** Qur'an 42:51 (Ash-Shuraa).

[62] **Translator's note (L11819):** "The vision of Him" supplies the contextual object of الرؤية. الزائلة literally means "passing away" or "ceasing"; "absent" reflects the apparent intended contrast with its occurrence in the Hereafter.

[63] **Qur'an references (L11821):** Qur'an 42:52 (Ash-Shuraa).

[64] **Translator's note (L11830):** The heading reads الستن, an apparently corrupt form of السنن, "the Prophetic traditions," as indicated by the ensuing discussion.

[65] **Qur'an references (L11830):** Qur'an 42:52 (Ash-Shuraa).

سورة الزخرف

Surah 43: The Ornaments of Gold (Az-Zukhruf)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah al-Zukhruf: Ornaments of Gold]

Acknowledging Part of the Truth:

His saying, “If you ask them who created the heavens and the earth, they will surely say, ‘The Mighty, the Knowing created them’ (9),” and likewise His saying, “If you ask them who created them, they will surely say, ‘Allah,’” is evidence that a person does not become a believer by acknowledging part of the truth until he acknowledges all of it, and that disbelief in part of the truth is disbelief in all of it. Do you not see that those people spoke truth, yet their acknowledgment of it did not benefit them, since they had rejected other truth?[1]

The Establishment of Causes: And His saying—exalted is He—“And He who sent down water from the sky in due measure, and with it We revived a dead land,” and similar passages in the Quran, are evidence establishing causes, and that they do not affect the reliance of those who rely upon Allah, nor the Creator’s power. This parallels what appeared earlier —in Surah al-Kahf— in His saying, “And We turn them to the right and to the left.” Do you not see that Allah—majestic is His majesty—is unquestionably able to revive the earth without rain, yet He revived it through rain?[2]

And His saying, “Thus you will be brought forth,” admits two meanings: The first is that it is a statement of His power to bring the dead to life, like bringing the earth to life with vegetation.

The other is that it is like the transmitted report: “Indeed, Allah—exalted is His praise— when He wishes to bring His creation to life on the Day of Resurrection, will send rain down upon them from the sky, and through it they will grow with a growth brought about by His power.”

On Women’s Ranks Being Lower than Men’s Ranks His saying—exalted is

[1] **Qur’an references (L11837):** Qur’an 43:9 (Az-Zukhruf); Qur’an 43:87 (Az-Zukhruf).
[2] **Qur’an references (L11841):** Qur’an 43:11 (Az-Zukhruf); Qur’an 18:18 (Al-Kahf).

[سورة الزخرف]

الإقرار ببعض الحق:

قوله: (وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ (٩) ، وكذلك قوله: (وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ) . دليل على أن الإنسان لا يكون بإقراره ببعض الحق مؤمنًا حتى يقر بجميعه، وأن الكفر ببعض الحق كفر بجميعه، ألا ترى أن القوم قالوا حقًّا، لم ينفعهم الإقرار به، وقد ردوا غيره.

ثبوت الأسباب: وقوله - تعالى: (وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَنْشَرْنَا بِهِ بَلْدَةً مَيْتًا) ، وأمثاله في القرآن، دليل على ثبوت الأسباب، وأنها غير مؤثرة في توكل المتوكلين، ولا في قدرة الخالق، وهو نظير ما مضى - في سورة الكهف - من قوله: (وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ) ألا ترى أن الله - جل جلاله، لا محالة - قادر على إنشار الأرض بغير مطر، فأنشرها بالمطر.

وقوله: (كَذَلِكَ تُخْرَجُونَ) يحتمل معنيين: أحدهما: أن يكون إخبارًا عن قدرته على إحياء الأموات، كإحياء الأرض بالنبات.

والآخر: أن يكون مثل الحديث المروي: " إن الله - جل ثناؤه - إذا أراد أن يحيي خلقه يوم القيامة أمطر عليهم من السماء مطرًا، فينبتون به نباتًا، بقدرته ".

ذكر حط درجات النساء، عن درجات الرجال قوله - تعالى -: (أَوَمَنْ يُنَشَّأُ فِي الْحِلْيَةِ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ (١٨) ، دليل على حط درجات النساء، عن درجات الرجال.

وبيان تفضيل الرجال عليهن، وأن الآباء مندوبون إلى تحلية بناتهم، لأنهن لا يقدرن على النشوء فيه - صغارًا - إلا وقد حلين بما ينشون عليه، وأن الرجال لا يجوز لهم المَحلي بحلي النساء، تشبهًا بهن لأن ذلك أمارة نقص المرأة، وأن المرأة إذا كان لها حق تطالب به وكلت رجلاً يطالب لها، إذا هي غير مبينة في خصومتها.

الرد على الجهمية: قوله - تعالى -: (وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ إِنَاثًا أَشَهِدُوا خَلْقَهُمْ سَتُكْتَبُ شَهَادَتُهُمْ وَيُسْأَلُونَ (١٩) دليل على غير شيء: فأوله: رد على الجهمية - (وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ إِنَاثًا) - في باب الجعل الذي لا يعدونه إلا خلقًا، ليتطرقوا إلى خلق القرآن، وهم لا يستطيعون أن يجعلوا " الجعل " ها هنا خلقًا، إذ محال أن يكون الكفار خلقوا الملائكة إناثًا، إنما افتروا على الله، وادعوا عليه دعوى باطل، وكفر.

والثاني: أن الحكم على الغيب محظور على كل أحد، بغير عيان. ولا خبر صادق.

والثالث: تقريع للشهود أن لايشهدوا على شيء يسألون عنه إلا بعد تيقنه، والتثبت فيه.

He—"What! One who is brought up amid ornaments and is not articulate in disputation? (18)" is evidence that women's ranks are lower than men's ranks.[3]

L11857–11862 It also makes clear men's superiority over them, and that fathers are encouraged to adorn their daughters, because they cannot grow up amid such ornaments—as young girls—unless they have been adorned with what they grow up wearing, and that men are not permitted to adorn themselves with women's ornaments in imitation of them, because that is a sign of woman's deficiency; and that when a woman has a right she seeks to claim, she should appoint a man to claim it on her behalf if she is not articulate in presenting her case.[4][5]

L11863–11869 Refutation of the Jahmites: His saying—exalted is He—"They have made the angels, who are servants of the All-Merciful, females. Did they witness their creation? Their testimony will be recorded, and they will be questioned (19)," is evidence for several things: The first is a refutation of the Jahmites—"They have made the angels, who are servants of the All-Merciful, females"—concerning 'making,' which they regard as nothing other than creation, in order to find a route to asserting the createdness of the Quran. Yet they cannot construe 'making' here as creation, since it is impossible that the unbelievers created the angels as females. They merely fabricated lies against Allah and made a false and unbelieving allegation against Him.[6]

L11870–11872 The second is that pronouncing judgment about the unseen is forbidden to everyone without direct observation, or a truthful report.

L11873–11874 The third is an admonition to witnesses not to testify about anything con-

[3] **Qur'an references (L11855):** Qur'an 43:18 (Az-Zukhruf).

[4] **Translator's note (L11858):** بتاتهم is apparently a transcription error for بناتهم, "their daughters." The translation follows that apparent reading.

[5] **Translator's note (L11860):** المَحلي is malformed in this construction; the context apparently requires التحلي, "adorning oneself." The supplied ينشون also appears to represent ينشؤون, "they grow up."

[6] **Qur'an references (L11863):** Qur'an 43:19 (Az-Zukhruf).

cerning which they will be questioned until after attaining certainty about it and verifying it.

L11875 And His saying—exalted is He—"They said, 'Had the All-Merciful willed, we would not have worshipped them,'" parallels what appeared earlier—in Surah al-Anʿam—in His saying, "Those who associate partners with Allah will say, 'Had Allah willed, we would not have associated partners with Him.'" The answer in both cases is the same.[7]

وقوله - تعالى -: (وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ) ، نظير ما مضى - في سورة الأنعام - من قوله: (سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا) ، والجواب فيهما واحد.

L11876

L11877–11878 And His saying, "He said, 'Even if I bring you something more rightly guiding than what you found your fathers following?'" parallels what appeared earlier—in Surah al-Maʾidah—in His saying, "Say: 'Shall I inform you of something worse than that in recompense with Allah?'" For what their fathers followed contained absolutely no guidance.[8]

وقوله: (قَالَ أَوَلَوْ جِئْتُكُمْ بِأَهْدَى مِمَّا وَجَدْتُمْ عَلَيْهِ آبَاءَكُمْ) نظير ما مضى - في سورة المائدة - من قوله: (قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ) ، إذ لم يكن فيما كان عليه آباؤهم شيء من الهداية، بتة.

L11879–11887 Al-Shafiʿi's argument has been greatly strengthened by it, and the argument of On Envy: And His saying—exalted is He—"They said, 'Why was this Quran not sent down to a great man from either of the two towns?' (31)" is evidence that venerating the wealthy and those who attain leadership through riches is longstanding in the dispositions of those whom Allah has not protected through faith and shown their right course. Do you not see how those wretches thought that someone who was—in their estimation—a great man and a leader was more entitled to prophethood than Muhammed, may Allah bless him and grant him peace? Allah therefore informed them that prophethood is a mercy from Him upon whomever He makes a prophet; it is not in their hands, for them to allot it to whomever they please. He simply told of His apportioning and His raising in rank some of them above others, saying,

وقد تأكدت حجة الشافعي - بها - جدًّا، وضعفت حجة ذكر الحسد: وقوله تعالى -: (وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِنَ الْقَرْيَتَيْنِ عَظِيمٍ (٣١) ، دليل على أن تعظيم الأغنياء، والمتريسين بالثراء قديم في أطباع من لم يعصمه الله بالإيمان ويبصّره رشده، ألا ترى المساكين كيف ظنوا أن من كان - عندهم - عظيمًا رئيسًا أحق بالنبوة من محمد، صلى الله عليه وسلم، فأخبرهم الله أن النبوة رحمة منه على من ينبيه، ليست هي بأيديهم، فيقسموها لمن أحبوا، إنما أخبر عن قسمته، ورفع فى درجة بعضهم على بعض، فقال: (نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ) .

[7] **Qur'an references (L11875):** Qur'an 43:20 (Az-Zukhruf); Qur'an 6:148 (Al-An'am).
[8] **Qur'an references (L11877):** Qur'an 43:24 (Az-Zukhruf); Qur'an 5:60 (Al-Ma'idah).

"We have apportioned among them their livelihood in the life of this world and raised some of them above others in ranks."[9][10][11][12]

L11888 In this there is severe rebuke and sternness toward the envious person, that he should not envy someone whom Allah has favored above him in livelihood, because his envy entails resentment of his Lord's decree—although He has satisfied him with His apportionment—and contempt for Allah's blessing upon him.[13]

L11889–11891 The Muʿtazilites: And His saying—exalted is He—"So that some of them may take others into their service" is an argument against the Muʿtazilites and the Qadarites, for anyone who reflects upon it.[14]

L11892 Glad Tidings for Those from Whom Worldly Enjoyment Has Been Withheld:

L11893

L11894–11896 His saying, "Were it not that people would become one community, We would have made, for those who disbelieve in the All-Merciful, roofs of silver for their houses and stairways by which they ascend (33)," through "And the Hereafter, with your Lord, is for the God-fearing (35)," is evidence of the worthlessness of this world and all its glitter, consolation for those whose provision has been restricted and not made abundant, and glad tidings for those from whom worldly enjoyment has been withheld. This does not contradict what appeared earlier in His saying, "Had Allah expanded provision for His servants, they would have transgressed on earth," because wealth may

[9] **Translator's note (L11882):** المتريسين is an unusual form, apparently referring to those who become leaders or claim leadership; its precise reading is uncertain.

[10] **Translator's note (L11885):** ينبيه appears to be an irregular or corrupt spelling of ينبئه, here understood as "makes him a prophet."

[11] **Translator's note (L11886):** The wording ورفع فى درجة is syntactically awkward; the translation reflects its apparent connection with "some of them above others" in the following unit.

[12] **Qur'an references (L11879):** Qur'an 43:31 (Az-Zukhruf); Qur'an 43:32 (Az-Zukhruf).

[13] **Translator's note (L11888):** وقد رضاه بقسمته is awkward and its pronoun references are uncertain. The translation takes رضاه as "He has satisfied him"; the phrase may instead intend a statement about being content with the divine apportionment.

[14] **Qur'an references (L11890):** Qur'an 43:32 (Az-Zukhruf).

وفي ذلك تقريع شديد، وغلظة للحاسد أن لا يحسد من فضله الله في المعيشة عليه، لأن في حسده تسخط قضاء ربه - وقد رضاه بقسمته - والازدراء بنعمة الله عليه.

المعتزلة: وقوله - تعالى -: (لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا) ، حجة على المعتزلة، والقدرية لمن تدبره.

بشارة لمن صرف عنه متاع الدنيا:

قوله: (وَلَوْلَا أَنْ يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَجَعَلْنَا لِمَنْ يَكْفُرُ بِالرَّحْمَنِ لِبُيُوتِهِمْ سُقُفًا مِنْ فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ (٣٣) إلى (وَالْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ (٣٥) ، دليل على تزييف الدنيا، وزبرجها - كله - وتعزية لمن قدر رزقه، ولم يوسع عليه، وبشارة لمن صرف عنه متاع الدنيا، وليس فى هذا نقض لما مضى في قوله: (وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ) ، لأن الغنى قد يشترك فيه المؤمن والكافر، والدين مخصوص به المؤمن دون الكافر، والجنة جزاؤه، والنار جزاء الكافر.

be shared by the believer and the unbeliever, whereas religion is exclusive to the believer, to the exclusion of the unbeliever. Paradise is his reward, and the Fire is the unbeliever's recompense.[15]

L11897–11900 The believer therefore uses his wealth to help him seek Paradise, while the unbeliever uses it to increase his persistence in sin, and through it he is granted respite, so that they may increase in sin, while the believer is looked after, so that they may increase in reward that is good. And Allah knows best.[16]

L11901–11904 Allusion: And His saying—exalted is He—"Whoever turns blindly away from the remembrance of the All-Merciful, We assign to him a devil, who then becomes his companion (36). And indeed they turn them away from the path, while they think they are rightly guided (37)," provides an argument concerning several things: Among them is the permissibility of making a statement using an expression for one present concerning an expression for one absent.[17][18]

L11905–11906 Among them is a refutation of the Mu'tazilites and the Qadarites concerning the assignment of a devil to one who turns blindly away from the remembrance of the All-Merciful, and making him his companion.

L11907–11910 Among them is that their being informed through the attribution of turning others away to those assigned contains what dispels their blindness—in their ignorance—by attributing the act to its agents; and informing them of it does

فالمؤمن يستعين بغناه على طلب الجنة، والكافر يستكثر به الإصرار، وهو مملو به، ليزدادوا إثمًا، والمؤمن منظور له، ليزدادوا جزاء حسنًا، والله أعلم.

الإشارة: وقوله - تعالى -: (وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ (٣٦) وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ (٣٧) حجة في أشياء: فمنها: جوازُ الإخبار بلفظ الحاضر عن لفظ الغائب.

ومنها: رد على المعتزلة والقدرية في تقييض الشيطان للعاشي عن ذكر الرحمن، وتصييره قرينه.

ومنها: أن إثباءهم بإضافة الصدود إلى المَقَيَّضين ما يجلى عماهم - في جهلهم - بإضافة الفعل إلى الفاعلين، وإخبارهم به غير مؤثر في فعل الله بهم ما فعل من حتم قضائه.

[15] **Qur'an references (L11894):** Qur'an 43:33 (Az-Zukhruf); Qur'an 42:27 (Ash-Shuraa).

[16] **Translator's note (L11899):** مملو به appears corrupt, probably intending مملى له به, "granted respite through it." The supplied text shifts from singular subjects to plural verbs in both clauses; those shifts are retained.

[17] **Translator's note (L11904):** The distinction between لفظ الحاضر and لفظ الغائب is unclear here. These expressions can indicate present or directly addressed persons versus absent or third-person referents; the wording has been retained without imposing a more specific grammatical interpretation.

[18] **Qur'an references (L11901):** Qur'an 43:36 (Az-Zukhruf); Qur'an 43:37 (Az-Zukhruf).

not affect Allah's doing to them what He did, as an irrevocable determination of His decree.[19][20]

L11911–11915 Among them are concision, making do with allusion, and treating 'whoever' as a plural after making it singular in expression. Do you not see Him saying, "We assign to him," and then saying, "And indeed they turn them away from the path"? Thus it is known that 'whoever' in 'whoever turns blindly away' is plural, not singular, even though it is singular in expression. Through allusion to the meaning, it is also understood that those turning others away are the companions, and those turning blindly away are the ones being turned aside, who hold a mistaken supposition concerning guidance. Then He said, "Until, when he comes to Us," returning to the wording of 'whoever,' since it is outwardly singular.[21][22]

L11916–11921 Some recited, "The two of them come to Us," using the dual form, meaning the unbeliever who turns blindly away from the remembrance of his Lord, and his companion. The singular usage remains present—in the course of the discourse —in both readings. Then He said, "And it will not benefit you," reverting to the plural— as you see, glory be to Him—and included both the unbelievers and those who turn a blind eye in the punishment, after declaring that both had committed wrongdoing. He did not attribute it exclusively to the one who turns another away, to the exclusion of the one who turns a blind eye.

L11922–11924 Will they not reflect—woe to them—that an agent is recompensed for his action, even if he is driven to it, just as the appointed companions drove those

ومنها: الاختصار، والاستغناء بالإشارة، وإجراء من يجري الجمع بعد توحيده - في اللفظ - ألا تراه يقول: (نُقَيِّضْ لَهُ) ثم قال: (وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ) ، فعلم أن " من " يعش جمع لا واحد، وإن كان في اللفظ موحدًا وعُرف بالإشارة إلى المعنى أن الصادين هم القرناء، والعاشيين هم المصدودون، الظانون ظنًّا قد أخطؤه في الهداية، ثم قال: (حَتَّى إِذَا جَاءَنَا) ، فرجع إلى لفظ " من "، لأنها موحدة في الظاهر.

ومنهم من قرأ: (جآءانا) على لفظ الاثنين، يريد الكافر العاشي عن ذكر ربه، وقرينه، والتوحيد غير زائل - في سياق الكلام - في كلا القراءتين، ثم قال: (وَلَن يَنفَعَكُمُ) فرد إلى الجمع - كما ترى، سبحانه - وأشرك في العذاب الكافرين، والعاشين بعد ما أخبر عنهم بالظلم معًا، ولم يُفرد به الصاد، دون العاشي.

أفلا يعتبرون - ويحهم - أن الفاعل يجُازى بفعله، وإن كان محمولاً عليه، كما حمَل المقيضون المصدودين على الظلم، ثم اشتركا في العذاب، وأُخذا بالجناية معًا.

[19] **Translator's note (L11907):** إثباءهم appears corrupt, possibly for إنباءهم, "informing them." The construction is also syntactically disrupted. This tentative translation follows that possible reading; "those assigned" refers contextually to the devils.

[20] **Translator's note (L11908):** The syntax remains uncertain across this passage. The translation preserves the apparent distinction between attributing acts to their agents and Allah's action.

[21] **Translator's note (L11911):** The supplied وإجراء من يجري الجمع appears corrupt; the translation follows the apparent intended sense of treating من as a plural, explained in the following units.

[22] **Qur'an references (L11911):** Qur'an 43:37 (Az-Zukhruf); Qur'an 43:38 (Az-Zukhruf).

they turned away to wrongdoing, and then both shared in the punishment, and both were held accountable for the offense.

L11925–11926 Why, then, was punishment not confined to the one who drives another, rather than the one driven to something from which he cannot turn away?

L11927–11931 And what difference is there—woe to them—between someone whom the divine decree drives to an action and someone whom a companion appointed for that purpose drives to it, when both are from Allah? Does anything remain in this matter except submission to His judgment, contentment with His decree, and disavowal of any knowledge of the justice involved, such as the Just One—majestic is His glory—knows in this matter within Himself.[23]

L11932

L11933–11935 His saying: "Can you, then, make the deaf hear, or guide the blind and whoever is in manifest error?" (40) is a clear argument against them.[24]

L11936–11939 And His saying—exalted is He: "Ask those of Our messengers whom We sent before you: Did We appoint gods besides the All-Merciful to be worshipped?" (45) is an argument for accepting the report of a single truthful transmitter, since we have demonstrated that the signs of prophethood are evidence of their truthfulness, while the binding force of the proof arises from their reports, rather than from their signs.[25]

L11940–11942 The exegetes have disagreed concerning this asking: Some of them said: He—majestic and exalted is He—commanded him on the night of the Ascension to ask those whom He showed him among the messengers in heaven.

L11943–11944 Others said: He commanded him to ask the people of the Torah and the Gospel so that they would inform him. Their informing him is like the messengers' informing him, because they received their knowledge from them.

فهلا اقتصر على عذاب الحامل دون المحمول على ما لا يقدر الحيدة عنه؟.

وما الفرق - ويحهم - بين من يحمله القضاء على فعل، وبين من يحمله قرين مُقيَّض لذلك الشيء، وكلاهما من عند الله، هل بقي في ذلك إلا التسليم لحكمه، والرضا بقضائه، والتبرئ عن علم معرفة العدل فيه، كما يعرفه العادل - في ذلك، جل جلاله - من نفسه.

قوله: (أَفَأَنْتَ تُسْمِعُ الصُّمَّ أَوْ تَهْدِي الْعُمْيَ وَمَنْ كَانَ فِي ضَلَالٍ مُبِينٍ (٤٠) حجة عليهم واضحة.

وقوله - تعالى -: (وَاسْأَلْ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ آلِهَةً يُعْبَدُونَ (٤٥) حجة في قبول خبر الواحد - الصادق - إذ قد دللنا على أن أمارات النبوة دليل على صدقهم، والحجة واجبة بإخبارهم، لا بأماراتهم.

وقد اختلف المفسرون في هذا السؤال: فمنهم: من قال: أمره - جل وتعالى - ليلة المعراج أن يسل من أراه من الرسل في السماء.

ومنهم من قال: أمره بسؤال أهل، التوراة والإنجيل ليخبروه، وإخبارهم إياه كإخبار الرسل، لأنهم عنهم أخذوا.

[23] **Translator's note (L11930):** The wording redundantly combines "knowledge" in the preceding segment with "knowing" here. The translation conveys the resulting phrase as knowledge of the justice involved.

[24] **Qur'an references (L11933):** Qur'an 43:40 (Az-Zukhruf).

[25] **Qur'an references (L11936):** Qur'an 43:45 (Az-Zukhruf).

وفي هذا دليل على أن خبر المعيوب عليه في دينه - إذا عُرف بالصدق - مقبول، وإن أنكر حاله، إذ المراد من المُخبِر صدقه، لا غيره.

وليس إلمام المذنبين - المعروفين بالصدق - بالذنوب، والمتأوّلين أمورًا بأكثر من كفر الكافرين.

وقد يحتمل أن يكون أُمر بسؤال من أسلم، منهم عبد الله بن سلام وغيره، وليس ذلك في الآية.

وقوله: (وَمَا نُرِيهِمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا) نظير ما مضى - في سورة الأعراف - من قوله: (كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا) .

وقوله: (فَلَمَّا آسَفُونَا انْتَقَمْنَا مِنْهُمْ) حجة على الجهمية فيما ينفون عنه من كل صفة يشاركه فيها خلقه إذ قد أخبر عن نفسه - جل وتعالى - أنهم قد أغضبوه كما ترى.

L11945–11947 This provides evidence that the report of someone whose religion is censured—if he is known for truthfulness— is acceptable, even if his condition is disapproved of, since what is sought from the informant is his truthfulness and nothing else.[26]

L11948–11949 The commission of sins by sinners known for truthfulness, and the interpretive positions adopted by those who interpret matters, are no greater than the unbelief of unbelievers.[27]

L11950–11952 It is also possible that he was commanded to ask those who had embraced Islam, including Abd Allah ibn Salam and others, but that is not stated in the verse.

L11953

L11954–11955 And His saying: “We show them no sign but that it is greater than its sister” is analogous to His saying discussed previously in the Surah of the Heights: “Whenever a community enters, it curses its sister.”[28]

L11956

L11957–11960 And His saying: “When they angered Us, We took vengeance upon them” is an argument against the Jahmiyyah concerning their denial of every attribute of His in which His creatures share, since He has stated concerning Himself —majestic and exalted is He—that they angered Him, as you see.[29]

[26] **Translator’s note (L11947):** The unvocalized wording rendered “his condition is disapproved of” permits more than one grammatical reading; in context it concerns disapproval of the transmitter’s religious condition.

[27] **Translator’s note (L11948):** The coordination is compressed: “those who interpret matters” appears to be coordinated with “sinners,” with the governing expression understood rather than repeated.

[28] **Qur’an references (L11954):** Qur’an 43:48 (Az-Zukhruf); Qur’an 7:38 (Al-A’raf).

[29] **Qur’an references (L11957):** Qur’an 43:55 (Az-Zukhruf).

سورة الدخان

Surah 44: The Smoke (Ad-Dukhan)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah of Smoke]

His saying: “Then watch for the day when the sky brings a manifest smoke” (10) is evidence that it occurred in this world, because the sky will be folded up on the Day of Resurrection.[1]

Al-Hasan used to say that it would be on the Day of Resurrection, transmitting it from Abu Saʿid al-Khudri with a disconnected chain, but I do not know its basis.

The position we hold concerning it is that of Ibn Masʿud, because of what the Quran indicates.

“Neither heaven nor earth wept for them” is evidence that there are people for whom both do weep, since He would not single those people out for this and make it a punishment for them unless others were honored with it.[2]

“Taste! Indeed, you are the mighty, the noble!” (49) is an argument for naming a creature with a name of the Creator and for removing any restriction on doing so. It is also evidence that rebuking someone being punished for what brought him to his punishment is permissible, because it increases his distress.[3]

Some exegetes used to say: This is by way of mockery, because Abu Jahl used to claim in this world that he was the mightiest and noblest of people, so he was made to realize in the Fire that he was more abased and contemptible than he had claimed.

[1] **Qur’an references (L11964):** Qur’an 44:10 (Ad-Dukhan).
[2] **Qur’an references (L11969):** Qur’an 44:29 (Ad-Dukhan).
[3] **Qur’an references (L11972):** Qur’an 44:49 (Ad-Dukhan).

[سورة الدخان]

قوله: (فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ (١٠) دليل على أنه كان في الدنيا، لأن السماء مطوية يوم القيامة.

وكان الحسن يقول: إنه يوم القيامة، ويرسله عن أبي سعيد الخدري، ولا أعرف وجهه.

والقول - عندنا - فيه قول ابن مسعود، لما دل عليه القرآن.

(فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ) دليل على أن في الناس من يبكيان عليه، إذ لا يخُصُّ أولئك بذلك، ويجُعل عقوبة لهم إلا وغيرهم مكرم به.

(ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ (٤٩) حجة في تسمية المخلوق باسم الخالق، ورفع الحرج فيه، ودليل على أن تقريع المعذب بما أداه إلى عذابه جائز، لأنه زيادة في غمه.

وكان بعض أهل التفسير يقول: هو على طريق الاستهزاء، لأن أبا جهل كان يزعم - في الدنيا - أنه أعز الناس، وأكرمهم، فعُرِّف في النار أنه أذل، وأحقر مما قال.

سورة الجاثية

Surah 45: The Crouching (Al-Jathiyah)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah of Kneeling]

L11977–11978 Refutation of those who say that the Quran is created: His saying—exalted is

L11979–11982 He: “In what discourse, then, after Allah and His signs, will they believe?” (6) is an argument against those among the Jahmiyyah and the Muʿtazilah who say that the Quran is created and invoke His saying as proof: “No newly introduced reminder comes to them from their Lord.”[1][2]

L11983–11984 Why, then, do they not claim—woe to them—that Allah is created, since He has called Himself and His signs “discourse,” as you see?

L11985–11988 Their claim concerning “discourse” is an unmistakable error. The meaning of “discourse” in the language is simply something that newly appears among people, with which they had no previous acquaintance and which they did not know. Affirming Allah’s oneness, casting off rival deities, and reciting the Quran were things with which they had no previous acquaintance, so they appeared as something new among them. What they had known from their fathers and those who preceded them was abandoning the affirmation of Allah’s oneness and assigning partners alongside Him, and familiarity with poetry and orations. Thus affirming Allah’s oneness and reciting His speech were both new in relation to those two, rather than having been brought into being through creation.[3][4][5]

L11989–11990 The Muʿtazilah:

L11991

[1] **Translator’s note (L11982):** The quoted Quranic clause is an excerpt whose continuation is not supplied; the translation preserves its incomplete scope.

[2] **Qur’an references (L11979):** Qur’an 45:6 (Al-Jathiyah); Qur’an 21:2 (Al-Anbya).

[3] **Translator’s note (L11985):** The argument turns on related Arabic words: hadith can mean “discourse” or “new,” while muhdath means “newly introduced” or “brought into being.”

[4] **Translator’s note (L11987):** The phrase rendered “familiarity with poetry and orations” is syntactically compressed in the supplied text.

[5] **Translator’s note (L11988):** The supplied dual pronoun, “those two,” has an uncertain antecedent, possibly poetry and orations. It has not been silently changed to a plural referring to the people.

[سورة الجاثية]

رد على من يقول بخلق القرآن: قوله - تعالى -: (فَبِأَيِّ حَدِيثٍ بَعْدَ اللَّهِ وَآيَاتِهِ يُؤْمِنُونَ (٦) حجة على من يقول بخلق القرآن من الجهمية، والمعتزلة، ويحتج بقوله: (مَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُحْدَثٍ) .

فهلا يزعمون - ويحهم - أن الله مخلوق، إذ قد سمى نفسه، وآياته حديثًا، كما ترى.

وقولهم - في الحديث - غلط غير مشكل، إنما معنى الحديث في اللغة ما يحدث عند الناس، مما لم يكن لهم به عهد، ولا عرفوه، وكان توحيد الله، وخلع الأنداد، وتلاوة القرآن مما لم يكن لهم به عهد، فحدث عندهم، وكان ما عهدوا من آبائهم، ومن سلف قبلهم ترك توحيد الله، وجعل الشركاء معه. وعهد الشعر، والخطب، فكان توحيد الله، وتلاوة كلامه - معًا - حديثين عندهما، لا أنهما أحدثا بالخلق.

المعتزلة:

قوله: (أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَى عِلْمٍ) الآية.

L11992 His saying: “Have you considered the one who takes his own desire as his god, and whom Allah leads astray with knowledge?”—the verse.[6][7]

L11993–12004 It is a clear, unambiguous argument against the Mu‘tazilah and the Qadariyyah, an admonition to those who follow desire, a severe rebuke to them, and clear evidence that knowledge—when accompanied by divine abandonment— is of no benefit, as well as an encouragement to seek guidance from Allah and to relinquish the question of “how” before Him, and to disavow before Him any power or strength of one’s own. Discussion of the Eternalists: And His saying—exalted is He—reporting the words of the Arab polytheists: “They say: ‘There is nothing but our worldly life. We die and we live, and nothing destroys us but time.’ They have no knowledge of that; they do nothing but conjecture.” (24) is an argument against the Eternalists concerning their claim that what destroys them is the passage of their lifetime, which passes over them, wears them out, and brings them to nothing. Allah—blessed and exalted is He—thus stated concerning them that this is a conjecture they entertain, and that it is not so; rather, Allah is the One who destroys them. He said immediately afterward: “Say: Allah gives you life, then causes you to die, then gathers you for the Day of Resurrection, about which there is no doubt.” It may be asked: What, then, is the meaning of the report from the Messenger of Allah, may Allah bless him and grant him peace ﷺ: “Let none of you say, ‘O, the disappointment of time!’ For Allah is time”?[8][9][10]

حجة على المعتزلة، والقدرية واضحة غير مشكلة، وعظة لمتبعي الهوى، وتقريع لهم شديد، ودليل واضح على أن العلم - مع الخذلان - غير نافع، وبعث على الاستهداء من عند الله، وطرح الكيف بين يديه، والتبرؤ من الحول والقوة إليه ذكر الدهرية: وقوله - تعالى - إخبارًا عن مشركي العرب: (وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَمَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ (٢٤) حجة على الدهرية فيما يزعمون: أن مهلكهم العمر، يأتي عليهم فيخلقهم، ويفنيهم، فأخبر الله - تبارك وتعالى، عنهم - أن هذا ظن يظنونه، وليس كذلك، بل الله مهلكهم، وقال على إثره: (قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ) قيل: فما وجه حديث رسول الله، صلى الله عليه وسلم: “لا يقولن أحدكم يا خيبة الدهر، فإن الله هو الدهر”.

[6] **Translator’s note (L11992):** “With knowledge” leaves the possessor of the knowledge unspecified, as does the quoted Arabic phrase.

[7] **Qur’an references (L11992):** Qur’an 45:23 (Al-Jathiyah).

[8] **Translator’s note (L11997):** “Eternalists” renders al-Dahriyyah, here characterized by attributing destruction to time.

[9] **Translator’s note (L12001):** The unvocalized verb rendered “wears them out” could also be read as “creates them”; the context of aging and destruction supports the former reading.

[10] **Qur’an references (L11993):** Qur’an 45:24 (Al-Jathiyah); Qur’an 45:26 (Al-Jathiyah).

L12005–12007 The answer is: Its meaning is that those people, in their time of ignorance, used to suppose that the calamities that befell them were the work of the passage of their lifetime upon them. They did not know that they had a Maker who did that to them and visited them with prosperity and adversity. They used to call the lifetime of the world "time."

L12008–12013 When they embraced Islam, their tongues continued in their habitual manner, and they would revile time when hardships struck them and calamities descended upon them. The Messenger of Allah, may blessings and peace from Allah be upon him, therefore forbade them to revile time, which has no agency over them and is itself governed along with them. He said: "Do not revile time, for Allah is time," meaning that the One who does that to you is Allah—majestic and exalted is He. He thus called Him "time" because of His perpetuity, for He is the First and the Last. There is no end to Him and no passing away of His dominion. Glory be to Him.

L12014–12019 Discussion of the Muʿtazilah: And His saying—exalted is He: "This is Our book, speaking against you in truth. Indeed, We used to have what you did copied." (29) is an argument against the Muʿtazilah and the Qadariyyah, since copying can only be from something already completed once before. Had it been an initial writing, it would have been—and Allah knows best—"Indeed, We used to write what you did."[1][2]

L12020–12027 The Threat of Punishment: And His saying—exalted is He: "As for those who believed and did righteous deeds, their Lord will admit them into His mercy. That is the manifest triumph. (30) But as for those who disbelieved: Were My verses not recited to you?" through to the end of the account, is an argument against them concerning the threat of punishment, if only they would reflect upon it. For He said at the beginning of the account: "You will see every community kneeling; every community will be summoned to its book." Then He stated the abode of each group and its recompense, saying: "As for those who believed and did righteous deeds." He did not say, "and committed no sins." When a believer prays, fasts, performs ritual ablution,

قيل: وجهه أن القوم كانوا - في جاهليتهم - يقدرون أن المصائب التي تصيبهم، هي من فعل العمر بهم ولا يعلمون أن لهم صانعا يفعل بهم ذلك، ويصيبهم بالسراء والضراء، وكانوا يسمون عمر الدنيا الدهر.

فلما أسلموا كانت ألسنتهم جارية بعادتهم، فكانوا يسبون الدهر عند الشدائد تصيبهم، والمصائب تنزل بهم، فنهاهم رسول الله، صلى الله عليه وسلم، أن يسبوا الدهر، الذي لا صنع له فيهم، وهو مدبِّر معهم، فقال: "لا تسبوا الدهر، فإن الله هو الدهر" أي فإن الذي يفعل ذلك بكم هو الله - جل وعلا - فسماه بالدهر، لدوامه لأنه الأول، والآخر، لا انقطاع له، ولا زوال لملكه، سبحانه.

ذكر المعتزلة: وقوله - تعالى - (هَذَا كِتَابُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ إِنَّا كُنَّا نَسْتَنْسِخُ مَا كُنْتُمْ تَعْمَلُونَ (٢٩) حجة على المعتزلة، والقدرية إذ، النسخ لا يكون إلا مما قد فرغ منه مرة، ولو كانت كتابة ابتداء كان - والله أعلم - (إنا كنا نكتب ما كنتم تعملون) .

الوعيد: وقوله - تعالى -: (فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ ذَلِكَ هُوَ الْفَوْزُ الْمُبِينُ (٣٠) وَأَمَّا الَّذِينَ كَفَرُوا أَفَلَمْ تَكُنْ آيَاتِي تُتْلَى عَلَيْكُمْ) إلى آخر القصة، حجة عليهم في بالب الوعيد لو تدبروه، لأنه قال - في أول القصة -: (وَتَرَى كُلَّ أُمَّةٍ جَاثِيَةً كُلُّ أُمَّةٍ تُدْعَى إِلَى كِتَابِهَا) ، ثم أخبر بمثوى كل فريق، ومجازاته فقال: ((فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ) ، ولم يقل: (ولم يذنبوا) ، والمؤمن إذا صلى، وصام، وتوضأ، واغتسل من الجنابة فقد عمل الصالحات، ولا ترى مؤمنا - وإن أذنب - إلا وقد فعل كل هذا وزيادة، وقال - في الفرقة الأخرى -: (وَأَمَّا الَّذِينَ كَفَرُوا)

[1] **Translator's note (L12019):** This completes the author's hypothetical alternative wording, not a Quranic quotation.

[2] **Qur'an references (L12015):** Qur'an 45:29 (Al-Jathiyah).

and performs the full ritual washing after major ritual impurity, he has done righteous deeds. You will find no believer—even if he has sinned—who has not done all this and more. Concerning the other group He said: "But as for those who disbelieved," so the threat of punishment became incumbent upon them because they were devoid of faith. Thus whoever Allah has assured of triumph and promised admission into His mercy is secure from the abode and recompense of the others.[3][4][5]

L12028–12050 If they can show us anywhere in the entire Quran that Allah has assured mercy, triumph, and Paradise only to someone who never disobeyed Him for the blink of an eye, or who disobeyed Him but died repentant, then the position is theirs. Otherwise, let them acknowledge that everlasting punishment is not incumbent upon someone who believes and does righteous deeds. Let them know that this Just One—concerning the knowledge of whose justice they lay claim to philosophy— does not let a believer's faith and righteous work go to waste because of a sin he committed, thereby equating him with the unbeliever who never believed for the blink of an eye and never performed any of his righteous work. Why is decreeing sins denied of Allah—majestic and exalted—in defense of His justice, as they see it, while His treating the believer equally with the unbeliever in everlasting punishment is not denied of Him? And why does the unbeliever's faith—if he believes for a moment— outweigh his unbelief throughout his entire life, while the believer's doing good—throughout his life—does not outweigh a sin he has committed?! And alongside his doing good is his faith. Is it because sin is greater than unbelief and weighs more heavily in the balance than it does?! This position of theirs comes closer to ascribing injustice to Allah—exalted is He above what they say—than to affirming His justice. Likewise, He said: "Is someone who is a believer like someone who is a transgressor? They are not

[3] **Translator's note (L12022):** The supplied text has the apparent typographical corruption بالب where the context calls for "the subject of" or "concerning."

[4] **Translator's note (L12026):** The supplied period interrupts a sentence continued in the next segment.

[5] **Qur'an references (L12020):** Qur'an 45:30 (Al-Jathiyah); Qur'an 45:31 (Al-Jathiyah); Qur'an 45:28 (Al-Jathiyah); Qur'an 4:173 (An-Nisa); Qur'an 30:15 (Ar-Rum); Qur'an 2:26 (Al-Baqarah); Qur'an 30:16 (Ar-Rum).

لحق الوعيد عليهم بتعريتهم من الإيمان، فمن أوجب الله له الفوز. ووعده الإدخال في رحمته فقد أمن مثوى الآخرين، وجزاءهم.

فإن أوجدونا في القرآن - كله - أن الله لم يوجب الرحمة، والفوز. والجنة إلا لمن لم يعصه طرفة عين، أو عصاه فمات تائبًا، فالقول قولهم، وإلا فليقروا أن الخلود لا يجب على من آمن، وعمل الصالحات، وليعلموا أن هذا العادل - الذين يدعون الفلسفة في معرفة عدله - لا يضيع إيمان مؤمن، وصالح عمله بذنب أذنبه. فيسوي بينه وبين الكافر، الذي لم يؤمن طرفة عين، ولا عمل من صالح عمله شيئًا، وما بال القضاء بالذنوب يُنفى عن الله - جل وتعالى - محاماة على عدله عندهم، ولا يُنفى عنه التسوية بين المؤمن. والكافر في الخلود، وما بال إيمان الكافر - إذا آمن لحظة - يستعلي على كفره جميع عمره، وإحسان المؤمن - عمره - لا يستعلي على ذنب أذنبه؟! ومع إحسانه إيمانه. ألِأَنَّ الذنب أعظم من الكفر، وأوزن في الميزان منه؟! ، إن هذا منهم إلى تجوير الله - تعالى عن قولهم - أقرب منه إلى تعديله، وكذا قال: (أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَا يَسْتَوُونَ (١٨) أَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ) ، وكذا (وَأَمَّا الَّذِينَ فَسَقُوا) والفساق - في هذه الآية - هم الكفار، لقوله في آخر الآية: (وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ (٢٠) . لأن المؤمن - وإن ساء عمله - لم يكذب بعذاب النار، وقال : (أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ (٣٥) مَا لَكُمْ كَيْفَ تَحْكُمُونَ (٣٦) ، ومثله في القرآن كثير. فإن احتجوا بقوله: (إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا) . قيل: استقامتهم هو على ما قالوا، ألا ترى أنه لم يقل: " استقاموا "

equal. (18) As for those who believe and do righteous deeds"; and likewise: "And as for those who transgress." The transgressors—in this verse—are the unbelievers, because He says at the end of the verse: "And it will be said to them: 'Taste the punishment of the Fire which you used to deny.' (20)" For the believer—even if his deeds are bad—has not denied the punishment of the Fire. And He said : "Shall We then treat those who submit as We treat the criminals? (35) What is the matter with you? How do you judge? (36)" There is much of this kind in the Quran. If they invoke as an argument His saying: "Indeed, those who say, 'Our Lord is Allah,' and then remain steadfast," the reply is: Their steadfastness concerns what they have said. Do you not see that He did not say, " They remained steadfast," concerning anything else? Likewise, it is related of the Messenger of Allah, may Allah bless him and grant him peace, that he recited this verse and said: "People have indeed

على غيره، وكذا رُوي عن رسول الله، صلى الله عليه وسلم، أنه تلا هذه الآية، فقال: " قد قالها الناس، ثم كفر أكثرهم، فمن قالها حتى يموت فهو ممن استقام عليها.

said it, but then most of them disbelieved; so whoever continues to say it until he dies is among those who have remained steadfast in it.[6][7][8][9][10][11][12][13][14]

L12051–12058 Thus the sinner deserves punishment and is threatened with it, but does not deserve to remain forever with the unbelievers. If his Lord pardons him and forgives him, He is worthy of granting pardon and forgiveness; and if He requites him for his evil deeds and punishes him for them, He will fulfill for him what He promised him of good for righteous deeds, where He says: "So whoever does an atom's weight of good will see it, (7) and whoever does"—the verse. And why should pardon, in their view, constitute a breach of His word, because of His saying: "And whoever does an atom's weight of evil will see it. (8)" We have already demonstrated that pardon is generosity, not a breach of one's word, yet the believer's remaining forever with the unbeliever—in the Fire—if he dies without repenting of a sin he committed, is not to constitute a breach of His word, in view of His saying:

فالمذنب حقيق بالعقوبة، موعد بها، غير حقيق بالخلود مع الكفار، فإن عفا عنه ربه، وغفر له، فهو أهل العفو والمغفرة، وإن جازاه على سيء عمله، وعاقبه عليه أنجزه ما وعده من الخير على العمل الصالح، حيث يقول: (فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ (٧) وَمَنْ يَعْمَلْ) الآية، وما بال العفو يكون - عندهم - خُلْفًا " لقوله: (وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ (٨) ، وقد دللنا على أن العفو كرم لا خلف، ولا يكون خلود المؤمن مع الكافر - في النَّار - إذا مات بغير توبة من ذنب عمله خلفًا، لقوله: (فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ (٧) فمتى يرى هذا الخير - ليت شعري - إذا خلد في النار؟! إن الخطأ في قولهم أبين، وأظهر من أن يحتاج فيه إلى هذا الإغراق كله.

[6] **Translator's note (L12028):** The supplied period interrupts the list continued in the next segment.

[7] **Translator's note (L12030):** "Everlasting punishment" renders "everlasting abiding," whose punitive referent is understood from the argument.

[8] **Translator's note (L12031):** The supplied relative pronoun is plural although its apparent antecedent, "this Just One," is singular. The intended connection has been rendered while noting the grammatical irregularity; the parenthesis continues in the next segment.

[9] **Translator's note (L12032):** The opening words complete the parenthetical phrase begun in the preceding segment: "concerning the knowledge of whose justice." English word order places that phrase in the preceding translation.

[10] **Translator's note (L12034):** The supplied text continues beyond this segment, first completing the glorification and then the question; no sentence ending has been supplied.

[11] **Translator's note (L12035):** The opening continues a divine glorification from the preceding segment. The full clause asks why decreeing sins is denied of Allah while equal treatment of believers and unbelievers is not. The supplied period interrupts that continuing clause.

[12] **Translator's note (L12047):** The salutation continues in the next segment; only its supplied opening is translated here.

[13] **Translator's note (L12050):** This completes the reported saying, although the supplied text has no closing quotation mark.

[14] **Qur'an references (L12028):** Qur'an 32:18 (As-Sajdah); Qur'an 32:19 (As-Sajdah); Qur'an 32:20 (As-Sajdah); Qur'an 68:35 (Al-Qalam); Qur'an 37:154 (As-Saffat); Qur'an 68:36 (Al-Qalam); Qur'an 41:30 (Fussilat); Qur'an 46:13 (Al-Ahqaf).

“So whoever does an atom’s weight of good will see it. (7)” When, then, I wonder, will he see this good if he remains forever in the Fire?! The error in their position is clearer and more evident than to require all this exhaustive discussion.[15][16][17][18]

[15] **Translator’s note (L12052):** The pronoun in “He is worthy of granting pardon and forgiveness” is understood as referring to the Lord; the unvocalized wording also permits taking it as a reference to the sinner being eligible for pardon and forgiveness.

[16] **Translator’s note (L12054):** The Quranic quotation ends deliberately at “and whoever does,” followed by the author’s reference to the remainder of the verse. A stray quotation mark follows “a breach” in the supplied Arabic.

[17] **Translator’s note (L12057):** The negative assertion continues the preceding segment and expresses the position the author is challenging: why is pardon called a breach, while eternal punishment of a believer is not?

[18] **Qur’an references (L12051):** Qur’an 99:7 (Az-Zalzalah); Qur’an 99:8 (Az-Zalzalah).

سورة الأحقاف

Surah 46: The Wind-Curved Sandhills (Al-Ahqaf)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah al-Ahqaf: The Sand Dunes]

L12059–12060

L12061–12062 His saying—exalted is He—"His mother carried him with hardship and gave birth to him with hardship, and his gestation and weaning are thirty months" is evidence that women may give birth at six months. Ali and Ibn Abbas, may Allah be pleased with them both, have already preceded us in this conclusion.[1]

L12063

L12064–12077 His saying: "Until, when he reaches his full strength and reaches forty years, he says, 'My Lord, inspire me to give thanks for Your favor which You have bestowed upon me and upon my parents, and to do righteous deeds that please You; and make my offspring righteous for me'" is a refutation of the Qadariyyah and the Muʿtazilah in what He relates concerning inspiring gratitude and granting success in doing righteous deeds. Had he possessed the capacity independently, his supplication would have been absurd. Then his Lord praised him and attributed the deed—which He Himself had helped him perform—to him, saying: "Those are the ones from whom We accept the best of what they have done and whose evil deeds We overlook." Thus deeds, both good and evil, are attributed to the person who performs them, even though he is assisted in doing good and evil is decreed for him. If the capacity to act were self-sufficient, no one would ever perform an evil deed, since an evil deed necessarily involves its perpetrator either knowing its punishment or being ignorant of it. If he is ignorant of it, the proof has not yet become binding upon him until he knows the punishment for the deed that he was commanded to avoid and threatened with punishment for committing. If he knows its punishment, then necessarily: he performs it either with reason or without reason. If it is without reason, then there is likewise no binding proof against him, because the pen of accountability has been lifted from him. If he possesses reason—while being capable of refraining from doing it—it is not in the innate nature of rational minds for a rational person to destroy himself.[2]

[1] **Qur'an references (L12061):** Qur'an 46:15 (Al-Ahqaf).

[2] **Qur'an references (L12064):** Qur'an 46:15 (Al-Ahqaf); Qur'an 46:16 (Al-Ahqaf).

[سورة الأحقاف]

قوله - تعالى -: (حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمْلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا) . دليل على أن النساء قد يلدن لستة أشهر، وقد سبقنا إلى هذا علي وابن عباس رضي الله عنهما.

قوله: (حَتَّى إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي) رد على القدرية، والمعتزلة فيما أخبر عنه من إيزاع الشكر، والتوفيق للعمل الصالح، ولو كان مستطيعًا بنفسه لكان دعاؤه محالاً، ثم أثنى عليه ربه، وأضاف العمل - الذي هو أعانه عليه - إليه، فقال: (أُولَئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ) فالعمل حسنه، وسيئه مضاف إلى عامله، وإن كان معانًا على الحسن، مقضيًا عليه بالسيء، ولو كانت الاستطاعة مستغنية بنفسها ما عمل أحد عملاً سيئًا - أبدًا - إذ ليس يخلو العمل السيء من أن يكون عامله عارفًا بعقوبته، أوجاهلا بها، فإن كان جاهلاً بها فالحجة - بعد - لم تلزمه حتى يعرف عقوبة العمل الذي أمر باجتنابه وتوعد عليه، وإن كان عالمًا بعقوبته فليس يخلو: من أن يكون فعله له بعقل، أو غير عقل. فإن كان بغير عقل فلا حجة عليه - أيضاً - لرفع القلم عنه، وإن كان يعقل - وهو مستطيع لأن لا يعمله - فليس في فطرة العقول أن يهلك عاقل نفسه.

ولا يطرحها في النار.

وإن كان شاكًا في عقوبة ذنبه، لأنه لم يعاينها، فهذا بعد لم يؤمن بالله، ولا دخل في جملة الموحدين، فضلاً عن النظر في القضاء والقدر.

أفلا يعتبرون أنه عالم ما يُعاقَب عليه بعقل وإيقان، ولكنه لا يستطيع الحيد عما قُضي عليه قبل خلقه، ومعرفة العدل في ذلك منفرد به خالقه جل وعز.

ثم قال: (وَالَّذِي قَالَ لِوَالِدَيْهِ أُفٍّ لَكُمَا) إلى تمام قوله: (أُولَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ) وهو - والله أعلم - ما قال (وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ (١٣) فهو واضح لا إشكال فيه.

L12078 Nor does he cast himself into the Fire.

L12079–12081 If he doubts the punishment for his sin because he has not witnessed it, then he has not yet believed in Allah or entered the ranks of those who affirm His oneness, let alone considered divine decree and predestination.

L12082–12084 Will they not consider that he knows, with reason and certainty, what he will be punished for, yet cannot deviate from what was decreed for him before his creation, and that knowledge of the justice in this belongs exclusively to his Creator, majestic and mighty is He.

L12085–12088 Then He said: “And the one who said to his parents, ‘Fie upon you both!’” through to the end of His saying: “Those are the ones against whom the word has become due.” This—and Allah knows best—is what He said: “But the word from Me has become due: I shall surely fill Hell with jinn and humankind all together. (13)” Thus it is clear and contains no difficulty.[3]

[3] **Qur’an references (L12085):** Qur’an 46:17 (Al-Ahqaf); Qur’an 46:18 (Al-Ahqaf); Qur’an 32:13 (As-Sajdah).

سورة محمد

Surah 47: Muhammad (Muhammad)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah Muhammed]

On Ransoming Captives: His saying—exalted is He—"When you encounter those who disbelieve, strike their necks; then, when you have thoroughly subdued them, bind them firmly; thereafter, either release them as a favor or ransom them" is evidence that ransoming and release as a favor are not permissible before inflicting losses and thoroughly subduing the enemy.[1]

It is also evidence for the permissibility of ransoming and returning someone who has been brought into the domain of Islam— from among them—to the domain of unbelief, and releasing him as a favor before he embraces Islam, because once he embraces Islam, he has no need to be released as a favor, and using him in a ransom exchange becomes forbidden.

Godfearingness: And His saying—exalted is He—"O you who believe, if you support Allah, He will support you and make your feet firm. (7)" is evidence that whoever takes godfearingness to heart in his purposes and makes his intention sincere for Allah—in his deeds—Allah will not abandon him to his enemy or give his enemy ascendancy over him, and victory over whoever opposes him will be his.[2]

His saying: "Among them are those who listen to you, until, when they leave your presence, they say to those who have been given knowledge, 'What did he say just now?' Those are the ones upon whose hearts Allah has set a seal, and they have followed their desires. (16)" is an argument against the Mu'tazilah and the Qadariyyah, in that it reports the sealing as coming from Him and the following of desire as coming from them.[3][4]

The Murji'ah: His saying—exalted is He—"As for those who have accepted guidance, He increases them in guidance and grants them their godfearing-

[1] **Qur'an references (L12091):** Qur'an 47:4 (Muhammad).

[2] **Qur'an references (L12097):** Qur'an 47:7 (Muhammad).

[3] **Translator's note (L12105):** The supplied word al-ṭābiʿ literally means "the one who seals," which is awkward here. The translation reflects the contextually apparent reference to the act of sealing, while noting the irregular wording.

[4] **Qur'an references (L12104):** Qur'an 47:16 (Muhammad).

[سورة محمد]

ذكر المفاداة: قوله - تعالى -: (فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّى إِذَا أَثْخَنْتُمُوهُمْ فَشُدُّوا الْوَثَاقَ فَإِمَّا مَنًّا بَعْدُ وَإِمَّا فِدَاءً) دليل على أن المفاداة والمن لا يجوز قبل النكاية والإثخان.

ودليل على جواز المفادة وردّ من قد أُخرج إلى دار الإسلام - منهم - إلى دار الكفر، والمن عليه قبل الإسلام، لأنه إذا أسلم استغنى عن المن عليه، وحرم المفادة به.

التقوى: وقوله - تعالى -: (يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ (٧) دليل على أن من استشعر التقوى في مقاصده، وأخلص النية لله - في أعماله - لم يسلمه الله إلى عدوه، ولم يعله عليه، وكان الظفر له على من ناوأه.

قوله: (وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ حَتَّى إِذَا خَرَجُوا مِنْ عِنْدِكَ قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا قَالَ آنِفًا أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ (١٦) . حجة على المعتزلة، والقدرية في الإخبار بالطابع عنه، وباتباع الهوى عنهم.

المرجئة: قوله - تعالى: (وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ (١٧) ، حجة عليهم في إعطاء التقوى، وعلى المرجئة في زيادة الهدى.

ness. (17)" is an argument against them concerning the bestowal of godfearingness, and against the Murji'ah concerning the increase in guidance.[5]

On Hyperbole Concerning a Thing:

His saying: "Those are the ones whom Allah has cursed, so He has made them deaf and blinded their eyes. (23)" is a clear argument against them. It is also an argument permitting someone who wishes to use hyperbole concerning something he censures or praises to go to extremes—in expression—without it being a lie, since the meaning of deafness and blindness is necessarily what prevented them from hearing admonition and benefiting from it, and blindness to the path of guidance. Understand: they used to hear what was addressed to them concerning their worldly affairs, and find their way along the roads in pursuit of worldly life and everything that led to it.[6][7]

The Mu'tazilah: And His saying—exalted is He—"Indeed, those who turned back on their heels after guidance had become clear to them—Satan has enticed them and prolonged their hopes. (25)" is an argument against them, because Satan is the one whom, as we have demonstrated, Allah assigned to them to make things seem fair to them and prolong their hopes, through His saying: "And We assigned companions to them, who made fair to them what was before them and what was behind them." Do you not see that they have been kept apart from guidance, after it had become clear to them, by something Allah assigned to them? This is in addition to His having elsewhere reported of Himself that He makes things seem fair to them and

[5] **Qur'an references (L12106):** Qur'an 47:17 (Muhammad).

[6] **Translator's note (L12116):** The supplied afham is syntactically awkward. It is rendered as the imperative "Understand," although its position and punctuation leave the reading uncertain.

[7] **Qur'an references (L12112):** Qur'an 47:23 (Muhammad).

ذكر المبالغة فى الشيء:

قوله: (أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعْمَى أَبْصَارَهُمْ (٢٣) . حجة عليهم واضحة، وهي حجة لمن أراد المبالغة في شيء يذمه، أو يمدحه، أن يفرط فيه - في اللفظ - ولا يكون كذبًا، إذ معنى الصمم، والعمى لا محالة هو ما حال بينهم وبين استماع الموعظة. والانتفاع بها، والعمى عن طريق الهداية، أفهم، كانوا يستمعون ما يخاطبون في أمر دنياهم، ويهتدون الطرق في طلبها، وكل ما دعا إليها.

المعتزلة: وقوله - تعالى -: (إِنَّ الَّذِينَ ارْتَدُّوا عَلَى أَدْبَارِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَى الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمْلَى لَهُمْ (٢٥) حجة عليهم، لأن الشيطان هو الذي دللنا على أن الله قيضه ليزيين لهم، ويملي بقوله: (وَقَيَّضْنَا لَهُمْ قُرَنَاءَ فَزَيَّنُوا لَهُمْ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ) ، ألا ترى أنهم قد حيل بينهم وبين الهدى، بعد ما تبين لهم بشيء قيض الله لهم، وهذا مع ما قد أخبر بالتزيين والإملاء لهم عن نفسه في موضع آخر والتسويل والتزيين واحد.

prolongs their hopes. Enticement and making things seem fair are one and the same.[8][9][10]

On Evildoers:

And His saying: "You will surely recognize them by the tenor of their speech" is evidence that evildoers have outward signs—objectionable manifestations indicating the evil they conceal—which do not escape people of insight and those among the good who discern character from signs.[11][12]

On the Impermissibility of a Truce When Islam Is Strong:

His saying: "So do not lose heart and call for peace" is evidence that a truce is not permissible when Islam is strong, its adherents numerous, and they have ascendancy over their enemies.[13]

No term, short or long, is to be set for it. Al-Shafiʿi's argument, may Allah be pleased with him, for its permissibility—for four months, when Islam is strong—on the basis of His saying—mighty and majestic is He—"A declaration of disavowal from Allah and His Messenger to those polytheists with whom you made a covenant. (1) So travel freely through the land for four months" is not clear, because a truce concerns refraining from fighting, whereas the term set in Surah Baraʾah was for embracing Islam. Thus

[8] **Translator's note (L12119):** The unvocalized verb rendered "prolonged their hopes" can also convey granting respite. The author's following discussion treats Satan as its subject here.

[9] **Translator's note (L12122):** The supplied liyazībin is corrupt or mistyped. "To make things seem fair" reflects the apparent intended reading liyuzayyin, supported by the quotation and the author's ensuing discussion.

[10] **Qur'an references (L12118):** Qur'an 47:25 (Muhammad); Qur'an 41:25 (Fussilat).

[11] **Translator's note (L12129):** The wording ẓawāhir—nakīr is grammatically irregular. "Objectionable manifestations" gives a tentative sense of nakīr without silently replacing it with a different Arabic reading.

[12] **Qur'an references (L12128):** Qur'an 47:30 (Muhammad).

[13] **Qur'an references (L12133):** Qur'an 47:35 (Muhammad).

ذكر الأشرار:

وقوله: (وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ) دليل على أن للأشرار ظواهر - نكير تدل على ما يخبون من الشر - لا تخفى على ذوي الأبصار، والمتوسمين من الأخيار.

ذكر أن الهدنة لاتجوز مع قوة الإسلام:

قوله: (فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلْمِ) دليل على أن الهدنة لا تجوز مع قوة الإسلام، وكثرة أهله، واستعلائهم على أعدائهم.

ولا يضرب لها مدة صغيرة، ولا كبيرة. واحتجاج الشافعي رضي الله عنه على جوازها - مع قوة الإسلام - أربعة أشهر، لقوله - عز وجل -: (بَرَاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ (١) فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ) ليس ببين، لأن الهدنة هي على ترك القتال، والأجل المضروب في سورة براءة للإسلام، فكان من جاء مسلما" فيها قُبل إسلامه، ومن جاء بعد انصرامها - من هؤلاء القوم بأعيانهم مسلمًا - لم يقبل منه.

whoever came as a Muslim during it had his Islam accepted, while whoever came after its expiration—as a Muslim from among these very people—did not have it accepted from him.[14][15]

L12139–12146 And if His saying, "To those polytheists with whom you made a covenant," causes anyone confusion, the reply is: The declaration of disavowal itself admits of meaning the annulment of the covenant made with them. The evidence for this is the sternness toward those made to travel; and Surah Muhammed—may Allah bless him and grant him peace ﷺ—is also Medinan, like Bara'ah; it commands fighting and inflicting heavy losses upon the enemy, and prohibits at its end—explicitly, using the wording of prohibition—making peace. How, then, can the prohibition that deters be abandoned on account of a report about something that Allah, in His generosity, may have changed through Bara'ah, to exalt Islam and abase unbelief? Allah knows best how the matter stands.[16][17][18]

وإن شُبّه كل أحد قوله: (إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ) قيل نفس البراءة محتملة لنقض العهد، الذي عوهدوا عليه، والدليل على ذلك الغلظة على المسيَّرين، وسورة محمد، صلى الله عليه وسلم،أيضاً مدنية مثل براءة، يأمر بالقتال، والإثخان في العدو، وينهى في آخرها - نهيًا عن السلم نصًّا بلفظ النهي، فكيف يجوز أن يترك النهي الزاجر بالإخبار عن شيء يحتمل أن يكون الله - بجوده - قد غيره بالبراءة، إعزازًا للإسلام، وإذلالاً للكفر، والله أعلم كيف هو.

[14] **Translator's note (L12138):** The assertion that these particular people's Islam would not be accepted after the deadline is the author's explicit claim in the supplied text.

[15] **Qur'an references (L12136):** Qur'an 9:1 (At-Tawbah); Qur'an 9:2 (At-Tawbah).

[16] **Translator's note (L12139):** The supplied shubbiha kulla aḥad is grammatically irregular. The translation gives the apparent sense of an objection arising from the quoted reference to a covenant; the precise construction remains uncertain.

[17] **Translator's note (L12141):** The supplied word means approximately "those made to travel." It appears corrupt in this context, where "the polytheists" may have been intended.

[18] **Qur'an references (L12139):** Qur'an 9:1 (At-Tawbah).



CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة الفتح

Surah 48: The Victory (Al-Fath)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

Return to the reading collection

[Surah al-Fath: The Conquest]

L12147–12148

L12149 His words—mighty and majestic is He: “Indeed, We have granted you a clear conquest (1), so that Allah may forgive you your sins, those that preceded and those that came later, complete His favor upon you, and guide you to a straight path (2).”[1]

L12150–12156 This is evidence concerning several matters: One is that Allah—majestic is His majesty—has attributed the conquest to Himself, although He conquered it by their hands. Then it is said: “The Messenger of Allah—may Allah bless him and grant him peace ﷺ—conquered Mecca,” and likewise with all his conquests. This is not a lie, nor does attributing his act to him affect what Allah has reported about Himself; nor does what He has reported about Himself concerning it prevent the attribution of the conquests to the Messenger of Allah—may Allah bless him and grant him peace ﷺ. The Messenger of Allah—may Allah bless him—conquered them together with his Companions, and the report attributes them to him alone because he is the leader.[2]

L12157–12160 Their Lord is the One who facilitates conquest for the leader and everyone else. Thus this is evidence against the Mu‘tazilah concerning acts, and against the excessively scrupulous among ascetics in their restriction of speech: they classify as lying anything whose underlying meaning differs from the apparent wording. This arises from their ignorance of the breadth of the language, and they do not recognize the lying that is counted among sins.[3]

L12161 It also contains evidence that Allah—majestic is His majesty—rewarded His Prophet—may Allah bless him and grant him peace ﷺ—for something that He Himself accomplished through him, forgiving him his sins, those that preceded and those that came later.[4]

[1] **Qur’an references (L12149):** Qur’an 48:1 (Al-Fath); Qur’an 48:2 (Al-Fath).

[2] **Translator’s note (L12156):** The salutation continuing from the preceding segment contains a blessing only, without a prayer for peace.

[3] **Translator’s note (L12160):** The supplied punctuation breaks the syntax irregularly; the translation follows the continuous construction.

[4] **Translator’s note (L12161):** The supplied word rendered “His Prophet” contains an apparent typographical error.

[سورة الفتح]

قوله - عز وجل -: ﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا (١) لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُسْتَقِيمًا (٢)﴾.

حجة في أشياء: أحدها: أن الله - جل جلاله - قد نسب الفتح إليه، وإنما فتحه بأيديهم، ثم يقال: فتح رسول الله، صلى الله عليه وسلم، مكة. وفتوحه كلها، فلا يكون كذبًا، ولا إضافة فعله إليه بمؤثر فيما أخبر الله به عن نفسه، ولا ما أخبر به عن نفسه - منه - بمانع أن تضاف الفتوح إلى رسول الله، صلى الله عليه وسلم، ورسول الله، صلى الله عليه، فتحها مع أصحابه، والإخبار بها عنه وحده لأنه الرئيس.

وميسر الفتح - على الرئيس وغيره - ربهم. فهو الآن حجة على المعتزلة في الأفعال، وعلى المتنطعين من الناسكين في تضييق الكلام، الذي ينسبون. ما خالف باطنه ظاهر اللفظ إلى، الكذب، وهذا من جهلهم بسعة اللسان، ولايعرفون الكذب المعدود في عداد الآثام.

وفيه دليل على أن الله - جل جلاله - أثاب نبيه - صلى الله عليه وسلم - على شيء هو فعله به، فغفر له ما تقدم من ذنبه وما تأخر.

وكذا يفعل بجميع المؤمنين، يوفقهم للعمل الصالح، وييسره لهم ويعينهم عليه، ثم يثيبهم جودا منه وفضلاً.

وفيه دليل على أن النبي - صلى الله عليه - في نبوته وجلالته ومنزلته من الله - كان غير مالك لما سبق به قضاء ربه علمه من الوقوع في ذنب يغفر الله له، فمن بعده من أمته أجدر أَن لا يملكوا ذلك من أنفسهم، وقد ألحقهم الله - جل جلاله، بفضله ورأفته - به فغفر لهم وكفر سيئاتهم فقال: (لِيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفِّرَ عَنْهُمْ سَيِّئَاتِهِمْ) ومنها: أن هداية النبي - صلى الله عليه وسلم - بعد، النبوة إلى الصراط المستقيم - لا يكون، إلا زيادة في إيمانه، وهو رد على المرجئة.

ذكر المرجئة: قوله - تعالى -: (هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ) حجة على المرجئة واضحة.

ذكر الاختصار: وقوله - تعالى -: (إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا (٨) لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ) .

أظهر شيئًا دليلاً على الاختصار والإشارة إلى المعنى، لأنك كيف قرأت - بالياء، أو بالتاء - فذلك فيه واضح، وقراءته بالتاء أظرف قراءة، وأكثر القراء عليها.

L12162–12163 He does likewise with all believers: He grants them success in righteous action, makes it easy for them, and helps them perform it; then He rewards them out of His generosity and bounty.

L12164–12167 It also contains evidence that the Prophet—may Allah bless him ﷺ—despite his prophethood, his exalted standing, and his rank with Allah, had no control over falling into a sin that Allah would forgive him, as already determined by his Lord's decree and knowledge. Those of his community who come after him are even less able to control this by themselves. Allah—majestic is His majesty—has, through His bounty and compassion, joined them with him and forgiven them and expiated their evil deeds, saying: "So that He may admit believing men and believing women into gardens beneath which rivers flow, remaining therein forever, and expiate their evil deeds for them." Another is that the Prophet's being guided—may Allah bless him and grant him peace ﷺ—after prophethood to the straight path can only be an increase in his faith. This is a refutation of the Murji'ah.[5][6]

L12168–12171 Discussion of the Murji'ah: His words—exalted is He: "He is the One who sent down tranquility into the hearts of the believers so that they might increase in faith together with their faith" are clear evidence against the Murji'ah.[7]

L12172–12173 Discussion of Ellipsis: And His words—exalted is He: "Indeed, We have sent you as a witness, a bearer of good tidings, and a warner (8), so that you may believe in Allah and His Messenger."[8]

L12174 He has made something explicit as an indication of ellipsis and an allusion to the meaning, for however you read it—with a yā' or with a tā'—this is clear

[5] **Translator's note (L12164):** The wording connecting "his Lord's decree" and "His knowledge" is syntactically defective; the translation understands them as coordinated, though the conjunction is absent. The supplied salutation contains a blessing only.

[6] **Qur'an references (L12164):** Qur'an 48:5 (Al-Fath).

[7] **Qur'an references (L12168):** Qur'an 48:4 (Al-Fath).

[8] **Qur'an references (L12172):** Qur'an 33:45 (Al-Ahzab); Qur'an 48:8 (Al-Fath).

in it. Reading it with a tā’ is the more elegant reading, and most reciters follow it.[9]

L12175 Discussion of the Jahmiyyah.[10]

L12176–12180 His words—exalted is He: “Indeed, those who pledge allegiance to you are only pledging allegiance to Allah; Allah’s hand is above their hands” are evidence against the Jahmiyyah and the Mu‘tazilah concerning more than one matter: One is that pledging allegiance is an act proceeding from created followers to created leaders, yet Allah has explicitly reported—as you see—that allegiance is pledged to Him.[11]

L12181–12185 Another is that if Allah—majestic is His majesty—does not have a hand as an attribute of His, uncreated, whose character He knows of Himself, and this is impossible for Him—as they claim— although Allah has said, “Allah’s hand is above their hands,” then they are obliged to say that created beings have no bodily hands, thus obstinately contradicting what is directly seen; otherwise, let them refrain from making arbitrary assertions.[12]

L12186–12190 Would that I knew what benefit they gained by interpreting Allah’s hand as power and favor, when power and favor also belong to created beings. Can this mean anything other than that His power and favor do not resemble what belongs to created beings? Likewise, He has a hand that does not resemble the hands of created beings, if only they would be fair.[13]

L12191 ## Discussion of the Rejecters:[14]

[9] **Translator’s note (L12174):** The opening construction is awkward and its precise reference is unclear. The two readings distinguish “so that they may believe” from “so that you may believe.”

[10] **Translator’s note (L12175):** The supplied sect name contains an intrusive “@” character.

[11] **Qur’an references (L12176):** Qur’an 48:10 (Al-Fath).

[12] **Translator’s note (L12182):** “Uncreated” completes the negation begun at the end of the preceding Arabic segment and is placed there for intelligible English syntax.

[13] **Translator’s note (L12188):** The supplied construction after “other than that” is grammatically irregular; the translation preserves its apparent argument.

[14] **Translator’s note (L12191):** “The Rejecters” renders the polemical sect designation al-Rawāfiḍah.

ذكر الجهمي@ة.

قوله - تعالى -: (إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ) حجة على الجهمية والمعتزلة في غير شيء: فمنه: أن المبايعة فعل واصل من الأتباع المخلوقين إلى الرؤساء المخلوقين، وقد أخبر الله - نصاً كما ترى - بالبيعة له.

ومنه: أن الله جل جلاله إن لم تكن له يد متصف بها، غير مخلوقة يعرف صفتها من نفسه، ومستحيل ذلك عليه - بزعمهم - وقد قال الله: (يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ) فقد لزمهم أن يقولوا: إن المخلوقين ليست لهم أيدي جسمانية فيخالفوا العيان - مكابرة - وإلا فلا يتحكموا.

وليت شعري أي شيء نفعهم حيث تأوّلوا في يد الله القوة، والنعمة والقوة والنعمة يكونان للمخلوقين -أيضاً - فهل يكون ذلك إلا أن قوة، ونعمة لا يشبه ما للمخلوقين، وكذلك يكون له يد لا تشبه أيدي المخلوقين، لو أنصفوا.

ذكر الروافضة:

وقوله: (قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سَتُدْعَوْنَ إِلَى قَوْمٍ أُولِي بَأْسٍ شَدِيدٍ) ، إلى قوله (يُعَذِّبْكُمْ عَذَابًا أَلِيمًا (١٦) اختلف قتادة، والحسن في القوم.

فقال قتادة: هم هوازن وثقيف دعاهم النبي - صلى الله عليه وسلم - وقال الحسن وغيره: هم فارس والروم، دعاهم أبو بكر إلى قتالهم، بعد النبي - صلى الله عليه وسلم - ففيه الآن حجة على الرافضة في خلافة أبي بكر رضي الله عنه، وقد سبقنا إلى هذا عبد العزيز المكي.

ذكر العمل الصالح:

وقوله: (لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ) إلى قوله: (وَعَدَكُمُ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا) دليل على أن الله - جل جلاله - قد يثيب المؤمن رزقا - في الدنيا - على العمل الصالح، ولا يحط ذلك من درجة فضله.

ويجعل ذلك من أطيب وجوهه، ألا ترى أن الغنائم أطيب وجوه الكسب، وأمطر الله على نبيه أيوب حين عافاه، من بلائه جرادًا من ذهب، لم تبتذله الأيدي.

فالدنيا - المذمومة - وزبرجها هو ما يكتسب من خبيث المكاسب. ومحظور الوجوه تفاخرًا وتكاثرًا، وذلك من غضب الله على أهله. ومن إبلائه لهم.

L12192

L12193–12194 And His words: “Say to those of the Bedouins who were left behind: ‘You will be called against a people possessing great military might,’” through to His words, “He will punish you with a painful punishment (16).” Qatadah and al-Hasan disagreed about which people were meant.[15]

L12195–12201 Qatadah said: “They are Hawazin and Thaqif; the Prophet—may Allah bless him and grant him peace ﷺ—called them.” Al-Hasan and others said: “They are the Persians and the Romans; Abu Bakr called them to fight them after the Prophet—may Allah bless him and grant him peace ﷺ.” Thus this contains evidence against the Rejecters concerning the caliphate of Abu Bakr—may Allah be pleased with him. We were preceded in this by ‘Abd al-‘Aziz al-Makki.[16]

L12202

Discussion of Righteous Action:

L12203

L12204–12207 And His words: “Allah was indeed pleased with the believers when they pledged allegiance to you beneath the tree,” through to His words: “Allah has promised you abundant spoils that you will take,” are evidence that Allah—majestic is His majesty—may reward a believer with provision in this world for righteous action, without this diminishing the degree of his merit.[17]

L12208–12210 He makes this provision among its purest forms. Do you not see that spoils are among the purest forms of earnings, and that Allah rained upon His prophet Job, when He restored him to health after his affliction, locusts of gold that hands had not worn through handling?

L12211–12214 Thus the blameworthy worldly life and its glitter consist of what is acquired through impure earnings and prohibited means, for mutual boasting and

[15] **Qur’an references (L12193):** Qur’an 48:16 (Al-Fath).

[16] **Translator’s note (L12195):** “Them” in “called them” refers contextually to those summoned to fight, rather than necessarily to Hawazin and Thaqif; the Arabic leaves the object’s reference implicit.

[17] **Qur’an references (L12204):** Qur’an 48:18 (Al-Fath); Qur’an 48:20 (Al-Fath).

rivalry in accumulation. This arises from Allah's anger toward those who possess it, and from His putting them to the test.[18]

L12215–12217 As for lawful provision that is followed by obedience and that Allah makes a reward for those who receive it, it is His gift to them, by which they seek help in pursuing the everlasting Hereafter, and by which they preserve themselves from excessive begging, the humiliation of their faces, and wearing away their dignity through importunate begging.[19]

L12218

L12219–12220 And His words: "He is the One who restrained their hands from you and your hands from them in the valley of Mecca, after He had given you victory over them" are evidence against the Mu'tazilah and the Qadariyyah.[20]

L12221–12223 The Mu'tazilah: His words—exalted is He: "He bound them to the word of piety, and they were more entitled to it and worthy of it."[21]

L12224–12228 This is evidence against them concerning the prior apportionment by which they were to be worthy of it and more entitled to it than others. It is "There is no deity except Allah," and this has likewise been transmitted from the Messenger of Allah—may Allah bless him and grant him peace ﷺ. Otherwise, what benefit would there then be in His words: "And they were more entitled to it and worthy of it," when we and those who denied and rejected it have been called with a call that is one and the same?[22][23][24]

[18] **Translator's note (L12212):** The supplied full stop interrupts a construction continued in the next segment.

[19] **Translator's note (L12217):** The singular suffix in "wearing it away" does not agree straightforwardly with the preceding plural "faces." The translation understands the expression as wearing away one's dignity.

[20] **Qur'an references (L12219):** Qur'an 48:24 (Al-Fath).

[21] **Qur'an references (L12222):** Qur'an 48:26 (Al-Fath).

[22] **Translator's note (L12224):** "Prior apportionment" apparently refers to divine predestination; the supplied syntax is compressed.

[23] **Translator's note (L12227):** The supplied verb appears to combine a passive vocalization with an irregular written form. The translation follows the apparent intended sense, "we have been called."

[24] **Qur'an references (L12224):** Qur'an 48:26 (Al-Fath).

فأما الرزق الحلال، الذي تعقبه الطاعة، ويجعله الله ثوابًا لأهله فهو عطيته لهم، يستعينون بها على طلب الآخرة - الدائمة - يتعففون بها عن زيادة المسألة، وبِذلة الوجوه، وإخلاقه بالإلحاف فيها.

وقوله: (وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ) حجة على المعتزلة والقدرية.

المعتزلة: قوله - تعالى -: (وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا) .

حجة عليهم فيما سبق من القسمة أن يكونوا أهلها. وأحق من غيرهم بها وهي " لا إله إلا الله " وكذلك رُوي عن رسول الله، صلى الله عليه وسلم، وإلا فما الفائدة إذًا في قوله: (وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا) وقد دُعونا ومن كذب بها وأباها دعوة واحدة.

Discussion of Conditional Qualification in Faith:[25]

And His words: “You will surely enter the Sacred Mosque, if Allah wills, in safety, with your heads shaved or your hair shortened,” are evidence for one who uses a conditional qualification concerning faith, without this constituting doubt on his part. More than one of the scholars has preceded us in this.[26]

Discussion of Shaving the Head:

And His words: “With your heads shaved or your hair shortened, without fear,” together with the Prophet’s supplicating—may Allah bless him and grant him peace ﷺ—three times for those who shaved their heads, and for those who shortened their hair once—although both fulfill Allah’s rites and obey Him in them—are evidence that the more difficult an action is, the greater its reward; and, more subtly, among the completions—which are obligatory duties—there are those that bring greater reward, even though all of them are obligatory.[27][28]

His words—blessed and exalted is He—in Surah al-Baqarah, “Do not shave your heads until the sacrificial offering reaches its appointed place,” without mentioning shortening the hair, are something like evidence that the rite is shaving the head.[29]

If one shortens his hair, however, that suffices for him, just as the obligatory act in ablution is washing the feet, but if one wipes over his leather socks, that suffices for him.

[25] **Translator’s note (L12229):** This refers to qualifying a profession of faith with “if Allah wills.”

[26] **Qur’an references (L12231):** Qur’an 48:27 (Al-Fath).

[27] **Translator’s note (L12241):** The supplied wording is corrupt or severely irregular. The word rendered literally as “completions” may be a corruption of “actions.” The connection of “more subtly” to the following clause is also uncertain.

[28] **Qur’an references (L12237):** Qur’an 48:27 (Al-Fath).

[29] **Qur’an references (L12243):** Qur’an 2:196 (Al-Baqarah).

ذكر الاستثناء فى الإيمان:

وقوله: (لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ) حجة لمن يستثنى في الإيمان، ولا يكون شكًّا منه وقد سبقنا إلى هذا غير واحد من أهل العلم.

ذكر، الحلق:

وقوله: (مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ) ودعا النبي - صلى الله عليه وسلم - للمحلقين ثلاثا، وللمقصرين واحدة - وكلاهما قائم بمناسك الله، مطيع له فيها - دليل على أن كل ما صعب من الأعمال كانت أعظم للثواب، وأدق في الأكمال - التي هي فرائض - ما يكون أكثر ثوابًا، وإن كان جميعها فرضًا.

وفي قوله - تبارك وتعالى في سورة البقرة -: (وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّى يَبْلُغَ الْهَدْيُ مَحِلَّهُ) ، ولم يذكر القصر كالدليل على أن المنسك هو الحلق.

فإن قصر أَجزأ - عنه - كما الفرض في الوضوء غسل الرجلين، فإن مسح على خفيه أجزأ عنه.

قال محمد بن علي: وقد كره قوم حلق الرؤوس - في غير الموسم للحج والعمرة - وزعموا: أنه تشبيه بالخوارج، وليس هو عندي بالبين، لأن النبي، صلى الله عليه وسلم، لم ينكر من الرجل - الذي قام عليه فأمره بالعدل في القسم - حلق رأسه.

Muhammed ibn ʻAli said: Some people have disapproved of shaving the head outside the occasion of pilgrimage and ʻumrah, claiming that it amounts to imitating the Kharijites. This is not clear to me, because the Prophet—may Allah bless him and grant him peace ﷺ—did not condemn, in the man who stood up against him and ordered him to be just in distributing the shares, the shaving of his head.

إنما أنكر كلامه، وما عرفه من سوء مذهبه، وبعث في طلبه من يقتله (١) لما أنكر منه، لا للحلق.

He condemned only his speech and what he recognized of the evil of his way, and sent someone to seek him out and kill him (1) because of what he condemned in him, rather than because of shaving.

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(١) المأمور أبو بكر، فقد ذكره الهندي في الكنز، ونسبه إلى سعيد بن يحيى الأموي في مغازيه، وفيه ثم دعا نبي الله - صلى الله عليه وسلم - أبا بكر فقال: اذهب فاقتله، فذهب فلم يجده، فقال: " لو قتلته لرجوت أن يكون أولهم وآخرهم " كنز العمال) ٣١٨/١١ (رقم (٣١٦١٣) ٠ وفي الصحيحين ما يعارض أن الرسول أمر بقتله، فالمذكور فيهما أنه منع من أراد ذلك به. انظر صحيح البخاري - مع الفتح - (٢ /١ ٠ ٢٩) حديث (٦٩٣٣) ، صحيح مسلم (٢/ ٠ ٧٤) وما بعدها (باب: ذكر الخوارج وصفاتهم) ٠

(1) The person ordered was Abu Bakr. Al-Hindi mentioned this in al-Kanz and attributed it to Sa'id ibn Yahya al-Umawi in his Campaigns. It includes: Then the Prophet of Allah—may Allah bless him and grant him peace ﷺ—summoned Abu Bakr and said, "Go and kill him." He went but did not find him. He said, "Had you killed him, I would have hoped that he would be both the first and the last of them." Kanz al-'Ummal, 11/318, no. 31613. In the two Sahih collections there is material contradicting the claim that the Messenger ordered him killed: what they mention is that he prevented someone who wished to do that to him. See Sahih al-Bukhari—with al-Fath— (12/290), hadith (6933); Sahih Muslim (2/740) and subsequent pages (chapter: Mention of the Kharijites and Their Characteristics).[3031]

وقوله - في آخر الحديث -: " سيماهم التحليق " لا يفيد نكيرًا - في نفس الحلق - إذ لو كان الحلق بذاته منكرًا، أو مصيِّرًا فاعله خارجيًّا. لأبيح به دماء أهله، كما أباح رسول الله، صلى الله عليه وسلم. دم ذلك الرجل، ومن كان من ضئضئه، ولو كان الحلق منكرًا بنفسه ما جعله الله - جل وعلا - في مناسك الحج والعمرة. وأنطق لسان رسوله، صلى الله عليه وسلم، بالدعاء بالرحمة لهم ثلاثًا، ولو كان الحلق مباحًا في الحج، محظورًا في غيره، لكان القصر -أيضاً - مثله، ولكان محظورا في الموسم وغيره " لأنه

His statement at the end of the hadith, "Their distinguishing mark is shaving," does not indicate any condemnation of shaving itself—for if shaving were objectionable in itself, or made the person who did it a Kharijite, the blood of those who practiced it would thereby become lawful to shed, just as the Messenger of Allah, may Allah bless him and grant him peace ﷺ, made lawful the blood of that man and those who were of his stock. If

[30] **Translator's note (L12253):** This is an editorial footnote providing source references and challenging the report cited in the main text. Its reference to Sahih al-Bukhari continues in the following segment.

[31] **Translator's note (L12254):** Continuation of an editorial reference note. The volume and page numerals have irregular spacing in the transcription.

shaving were objectionable in itself, Allah—majestic and exalted—would not have made it part of the rites of pilgrimage and the lesser pilgrimage, nor caused His Messenger, may Allah bless him and grant him peace ﷺ, to utter a prayer for mercy upon those who shave three times. If shaving were permissible during pilgrimage but prohibited at other times, then shortening the hair would also be the same, and it would be prohibited during the pilgrimage season and at other times, "because it is among the practices of women, so imitating them would be impermissible, because the Messenger of Allah, may Allah bless him and grant him peace, cursed men and women who imitate one another.[32]

L12267–12270 The Prophet, may Allah bless him and grant him peace ﷺ, commanded Kaʿb ibn ʿUjrah to shave his head because of the affliction, while he was in the state of ritual consecration. That shaving of his was not the ritual shaving at its appointed time after slaughtering the sacrificial animal. Why, then, did he not say to him, "Trim your hair with scissors, or with shears, until the time comes for you to shave"?

L12271–12275 Sufyan ibn ʿUqbah—the brother of Qabisah ibn ʿUqbah—transmitted from his brother, from Sufyan al-Thawri, from ʿAsim ibn Kulayb, from his father, from Wa'il ibn Hujr, who said: "I came to the Prophet, may Allah bless him and grant him peace ﷺ, and I had hair. He said, 'Flies, flies!' So I went and shaved it, then returned to him."[33]

L12276 He said to him, "I did not mean you—and this is good."[34]

L12277–12278 Al-Hasan, al-Husayn, and ʿAbd Allah ibn ʿUmar—may Allah be pleased with them—used to shave their heads outside the days of the pilgrimage season.

من سنة النساء، فكان لا يجوز التشبه بهن، لأن رسول الله، صلى الله عليه وسلم، قد لعن المتشبهين من الرجال والنساء.

وقد أمر النبي، صلى الله عليه وسلم، كعب بن عجرة أن يحلق رأسه، للأذى - وهو محرم - ولم يكن حلقه ذلك حلق النسك في وقته بعد ذبح الهدي، فهلا قال - له -: خذ شعرك بالمقص، أو بالمقراضين حتى يكون أوان حلقك.

وقد روَى سفيان بن عقبة - أخو قبيصة بن عقبة - عن أخيه، عن سفيان الثوري، عن عاصم بن كليب، عن أبيه، عن وائل بن حجر، قال: قدمت على النبي، صلى الله عليه وسلم، ولي شعر، فقال:، (ذباب، ذباب " فذهبت فحلقته، ثم عدت إليه.

فقال له: " لم أعنك، - وهذا حسن.

وكان الحسن، والحسين، وعبد الله بن عمر - رضي الله عنهم - يحلقون رؤوسهم في غير أيام الموسم.

وسئل عنه الحسن البصري في الأمصار، فقال: حسن، والله جميل.

[32] **Translator's note (L12263):** The source contains an apparently stray opening quotation mark before "because."

[33] **Translator's note (L12275):** The quotation punctuation is corrupt. The repeated word dhubab literally means "flies," but can also convey evil or an ill omen; its intended force here is uncertain.

[34] **Translator's note (L12276):** The narration changes from first person to "to him" in the supplied text. The quotation punctuation is irregular.

L12279–12280 Al-Hasan al-Basri was asked about doing this in the towns, and he said: “Good—by Allah, beautiful.”

L12281–12282 Thus the meaning of his statement, may Allah bless him and grant him peace ﷺ, “Their distinguishing mark is shaving,” is the distinguishing mark of those who are Kharijites, rather than people generally.

L12283–12293 “Muhammed is the Messenger of Allah, and those with him are stern toward the unbelievers, merciful among themselves” through to the end of the surah, is a refutation of the Rafidites and anyone who disparages the Companions of the Messenger of Allah, may Allah bless him and grant him peace ﷺ, because Allah—exalted be His praise—described them with this attribute as a general description. Everyone who accompanied him and was with him after embracing Islam has therefore deserved it and become one of those to whom it applies. People are obliged to honor them, revere them, pray for mercy upon them, and refrain from disparaging any of them, even if some are accorded precedence over others according to the distinctions by which Allah and His Messenger favored them—may Allah bless him and grant him peace ﷺ, and have mercy upon them all. And we know that anyone who disparages them is accursed, contradicts Allah in His description of them, and has incurred the curse of the Messenger of Allah, may Allah bless him and grant him peace ﷺ. The Messenger of Allah, may Allah bless him and grant him peace, said: “Do not revile my Companions. Whoever reviles them, upon him is the curse of Allah.”[35]

فمعنى قوله، صلى الله عليه وسلم: “ سيماهم التحليق ” سيما من كان خارجيًّا، لا سائر الناس.

(مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ) إلى آخر السورة، رد على الرافضة، ومن ينتقص أصحاب رسول الله. صلى الله عليه وسلم، لأن الله - جل ثناؤه - وصفهم بهذه الصفة. وصفًا عامًّا، فكل من صحبه، وكان معه بعد الإسلام فقد استحقها. وصار من أهلها، ووجب على الناس إعظامهم، وتبجيلهم، والرحمة عليهم، وترك التنقص لجميعهم، وإن فَضَّل بعضهم على بعض، بما فضلهم الله ورسوله، صلى الله عليه وسلم، ورحمهم أجمعين - ونعلم أن من تنقصهم فهو ملعون، مخالف لله في وصفهم، وحاق به لعنة رسول الله، صلى الله عليه وسلم، قال رسول الله، صلى الله عليه وسلم: “ لا تسبوا أصحابي، من سبهم فعليه لعنة الله ”.

[35] **Qur’an references (L12283):** Qur’an 48:29 (Al-Fath).



CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة الحجرات

Surah 49: The Rooms (Al-Hujurat)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

Return to the reading collection

[Surah al-Hujurat: The Chambers]

An argument against anyone who seeks, alongside the Qur'an, something other than it in the Sunnah: "O you who believe, do not put yourselves forward before Allah and His Messenger, and fear Allah. Indeed, Allah is all-hearing, all-knowing." (1) An argument against anyone who seeks, alongside the Qur'an and the Sunnah, something other than those two, and looks for proof elsewhere than in them, and does not prohibit speaking on a basis other than those two, or on the basis of consensus to which the two of them pointed him (1).[1][2][3][4]

The Excellence of Abu Bakr al-Siddiq, May Allah Be Pleased with Him:

His statement: "Indeed, those who lower their voices in the presence of the Messenger of Allah are those whose hearts Allah has tested for piety. For them are forgiveness and a great reward." (3)[5]

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(1) This is how it is written in the manuscript: "dallahuma." Perhaps he means: "or on the basis of consensus indicated by the Qur'an and Sunnah."[6]

It has been authentically established that Abu Bakr al-Siddiq, may Allah be pleased with him, undertook, when it was revealed, that that he would

[1] **Translator's note (L12296):** The heading is textually awkward: yiytaghi appears to be a misspelling of yabtaghi, "seeks," and fi al-sunnah, "in the Sunnah," yields an unclear formulation. The following paragraph instead refers to seeking something besides the Qur'an and Sunnah.

[2] **Translator's note (L12299):** The wording literally says "does not prohibit." Its relationship to the surrounding argument is unclear; no negation has been removed or supplied.

[3] **Translator's note (L12300):** The form dallahuma is problematic in this construction. The rendering follows a possible sense of the written form; the editor proposes a different formulation in note (1).

[4] **Qur'an references (L12296):** Qur'an 49:1 (Al-Hujurat).

[5] **Qur'an references (L12303):** Qur'an 49:3 (Al-Hujurat).

[6] **Translator's note (L12305):** This is an editor's textual note proposing an interpretation of the manuscript reading.

[سورة الحجرات]

حجة على من يبتغي مع القرآن في السنة سواها: (يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُقَدِّمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ (١) حجة على من يبتغي مع القرآن.، والسنة سواهما. ويلتمس الحجة في غيرهما، ولا يحرم القول بغيرهما أو بالإجماع الذي عليه دلاهما (١) .

فضيلة أبي بكر الصديق رضيِ الله عنه:

قوله: (إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ (٣)

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(١) هكذا رسمت في المخطوط (دلاهما) ولعله يريد: أو بالإجماع الذي دل عليه القرآن والسنة.

وقد صح أن أبا بكر الصديق رضي الله عنه، جعل على نفسه عند نزوله أن أن لا يكلم رسول الله، صلى الله عليه وسلم، إلا كأخي السرار. فاستوجب التقوى، والمغفرة، والأجر العظيم، فسبق الجميع إلى هذه المنقبة الجليلة، وهو رد على من تنقصه.

speak to the Messenger of Allah, may Allah bless him and grant him peace ﷺ, only as someone whispering confidentially. He thus merited piety, forgiveness, and the great reward, preceding everyone in attaining this sublime distinction. This is a refutation of anyone who disparages him.[7]

On Showing Reverence for the Imam:

His statement: "Indeed, those who call out to you from behind the chambers—most of them do not understand. (4) Had they been patient until you came out to them, it would have been better for them."[8]

This is evidence that people—even if their imam is humble toward them and lowers his wing to them—must show him reverence, must not regard him as occupying the same position in relation to themselves as they occupy in relation to one another, and must wait for him concerning their needs—even if he removes the barrier to his presence—until he comes out to them.

On Accepting the Report of a Person of Upright Character:

His statement: "O you who believe, if a morally transgressive person brings you news, verify it, lest you harm a people in ignorance and then become remorseful over what you have done." (6) This is evidence for accepting the report of a person of upright character. Others have preceded us in adducing this evidence, but we were reluctant to leave its place here bare.[9][10]

On the Muʿtazilites:

ذكر توقير الإمام:

قوله: (إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ (٤) وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ)

دليل على أن على الناس - وإن تواضع لهم إمامهم وغض لهم جناحه - أن يوقروه، ولا ينزلوه من أنفسهم منزلة بعضهم من بعض، وأن ينتظروه لحوائجهم - وإن رفع حجابه - حتى يخرج إليهم.

ذكر قبول خبر العدل:

قوله: (يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَإٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَى مَا فَعَلْتُمْ نَادِمِينَ (٦) دليل على قبول خبر العدل، وقد سبقنا إلى هذا الدليل، ولكنا كرهنا أن نعري موضعه.

ذكر المعتزلة:

[7] **Translator's note (L12307):** The source repeats an, "that," which is retained. "Someone whispering confidentially" renders the idiom akhi al-sirar.

[8] **Qur'an references (L12312):** Qur'an 49:4 (Al-Hujurat); Qur'an 49:5 (Al-Hujurat).

[9] **Translator's note (L12319):** The unvocalized sabaqna can also mean "we previously proceeded." The rendering takes it as subiqna, "we were preceded," in the idiom "others preceded us in this."

[10] **Qur'an references (L12318):** Qur'an 49:6 (Al-Hujurat).

L12322 His statement: “But Allah has made faith beloved to you and adorned it in your hearts, and has made unbelief, moral transgression, and disobedience hateful to you.”[11]

L12323 This is a clear argument against the Muʿtazilites and the Qadarites.

L12324–12330 If they claim that His making it beloved to them means His praising it, and His making it hateful to them means His condemning it, the reply is: A thing may be praised with the utmost praise without being loved, and condemned with the utmost condemnation without being hated, because love and hatred are two acts of the heart: it recoils from what it hates and enfolds what it loves. What it recoils from may be praiseworthy in another’s estimation, and what it loves hateful in another’s estimation. If it were as they say, the wording would have been—and Allah knows best—“But Allah praised faith and commended it, and declared unbelief vile and condemned it.” “Made beloved” can only mean that He inclined the heart toward it, and “made hateful” can only mean that He distanced the heart from it.

L12331–12338 Thus, if faith is made beloved to the believer, and he cannot hasten toward it except through his Lord’s making it beloved to him, and cannot abandon moral transgression and disobedience except through His making them hateful to him, and He has singled out the believer for this to the exclusion of the unbeliever, we know that what held the unbeliever back from that which the believer rose to undertake was his lack of what Allah generously bestowed upon the believer in these two respects: making beloved and making hateful. He must either be capable of attaining faith and avoiding moral transgression and disobedience through his own capacity, or be incapable except through the making beloved and making hateful that Allah mentioned. If he is capable—as they claim—there is no sense in counting against him, as a favor, something in which there is no favor.

L12339–12340 Exalted is Allah above that! Rather, He says at the end of the surah: “They count it as a favor to you that they have submitted. Say: ‘Do not count your submission as a favor to me. Rather, Allah confers a favor upon you in having guided you to faith, if you are truthful.’” (17) If he is incapable of it

قوله: (وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ)

حجة على المعتزلة، والقدرية واضحة.

فإن زعموا: أن تحبيبه إليهم مدحه، وتكريهه إليهم ذمه. قيل: قد يمدح الشيء، بغاية المدح ولا يحب، ويذم بغاية الذم ولا يكره، لأن الحب، والكراهة فعلان من أفعال القلب ينبو عما يكره، وينطوي على ما يحب، وربما كان ما ينبو عنه ممدوحًا عند غيره، وما يحبه مكروهًا عند غيره، ولو كان كذلك لكان - والله أعلم - " ولكن الله مدح الإيمان وحسنه، وقبح الكفر وذمه " ولا يكون حبَّب إلا حمل القلب عليه، ولا كرَّه إلا باعد منه القلب.

فإذا كان المؤمن محببًا إليه الإيمان، وهو لا يقدر على المسابقة إليه إلا بتحبيب ربِّه إياه إليه، ولا يقدر على ترك الفسوق، والعصيان إلا بتكريهه إياه إليه، وقد خص بهذا المؤمن دون الكافر، علمنا أن الذي أقعد الكافر عما نهض به المؤمن عدم ما جاد الله به على المؤمن من هذين المعنيين من التحبيب والتكريه، ولا يخلو من أن يكون قادرًا على الإتيان بالإيمان، واجتناب الفسوق والعصيان باستطاعته، أو لا يقدر إلا بما ذكره الله من التحبيب والتكريه، فإن كان قادرًا - كما يزعمون - فلا معنى للاعتداد عليه بما لا منة فيه.

وجل الله عن ذلك، بل يقول - في آخر السورة -: (يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمُنُّوا عَلَيَّ إِسْلَامَكُمْ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ (١٧) .

[11] **Qur’an references (L12322):** Qur’an 49:7 (Al-Hujurat).

except through those two things, then we know that the unbeliever, too, was incapable of it because he was deprived of them.[12]

L12341–12343 Thus the believer follows guidance through Allah's granting him success, and the unbeliever goes astray through Allah's forsaking him. Let them therefore accept this, since there is no third alternative to these two.[13]

L12344 Explanation of the Prophet's Statement, May Allah Bless Him and Grant Him Peace ﷺ: "Reviling a Muslim Is Moral Transgression":

L12345

L12346–12353 And His statement: "If two groups of the believers fight one another, make peace between them." The plural pronominal reference refers back to the collective membership of the two groups, because a group can be one person or a plurality, and here it is a plurality. His calling them believers despite their fighting is evidence that the statement of the Prophet, may Allah bless him and grant him peace ﷺ, "Reviling a Muslim is moral transgression, and fighting him is unbelief," means that one fights him while deeming it lawful to fight him. If, however, one fights him as a sinner or on the basis of an interpretive judgment, that is not unbelief, because Allah—majestic and exalted—did not remove the designation of faith from the aggressing group or the other. Then He said: "If one of them aggresses against the other, fight the one that aggresses until it returns to Allah's command," using its feminine grammatical form, because the word is grammatically feminine.[14][15]

L12354–12358 Then He reaffirmed their faith by saying: "The believers are but brothers, so make peace between your two brothers." This is a refutation of the Rafidites that chokes them in their declaring those who fought ʿAli to be unbelievers

[12] **Qur'an references (L12339):** Qur'an 49:17 (Al-Hujurat).

[13] **Translator's note (L12341):** The source reads had, literally "guiding" or "a guide," where the context appears to call for "guided" or "following guidance." The rendering reflects the contextual sense without replacing the reading silently.

[14] **Translator's note (L12353):** Tha'thithiha appears to be a corruption of ta'nithiha, "its feminine inflection." The explanation concerns agreement with the grammatically feminine word "group."

[15] **Qur'an references (L12346):** Qur'an 49:9 (Al-Hujurat).

وإن لم يكن قادرًا عليه إلا بهما فقد علمنا أن الكافر - أيضاً - لم يقدر عليه لما حُرِمَ منهما.

فالمؤمن هاد بتوفيق الله، والكافر ضال بخذلان الله إياه، فليلتزموه إذ لا ثالث لهما.

تفسير قول النبي صلى الله عليه وسلم: (سباب المسلم فسوق:

وقوله: (وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا) إضمار الجميع راجع على جمع الطائفتين، لأن الطائفة تكون واحدا وجمعًا، وهو في هذا الموضع جمع وفي تسميته إياهم بالمؤمنين - مع الاقتتال - دليل على أن قول النبي صلى الله عليه وسلم: " سباب المسلم فسوق، وقتاله كفر " هو أن يقاتله مستحلاً لقتاله، فأما إذا قاتله مذنبًا، أو متأولاً، فليس ذلك بكفر، لأن الله - جل وتعالى - لم يزل اسم الإيمان عن الباغية وغيرها، ثم قال: (فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ) على لفظ تأنيثها، لأنها مؤنثة اللفظ.

ثم أكد الإيمان - لهم - بقوله: (إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ) وهو رد على الرافضة خانق لهم، فيما يكفرون مقاتلِي علي - رضي الله عنه وعنهم - وعلى الشراة (١) فيما يعدون الذنوب كفرا ، وقد سمى الله كلًّا مؤمنا كما ترى.

—may Allah be pleased with him and with them—and of the Shurat (1) in their reckoning sins to be unbelief, when Allah has called each a believer, as you see.[16]

L12359 The Prohibition of Calling a Believer Something He Dislikes:

L12360

L12361–12365 And His statement: "Do not disparage yourselves," supports—and Allah knows best—some of you others. "And do not call one another by offensive nicknames" is evidence that it is prohibited to call a believer anything he dislikes, whether imputing moral transgression, unbelief, or anything else, since calling someone who is not morally transgressive a morally transgressive person is slander and disparagement, while calling someone who has become morally transgressive through a sin such a name is shaming and overbearing treatment[17][18][19]

L12366

L12367 (1) "The self-sellers" (al-Shurāt) are the Kharijites. They were so named only because they said: "We have sold ourselves in obedience to Allah—that is, we have sold them in exchange for Paradise." See Doctrines of the Muslims, p. (–128), and History of the Islamic Sects, pp. (264–265).[20]

L12368–12369 against him, seeking his deliverance, and the supplicant's being afflicted with the like; and in offering him sincere counsel.[21]

L12370 Admonishing him privately provides an alternative to publicly calling out what is known of him.

[16] **Qur'an references (L12354):** Qur'an 49:10 (Al-Hujurat).

[17] **Translator's note (L12362):** The source reads yu'ayyid, "supports," which produces an awkward construction here. It may be a corruption of yurid, "means," but that conjecture has not been substituted into the translation.

[18] **Translator's note (L12365):** The source has bidanb, apparently a misspelling of bidhanb, "through a sin."

[19] **Qur'an references (L12361):** Qur'an 49:11 (Al-Hujurat).

[20] **Translator's note (L12367):** This is an editorial explanatory and bibliographical note. The first page reference is malformed in the supplied text; the second book title also contains an apparent transcription error.

تحريم تسمية المؤمن بما يكره.:

وقوله: (وَلَا تَلْمِزُوا أَنْفُسَكُمْ) يؤيد - والله أعلم - بعضكم بعضًا، (وَلَا تَنَابَزُوا بِالْأَلْقَابِ) ، دليل على تحريم تسمية المؤمن بكل ما يكره من فسق، أو كفر، أو غيره، إذ دعاء من ليس بفاسق فاسقا بهتان ولُزة، ودعاء من تفسق بدنب تعيير، واستطالة

(١) " الشراة " هم الخوارج، وإنما سمو بذلك لقولهم: " شرينا أنفسنا في طاعة الله، أي بعناها بالجنة ". انظر مقالات الإسلاميين، ص (- ١٢٨) ، وتاريخ الفردق الإسلامية ص (٢٦٤ - ٢٦٥) .

عليه، وتعرض لمعافاته، وابتلاء الداعي بمثله، وفي النصيحة له.

وإسرار الموعظة له مندوحة عن التنادي بما يعرف منه.

وقد فتن الناس أحاديث بهز بن حكيم، عن أبيه، عن جده: " أَترِعون عن ذكر الفاجر "، وليس في أخبار بهز ما يعارض به نص القرآن في تحريم الغيبة - جملة - في هذه السورة، (وَلَا يَغْتَبْ بَعْضُكُمْ بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ) ، والمؤمن - باقتراف الذنوب - لايزول عنه اسم الأُخُوَّة للمؤمنين، فكيف يسلم المغتاب من أكل لحم من اغتابه من المذنبين والمطيعين، وكلاهما إخوة في الدين، وذنب المذنب على نفسه، ومعاملته فيه مع ربه، وحقوق أخوَّةِ الإسلام قائمة - على أخيه - لم يزلها ظلمه لنفسه.

L12371–12379 People have been led astray by the reports of Bahz ibn Hakim, from his father, from his grandfather: "Do you refrain from mentioning the wicked man?" Yet among Bahz's reports there is nothing that can be set against the Quran's explicit, comprehensive prohibition of backbiting in this surah: "And do not backbite one another. Would any of you like to eat the flesh of his brother when dead? You would abhor it." A believer's committing sins does not deprive him of the designation of brotherhood with the believers. How, then, can the backbiter escape eating the flesh of those whom he backbites, whether sinners or obedient people, when both are brothers in religion? The sinner's sin rests upon himself, and his dealings concerning it are with his Lord. The obligations of Islamic brotherhood remain binding upon his brother; his wrongdoing against himself has not removed them.[2223]

وحديث بهز هذا، رواه الجارود بن يزيد، وهو كذاب.

L12380 This report of Bahz was transmitted by al-Jarud ibn Yazid, who is a liar.

وروى معناه، أو قريبًا منه الأنصاري.

L12381 Al-Ansari transmitted its meaning, or something close to it.

والأنصاري، وإن كان في عداد المحدثين المحتملين فلا يثبت بروايته - إذا انفرد - حجة، وسيما إذا روى عن بهز، وأحاديثه - فى أنفسها - غير قوية، وقد حرم - مع ذلك - أذى المؤمن جملة وقد وُعد عليه الإثم المبين في قوله: (وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُبِينًا (٥٨) .

L12382–12386 Although al-Ansari is numbered among hadith transmitters whose reports may be accepted, his transmission does not establish a binding proof when he transmits alone, especially when he transmits from Bahz, whose reports are, in themselves, not strong. Moreover, harming a believer has been comprehensively forbidden, and manifest sin has been threatened for it, as stated in His words: "And those who harm believing men and believing women for something they have not earned have indeed borne a calumny and a manifest sin" (58).[2425]

وفي قول رسول الله، صلى الله عليه وسلم: " من آذى مسلمًا فقد آذاني، ومن أذاني فقد آذى الله ".

L12387 And in the words of the Messenger of Allah, may Allah bless him and grant him peace ﷺ: "Whoever harms a Muslim has harmed me, and whoever harms me has harmed Allah."

[21] **Translator's note (L12369):** The opening depends on an earlier clause not supplied here. The unvocalized wording translated as "seeking his deliverance" is ambiguous.

[22] **Translator's note (L12372):** The verb in the quotation appears corrupt; the translation gives its apparent intended sense, "refrain."

[23] **Qur'an references (L12371):** Qur'an 49:12 (Al-Hujurat).

[24] **Translator's note (L12386):** "Manifest" completes the description of "sin" begun in the preceding segment; its sense is retained there to permit natural English rejoining.

[25] **Qur'an references (L12383):** Qur'an 33:58 (Al-Ahzab).

وقال - تبارك وتعالى، في أذاه وأذى رسوله -: ﴿إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا (٥٧) فكل أذى يلحق المذنب المعلن بذنوبه غير إقامة الحد فيما يوجب عليه ما اكتسبه - والتغبير عليه ساعة يطهره من ذكر عرض، وغيبة، وتنديد - فمدخل عندي مؤذية فيما أخبر الله جل وتعالى عنه في آية المؤمنين، والمؤمنات بنص القرآن.

L12388–12393 And He—blessed and exalted is He—said concerning harm to Himself and to His Messenger: “Indeed, those who harm Allah and His Messenger—Allah has cursed them in this world and the Hereafter, and has prepared for them a humiliating punishment” (57). Thus, any harm inflicted upon a sinner who openly declares his sins—other than carrying out the prescribed punishment where what he has earned makes it incumbent upon him, and censuring him at the time it purifies him—whether by mentioning his honor, backbiting, or public denunciation, brings, in my view, the person harming him within what Allah, majestic and exalted is He, has declared concerning him in the verse about believing men and believing women, according to the explicit wording of the Quran.[26][27][28]

ومخوف أن يدخله في آية الله، والرسول، بدليل قول رسول الله - عز وجل - الذي ذكرناه، وحديث العلاء - عن أبيه عن أبي هريرة، عن النبي - صلى الله عليه وسلم - حيث سُئل عن الغيبة، فقال: " ذكرك أخاك بما يكره قيل: يا رسول اللَّه: أرأيت إن كان في أخي ما أقول، قال: " إن كان فيه ما تقول فقد أغتبته، وإن لم يكن فيه ما تقول فقد بهته " أصح، وأشد موافقة للقرآن من حديث بهز، وحديث معاذ مرسل لا يقوم به حجة فيا روى: " ثلاثة ليست لهم في الغيبة حرمة " وهو مع إرساله ضعيف الرجال.

L12394–12398 And it is to be feared that this brings him within the verse concerning Allah and the Messenger, as indicated by the aforementioned statement of the Messenger of Allah—mighty and majestic is He. The report of al-Ala, from his father, from Abu Hurayrah, from the Prophet, may Allah bless him and grant him peace ﷺ, when he was asked about backbiting and said, “Your mentioning your brother in a way he dislikes”—he was asked, “O Messenger of Allah, what if my brother has what I say?” He said, “If he has what you say, you have backbitten him; and if he does not have what you say, you have slandered him”—is more authentic and more fully in agreement with the Quran than Bahz’s report, The report of Muadh has an interrupted chain of transmission (mursal) and establishes no binding proof in what is related:

[26] **Translator’s note (L12390):** The wording translated as “censuring him” is unusual, and the construction continues awkwardly into the next supplied segment.

[27] **Translator’s note (L12392):** The sequence translated as “at the time it purifies him” across this and the preceding segment is textually and syntactically uncertain. The supplied “the person harming him” also appears to contain a spelling error. The translation retains the apparent construction without silently replacing its wording.

[28] **Qur’an references (L12388):** Qur’an 33:57 (Al-Ahzab).

"Three have no inviolability against backbiting." Besides its interrupted chain, its transmitters are weak.[29][30][31]

L12399–12407 I therefore consider a Muslim's rights over another Muslim binding in all his circumstances, whether he is obedient or disobedient: he must not backbite him, reproach him, recoil at seeing him, or fail to accept his invitation when he invites him at a time when he is neither engaging in disobedience nor openly displaying wrongdoing; he should invoke mercy upon him when he sneezes, visit him when he is ill, and attend his funeral when he dies, just like anyone else, unless he introduces a religious innovation that brings him into unbelief, thereby ending Islamic brotherhood. Nor should he abandon counseling him privately and admonishing him gently, for what the ascetics of our time have introduced—shunning, exclusion, estrangement, public denunciation, and backbiting—has no basis in Scripture, nor in an established Prophetic practice, nor in an ascertained consensus. No binding proof is established by the bypaths of the road.[32]

L12408 In Surah Bani Israil, at His words, "And do not pursue that of which you have no knowledge," we have already said enough to make repetition here unnecessary.[33]

L12409–12413 Thus, whoever avoids his brother in his sinful actions, reproves him for them upon seeing them, and intervenes between him and those actions whenever he can—such as an injustice he intends, or wine he wishes to drink, which he pours away, or an instrument of amusement he sees, which he breaks—has no further obligation beyond that. His brother's rights and the inviolability

فأرى حق المسلم على المسلم واجبًا على جميع جهاته مطيعًا. وعاصيًا، لا يغتابه، ولا يعيره، ولايشمئز من رؤيته، ولايدع إجابته إذا دعاه في وقت لا يحضر معصية، ولايعلن منكرًا، ويشمته إذا عطس، ويعوده إذا مرض، ويشهده إذا قبض كغيره سواء، ما لم يحُدث بدعة تخرجه إلى الكفر، فتزول أُخُوَّةُ الإسلام بها، ولا يدع نصيحته في السر، وموعظته بالرفق، إذ ليس فيما أحدثه نساكُ زماننا - من الهجران، والإقصاء، والجفوة، والتنديد والغيبة - كتاب ولا سنة ثابتة، ولا إجماع محصل، ولا يثبت ببنيات الطريق حجة.

وقد ذكرنا في سورة بني إسرائيل - عند قوله: (وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ) - ما يغني عن إعادته في هذا الموضع.

فمن جانب أخاه الذنب في أفعاله، وأنكرها عليه عند رؤيته، وحال بينه وبينها، إذا قدر عليه من ظلم يهم به، أو خمر يريد شربها فيريقها. أو ملهاة يبصرها فيكسرها، فليس عليه أكثر من ذلك، وحقوق أخيه. وتحريم عرضه - في سائر ذلك - قائمة عليه بالحجج التي قدمنا ذكرها.

[29] **Translator's note (L12394):** The supplied text places "mighty and majestic is He" after "the Messenger of Allah," an anomalous placement retained here rather than silently corrected. The quotation marks in the Arabic are incomplete.

[30] **Translator's note (L12397):** The supplied words corresponding to "in what is related" and "three" contain apparent transcription errors. A mursal report conventionally omits the Companion between a Successor and the Prophet.

[31] **Hadith references (L12394):** Sunan Abi Dawud 4874; Jami at-Tirmidhi 1934.

[32] **Translator's note (L12407):** "The bypaths of the road" is a figurative expression for incidental or unreliable material.

[33] **Qur'an references (L12408):** Qur'an 17:36 (Al-Isra).

of his honor remain binding upon him in all other respects, on the strength of the proofs we previously mentioned.[34]

L12414

L12415 His words: "O humankind, We have created you from a male and a female."[35]

L12416–12421 Many people consider this specific in scope because of Adam and Jesus, may Allah bless them both. It may also be possible that what is intended by it is the community of Muhammed, may Allah bless him and grant him peace ﷺ, because Adam, may Allah bless him, is dead, and Jesus—peace be upon him—has been raised up. Thus it would not be specific in scope on the grounds they maintain; rather, it would be general in scope for those concerning whom it was revealed, namely, the community and its Prophet, may Allah bless him and grant him peace ﷺ.

L12422 Specific Scope:

L12423

L12424–12426 And His words: "The Bedouins say, 'We have faith.' Say, 'You do not have faith,'" are necessarily specific in scope, because of His words: "And among the Bedouins are those who have faith in Allah and the Last Day," through to His words: "Allah will admit them into His mercy."[36]

L12427–12434 Discussion of Faith: His words—exalted is He—"But say, 'We have submitted,'" do not contradict what we said in Surah al-Baqarah, where we brought faith and submission together, since there is no disagreement within the community that no one can possess a separate submission through which he belongs to the people of the religion and is distinguished from unbelief without faith. Allah—majestic and exalted is He—says explicitly: "And faith has not yet entered your hearts." This indicates that they sheltered behind

[34] **Translator's note (L12409):** The supplied designation of the brother is literally "the sin," apparently a corruption of "the sinner." The translation reflects the apparent sense while recording the defect.

[35] **Qur'an references (L12415):** Qur'an 49:13 (Al-Hujurat).

[36] **Qur'an references (L12424):** Qur'an 49:14 (Al-Hujurat); Qur'an 9:99 (At-Tawbah).

قوله: (يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى)

يعدها كثير من الناس خصوصًا من أجل آدم وعيسى، صلى الله عليهما. وقد يحتمل أن يكون المقصود بها أمة محمد، صلى الله عليه وسلم، لأن آدم. صلى الله عليه، ميت، وعيسى - عليه السلام - مرفوع فلا يكون خصوصًا، من جهة ما ذهبوا إليه، بل تكون عمومًا فيمن نزل فيها من الأمة، ونبيها، صلى الله عليه وسلم.

خصوص:

وقوله: (قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا) خصوص لا محالة - لقوله: (وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ) إلى قوله: (سَيُدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ) .

ذكر الإيمان: قوله - تعالى -: (وَلَكِنْ قُولُوا أَسْلَمْنَا) ، ليس بخلاف لما قلنا: في سورة البقرة، وجمعنا بين الإيمان والإسلام، إذ ليس بين الأمة خلاف أن أحدًا لا يثبت له إسلام منفرد، يكون به من أهل الدين، ويمتاز به عن الكفر دون الإيمان، والله - جل وتعالى يقول نصا -: (وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ) فدل على أنهم استتروا بما حقنوا به دماءهم، وأموالهم، ولم يكونوا مؤمنين، ولا نفعهم ذلك يوم الدين.

something by which they protected their blood and property, while they were not believers, nor would that benefit them on the Day of Recompense.[37]

L12435–12439 Discussion of the Murjiites and Striving in Allah's Cause: His words—exalted is He—"The believers are only those who have faith in Allah and His Messenger, then do not doubt, and strive with their wealth and their persons in Allah's cause. Those are the truthful" (15), are a clear proof against the Murjiites, since they acknowledge that whoever does not possess truthfulness of faith is not a believer; and Allah has made striving in His cause part of truthfulness of faith, as you see.[38][39]

L12440 If it is asked, "How, then, can someone who has not striven be truthful in his faith, if striving is one of its constituent parts?"

L12441–12451 The answer is: Allah—blessed and exalted is He—said, "Allah does not burden a soul beyond what He has given it," and "beyond its capacity." Thus, whoever is unable to strive with his person and wealth, but has faith in it, considers it right, and loves it, belongs to its people, and nothing further is incumbent upon him. Moreover, striving in Allah's cause is a collective obligation, and faith increases and decreases. Thus, whoever strives with his person and wealth is higher in rank and greater in faith than someone who refrains from it on account of an excuse and a legal dispensation. Both are believers, though one has more of it than the other, and each is truthful in it according to the measure of his share. Allah—blessed and exalted is He—said: "Allah has favored those who strive with their wealth and their persons above those who remain behind by a degree; and to each Allah has promised the finest reward." This comes after He excused those with disabilities at the beginning of the verse, saying: "Those believers who remain behind, other than those with disabilities, and those who strive in Allah's cause are not equal."[40]

ذكر المرجئة والجهاد: قوده - تعالى -: (إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ (١٥) حجة على المرجئة واضحة، إذ هم مقرون بأن من لم يكن له صدق الإيمان فليس بمؤمن، وقد جعل الله الجهاد من صدق الإيمان كما ترى.

فإن قيل: فكيف يكون من لم يجاهد صادقًا في إيمانه، إن كان الجهاد جزءا من أجزائه؟.

قيل: قال الله - تبارك وتعالى -: (لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا) و (إِلَّا وُسْعَهَا) فمن لم يطق الجهاد بالنفس، والمال. وآمن به، ورآه حقا وأحبه فهو من أهله، وليس عليه غيره، والجهاد - مع ذلك فرض على الكفاية، والإيمان يزيد وينقص، فمن جاهد بنفسه، وماله كان أفضل درجة، وأزيد إيمانًا ممن قعد عنه بالعذر والرخصة، فكلاهما مؤمن، وبعضهما أزيد فيه من بعض، وكل بمقدار جزئه صادق فيه، قال الله - تبارك وتعالى -: (فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى) ، وهذا بعد ما عذر أولي الضرر - في أول الآية فقال: (لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ) .

[37] **Qur'an references (L12427):** Qur'an 49:14 (Al-Hujurat).

[38] **Translator's note (L12436):** The introductory word for "His words" contains an apparent transcription error.

[39] **Qur'an references (L12435):** Qur'an 49:15 (Al-Hujurat).

[40] **Qur'an references (L12441):** Qur'an 65:7 (At-Talaq); Qur'an 4:95 (An-Nisa).

سورة ق

Surah 50: The Letter “Qaf” (Qaf)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah Qaf]

Proof for Inferring the Unseen from the Observable, and the Creator from Creation:

His words: “Have they not looked at the sky above them—how We built it and adorned it, and how it has no fissures?” (6), through to His words: “As an insight and a reminder for every servant who turns back” (8), provide proof through inferring the unseen aspects of the Lord’s power from the observable, and through inferring from creation the Creator, by His handiwork.[1]

And His words: “And We sent down blessed water from the sky, and thereby caused gardens and the grain of the harvest to grow” (9), are evidence that a thing may be placed in a genitive construction with itself. The Permissibility of Predicating of Two Using a Singular Expression:[2]

And His words: “When the two receivers receive, on the right and on the left, a seated one” (17), provide proof concerning several matters: Among them is what indicates that a verb preceding the nouns takes the singular form.[3][4]

Among them is brevity of expression, and allusion to the meaning.

Among them is the permissibility of predicating of two using a singular expression, as though the meaning—and Allah knows best—is that each of them is seated.

Naming Created Beings with a Name of the Creator:

[1] **Qur’an references (L12456):** Qur’an 50:6 (Qaf); Qur’an 50:8 (Qaf).

[2] **Qur’an references (L12461):** Qur’an 50:9 (Qaf).

[3] **Translator’s note (L12465):** The deliberately awkward singular “a seated one” preserves the grammatical feature discussed in the following segments.

[4] **Qur’an references (L12465):** Qur’an 50:17 (Qaf).

[سورة ق]

حجة في الاستدلال بالشاهد على الغائب وبالخلق على الخالق:

قوله: (أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ (٦) إلى قوله: (تَبْصِرَةً وَذِكْرَى لِكُلِّ عَبْدٍ مُنِيبٍ (٨) حجة بالاستدلال بالشاهد على الغائب - من قدرة الرب - وبالخلق على الخالق من صنعه.

وقوله: (وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ (٩) دليل على جواز إضافة الشيء إلى نفسه جواز الخبر عن الاثنين بلفظ الواحد:

وقوله: (إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ (١٧) حجة في أشياء: فمنها: ما دل على توحيد الفعل المتقدم على الأسماء.

ومنها: اختصار الكلام، والإشارة إلى المعنى.

ومنها جواز الإخبار عن الاثنين بلفظ الواحد، كأنه - والله أعلم - كل واحد منهما قعيد.

تسمية المخلوقين باسم الخالق:

His words: “He utters no saying without a watchful observer, ready at hand, beside him” (18), provide proof for naming created beings with a name of the Creator and for there being no grounds for objection to it. This supports our permitting people to be called “master.”[5]

قوله: (مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ (١٨) حجة في تسمية المخلوقين باسم الخالق، وزوال النكير عنه، وهو تأييد لما أجزناه من تسمية الناس بالسيد.

They disagreed over whether the expression is specific or general in scope. Ikrimah said: “Of his saying.” And from Ibn Abbas: “What he is rewarded for and incurs sin for.” Qatadah and al-Hasan said: “It is everything.”[6]

واختلفوا في خصوص اللفظ وعمومه فقال عكرمة: من قوله. وعن ابن عباس ما يؤجر عليه، ويؤزر وقال قتادة والحسن: هو كل شيء.

In this there is also proof for omitting an element from an expression while intending its entirety, as though the meaning—and Allah knows best—is: “Without a watchful observer, ready at hand, beside him, writing down what he said.”[7]

وفي هذا -أيضاً - حجة في اختزال الحرف من الكلمة، والإرادة تمامها، كأنه - والله أعلم - إلا لديه رقيب عتيد يكتب ما قال.

The Withholder of Obligatory Alms:

مانع الزكاة:

And His saying: “His companion will say, ‘This is what I have ready.’ (23) Cast, you two, into Hell every stubborn disbeliever, (24) a persistent withholder of good, a transgressor, a doubter. (25) The dual pronoun refers—Allah knows best—to the driver and the witness.[8]

وقوله: (وَقَالَ قَرِينُهُ هَذَا مَا لَدَيَّ عَتِيدٌ (٢٣) أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ (٢٤) مَنَّاعٍ لِلْخَيْرِ مُعْتَدٍ مُرِيبٍ (٢٥) ضمير الاثنين - والله أعلم - راجع على السائق، والشهيد.

And His saying: “A persistent withholder of good” is a severe threat against anyone who withholds obligatory alms, and supports what we have said: that anyone who withholds them is declared an unbeliever, as evidenced by His

وقوله: (مَنَّاعٍ لِلْخَيْرِ) وعيد شديد على مانع الزكاة، ومؤيد ما قلنا: من أن مانعها يُكفَّر، بدليل قوله: (فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ)

[5] **Qur’an references (L12474):** Qur’an 50:18 (Qaf).

[6] **Translator’s note (L12478):** Ikrimah’s statement is fragmentary as supplied and does not clearly convey his interpretation. The verb translated as “incurs sin” has an unusual spelling.

[7] **Translator’s note (L12481):** The grammatical wording is unusual: literally, “cutting a particle/letter from the word.” The ensuing explanation supplies an omitted clause, so “an element from an expression” preserves the apparent sense without restricting it to a single letter.

[8] **Qur’an references (L12485):** Qur’an 50:23 (Qaf); Qur’an 50:24 (Qaf); Qur’an 50:25 (Qaf).

saying: “But if they repent, establish prayer, and give obligatory alms, then they are your brothers in religion.”[9]

L12491–12493 His saying: “Do not dispute before Me, when I have already given you warning. (28) is an argument against anyone who figuratively interprets ‘with’ according to his objectionable interpretation. What, then, could he say about ‘before Me’ here, when there is no reward there through which one might be near Him?[10][11]

L12494–12501 His saying: “On the day We say to Hell, ‘Are you full?’ and it says, ‘Is there any more?’ (30) is among those passages of which we have said that their apparent sense cannot be applied at all. For Allah—majestic is His glory—is unquestionably more knowledgeable than Hell concerning what He says to it; yet He has spoken as you see. How, then, can one construe: “Those who associate partners with Allah will say, ‘Had Allah willed, we would not have associated partners with Him,’” and similar passages, and thereby reject the greater part of the Quran? According to the interpretation we have worked out, this passage can be made subordinate to what contradicts it, whereas what contradicts it cannot be made subordinate to it, because we have demonstrated the impossibility of making His will subordinate to the will of His creatures, and the manifest unbelief involved in that. Yet it is not impossible to make their will subordinate to His will. The Quran was revealed in the language of the Arabs.[12]

قوله: (لَا تَخْتَصِمُوا لَدَيَّ وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ (٢٨) حجة على من يتأول " عند " - على مستنكره التأويل - فما عسى أن يقول: في (لَدَيّ) هاهنا، وليس هناك ثواب يكون به قريبًا منه.

قوله: (يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأْتِ وَتَقُولُ هَلْ مِنْ مَزِيدٍ (٣٠) مما قلنا إنه لا يجوز استعمال ظاهره بتة، لأن الله - جل جلاله، لا محالة - أعلم من جهنم بما يقول لها، قد قال كما ترى، فكيف يجوز أن يحمل: (سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا) ، وما أشبهه. فيرد به عامة القرآن، وممكن فيه على ما خرّجناه أن يكون تبعًا لما خالفه، ولا يمكن أن يجعل ما خالفه تبعًا له، لما دللنا عليه من إحالة جعل مشيئته تبعًا لمشيئة خلقه، وظهور الكفر فيه، وغير محال أن تجعل مشيئتهم تبعًا لمشيئته، والقرآن نازل بلغة العرب.

[9] **Qur’an references (L12488):** Qur’an 9:11 (At-Tawbah).

[10] **Translator’s note (L12493):** The phrase rendered ‘according to his objectionable interpretation’ is syntactically awkward in the supplied text. The argument contrasts the locative expressions ‘with’ and ‘before Me’ with an interpretation in terms of nearness through reward.

[11] **Qur’an references (L12492):** Qur’an 50:28 (Qaf).

[12] **Qur’an references (L12495):** Qur’an 50:30 (Qaf); Qur’an 6:148 (Al-An’am).

It is familiar in their speech for a king to make a promise to one of the people of his kingdom, and when he fulfills it, to say to him, 'Have I fulfilled what I promised you?' although he knows that he has fulfilled it for him. He does not question him out of ignorance of what he has done for him.

These people's affliction arises from disregarding sincere counsel, neglecting fear of Allah, and following what is ambiguous in Allah's Book. Thus He—majestic and exalted—described them, saying: "As for those in whose hearts is deviation"—the verse.[1]

Since His decree—majestic is His glory—was to fill Hell with jinn and human beings all together, He filled it and said to it—although He knows best—"Are you full?" He already knew what He had placed in it. How could He not know, when He Himself had admitted them into it—glory be to Him?!

This also provides evidence that the Quran is uncreated, because Allah—majestic and exalted—is such that all His speech is uncreated: both what He has already spoken and what He will speak on the Day of Resurrection. How, then, could "Are you full?" be created now, even if His speech could also be created—Allah forbid—when He has not yet said it?

His saying: "So they ranged through the lands. Is there any escape? (36) provides evidence that Yahya ibn Yaʿmar's reading as an imperative, even though he alone adopted it, yields a better interpretation than the reading of those who read it as a statement. For the interrogative particle 'is there' hardly ever follows anything but direct address. How, then, can 'is there' be left standing alone in a report about people who ranged through the lands? Had that been the case, the wording would have been—Allah knows best—

[1] **Qur'an references (L12505):** Qur'an 3:7 (Ali 'Imran).

ومعروف في كلامها أن يعد الملك بعض أهل مملكته وعدًا، فإذا أنجزه، قال - له -: هل وفيت لك بما وعدتك، وهو يعلم أنه قد وفى له، فلا يستفهمه لجهله بصنيعه به.

وبلية القوم من إضاعة النصيحة، وإهمال التقوى، واتباع ما تشابه من كتاب الله، وبذلك وصفهم - جل وتعالى - فقال: (فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ) الآية.

فلما كان من حكمه - جل جلاله - أن يملأ جهنم من الجنة والناس أجمعين فملأها، فقال لها - وهو أعلم -: (هَلِ امْتَلَأْتِ) وقد علم ما جعل فيها، وكيف لا يعلم، وهو أدخلهم إيّاها سبحانه؟!

وفيه دليل -أيضاً - على أن القرآن غير مخلوق، لأن الله - جل وتعالى - كل كلامه غير مخلوق، ما قد تكلم به، وما يتكلم به يوم القيامة، فكيف يجوز أن يكون (هَلِ امْتَلَأْتِ) مخلوقاً - الآن - لو جاز أن يكون - أيضاً - مخلوقاً كلامه، ومعاذ الله، وهو لم يقله بعد.

قوله: (فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِنْ مَحِيصٍ (٣٦) دليل على أن قراءة يحيى بن يعمر، وإن انفرد بها على الأمر أحسن تأويلاً، من قراءة من قرأها على الخبر، لأن هل لا تكاد تلي إلا المواجهة، فكيف تترك "هل " مفردة بالإخبار عن قوم نقَّبوا، ولو كان كذلك، لكان - والله أعلم - فنقَّبوا في البلاد فلم يجدوا محيصًا، فلما قال: (هَلْ مِنْ مَحِيصٍ)

’So they ranged through the lands but found no escape.’ Thus, when He said, “Is there any escape?”[2][3]

L12521–12523 this indicated that His saying, “How many generations We destroyed before them who were mightier in force than they,” is a complete statement, just as He said: “So We destroyed those mightier in force than they.” Then He began—He knows best—with a command to the unbelievers of Quraysh to range through the lands, to see whether that would save them from destruction, as a threat. Allah is the guardian of correctness.[4]

دل على أن قوله: (وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا) كلام تامّ كما قال: (فَأَهْلَكْنَاهُمْ أَشَدَّ مِنْهُمْ بَطْشًا) ثم ابتدأ - وهو أعلم - بالأمر لكفار قريش بأن ينقبوا في البلاد، هل ينجيهم من الهلاك، على معنى التهدد، والله ولي الصواب.

[2] **Translator’s note (L12517):** The Arabic interrogative particle is hal. The author contrasts the imperative reading ‘Range through the lands’ with the declarative reading quoted in the preceding unit.

[3] **Qur’an references (L12516):** Qur’an 50:36 (Qaf).

[4] **Qur’an references (L12521):** Qur’an 50:36 (Qaf); Qur’an 43:8 (Az-Zukhruf).

CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة الذاريات

Surah 51: The Winnowing Winds (Adh-Dhariyat)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah of the Scattering Winds]

His saying, reporting the words of the messengers: “They said, ‘We have been sent to a criminal people, (32) to send upon them stones of clay, (33) marked with your Lord for the transgressors.’ (34) provides evidence that Allah—majestic is His glory—is Himself in heaven, because the stones unquestionably rained down from heaven, and He has said: “Marked with your Lord.”[1][2]

This also establishes the falsity of what those who interpret figuratively say concerning ‘with.’

Discussion of Faith:

And His saying: “So We brought out whoever among the believers was in it. (35) But We found in it only one household of Muslims. (36) provides evidence that faith and submission, although distinguished in name, are united in meaning. This refutes the Murji’ah.[3]

And His saying: “And in ʿAd, when We sent against them the barren wind, (41) provides evidence that all the other winds pollinate trees and deposit fruit within them, by permission of the Compeller.[4]

That wind alone was barren, stirred up for punishment rather than to benefit people in their trees and crops.

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[1] **Translator’s note (L12527):** The Arabic expression for ‘unquestionably’ is divided between this unit and the next.

[2] **Qur’an references (L12526):** Qur’an 15:58 (Al-Hijr); Qur’an 51:32 (Adh-Dhariyat); Qur’an 51:33 (Adh-Dhariyat); Qur’an 51:34 (Adh-Dhariyat); Qur’an 11:83 (Hud).

[3] **Qur’an references (L12532):** Qur’an 51:35 (Adh-Dhariyat); Qur’an 51:36 (Adh-Dhariyat).

[4] **Qur’an references (L12536):** Qur’an 51:41 (Adh-Dhariyat).

[سورة الذاريات]

قوله - إخبارًا عن المرسلين -: (قَالُوا إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ مُجْرِمِينَ (٣٢) لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِنْ طِينٍ (٣٣) مُسَوَّمَةً عِنْدَ رَبِّكَ لِلْمُسْرِفِينَ (٣٤) دليل على أن الله - جل جلاله - بنفسه في السماء، لأن الحجارة لا محالة أمطرت من السماء، وقد قال: (مُسَوَّمَةً عِنْدَ رَبِّكَ) .

وفيه -أيضاً - بطلان قول المتأولين في: (عِنْدَ) .

ذكر الإيمان:

وقوله: (فَأَخْرَجْنَا مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ (٣٥) فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ (٣٦) دليل على أن الإيمان، والإسلام وإن فرق بهما اسما فهو يجمعهما معنى وفيه رد على المرجئة.

وقوله: (وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ (٤١) دليل على أن سائر الرياح تلقح الأشجار، وتودعها الثمار، بإذن الجبار.

فكانت تلك وحدها عقيمًا، أثيرت للعذاب، لا لمنافع العباد في أشجارهم وزروعهم.

His saying: “And heaven—We built it with strength” is an argument for the Jahmiyyah, as they see it, but it affords them no support, because the plural of the ‘hand’ that they deny is ‘hands,’ so if that is what is meant here, it is against them, not for them. If it means strength, it supports neither us nor them. Indeed, in strength we have an argument against them, not one in their favor.[5][6]

We have explained this elsewhere.

And His saying: “And remind, for the reminder benefits the believers, (55) is a stern verse against anyone who derives no benefit from admonition, because hypocrisy is feared for him when admonitions cease to benefit him.[7]

قوله: (وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ) حجة للجهمية - فيما يرون - ولا متعلق لهم فيها، لأن اليد التي ينكرونها جمعها " أيدي " فإن كان هاهنا تلك فهي عليهم لا لهم، وإن كانت بمعنى القوة فهي لا لنا ولا لهم، بل لنا في القوة حجة عليهم لا لهم.

وقد بينا في غير هذا الموضع.

وقوله: (وَذَكِّرْ فَإِنَّ الذِّكْرَى تَنْفَعُ الْمُؤْمِنِينَ (٥٥) آية غليظة على من لا ينتفع بالموعظة، لما يخشى عليه من النفاق، إذا زالت عنه منافع المواعظ.

[5] **Translator’s note (L12543):** The argument turns on Arabic morphology: ayd, rendered ‘strength’ in the verse, and aydi, the plural ‘hands,’ can have the same written form in this grammatical position.

[6] **Qur’an references (L12542):** Qur’an 51:47 (Adh-Dhariyat).

[7] **Qur’an references (L12548):** Qur’an 51:55 (Adh-Dhariyat).

سورة الطور

Surah 52: The Mount (At-Tur)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah of the Mount]

His saying: “And there will circulate among them youths of their own, as though they were sheltered pearls, (24) is an argument for anyone who likens a spiritual being to something else, and an argument against the pedants who restrict expression.[1][2]

His saying: “And indeed, for those who have done wrong there is a punishment short of that” Ibn ʿAbbas used to say: ‘It is the punishment of the grave.’ His interpretation provides evidence that the believer who does good is saved from it and is subjected only to questioning, without that punishment, because He specifies it for the wrongdoers, who are the unbelievers.[3]

[1] **Translator’s note (L12554):** ‘Spiritual being’ translates ruhani; in this context its precise scope is uncertain, since the comparison concerns the youths of Paradise.

[2] **Qur’an references (L12553):** Qur’an 52:24 (At-Tur).

[3] **Qur’an references (L12556):** Qur’an 52:47 (At-Tur).

[سورة الطور]

قوله: (وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَكْنُونٌ (٢٤) حجة لمن يشبه الروحاني بغيره، وهو حجة على المتنطعين في تضييق الكلام.

قوله: (وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ) كان ابن عباس يقول: هو عذاب القبر. ففي تفسيره دليل على أن المؤمن المحسن ناج منه، ومقتصر به على المساءلة دونه، لاشتراطه ذلك في الظالمين، وهم الكافرون.



CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة النجم

Surah 53: The Star (An-Najm)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah of the Star]

His saying—exalted is He: “He does not speak from desire. (3) It is only revelation revealed. (4) provides evidence that everything the Prophet—may Allah bless him—instituted as a normative practice, he instituted through revelation.[1][2]

His saying: “While he was on the highest horizon, (7) then he drew near and descended, (8) and was at a distance of two bow-lengths or nearer, (9) is an argument that Allah—majestic and sublime—is unquestionably in heaven.[3]

His saying: “Or nearer” does not express doubt. How could it express doubt, when He is the one who brought him near? I have explained this in Surah of the Cow.

This also contains an argument against those who figuratively interpret ‘with’ according to their foolish notions.

Discussion of the Jahmiyyah: And His saying—exalted is He: “The heart did not belie what it saw, (11) is a forceful argument against the Jahmiyyah, from which they have no escape, establishing the form that belongs to Him, which he recognizes within himself. This is unquestionably seeing the Lord with the heart, because seeing Gabriel was seeing with the eye: he used to see him throughout his prophethood—may Allah bless him and grant him peace ﷺ, and bless Gabriel. The subject of seeing with the eye by the Messenger of Allah—may Allah bless him and grant him peace ﷺ—has been covered in our book composed to refute the people of religious innovations

[1] **Translator’s note (L12561):** The supplied blessing says only ‘may Allah bless him’; it does not include the customary invocation of peace.

[2] **Qur’an references (L12560):** Qur’an 53:3 (An-Najm); Qur’an 53:4 (An-Najm).

[3] **Qur’an references (L12563):** Qur’an 53:7 (An-Najm); Qur’an 53:8 (An-Najm); Qur’an 53:9 (An-Najm).

[سورة النجم]

قوله - تعالى -: (وَمَا يَنْطِقُ عَنِ الْهَوَى (٣) إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى (٤) دليل على أن النبي - صلى الله عليه - كل ما سنه فبوحي سنه.

قوله: (وَهُوَ بِالْأُفُقِ الْأَعْلَى (٧) ثُمَّ دَنَا فَتَدَلَّى (٨) فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى (٩) حجة في أن الله - جل وعلا، لا محالة - في السماء.

قوله: (أَوْ أَدْنَى) ليس بشك، وكيف يكون شكًّا، وهو أدناه، وقد بينته في سورة البقرة.

وفيه -أيضاً - حجة على متأولي (عند) على حماقاتهم.

ذكر الجهمية: وقوله - تعالى -: (مَا كَذَبَ الْفُؤَادُ مَا رَأَى (١١) حجة على الجهمية - شديدة، لا محيص لهم عنها - في تثبيت الصورة التي هي له يعرفها من نفسه، وهو - لا محالة - رؤية الرب بالفؤاد، لأن رؤية جبريل كانت رؤية عين، فكان يراه طول نبوته، صلى الله عليه وسلم، وعلى جبريل. وقد حوى باب الرؤية بالعين لرسول الله، صلى الله عليه وسلم، كتابنا المؤلف في الرد على أهل البدع بالأخبار” وبينا اختلافه وعلله.

through transmitted reports," and we have explained its disagreements and defects.[4][5][6][7]

L12580–12583 And His saying: "They follow only conjecture, and conjecture avails nothing against the truth, (28) is an argument against those who employ analogy, those who employ juristic preference, and those who, through their conjectures, establish against people the commission of heinous sins and vile deeds, and a refutation of all such conduct on their part.[8]

L12584 Establishing the Maternal Lineage of a Child Born of Unlawful Intercourse:

L12585

L12586–12588 And His saying: "And when you were fetuses in your mothers' wombs" provides evidence for establishing the maternal lineage of a child born of unlawful intercourse, and dispenses with drawing an analogy between that child and the child of a woman involved in mutual imprecation, because the child born of unlawful intercourse is unquestionably included in this address, and because He—majestic and exalted—ascribes all fetuses to their mothers.[9][10]

L12589

L12590–12592 His saying: "Do you then marvel at this discourse, (59) and laugh rather

وقوله: (إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا (٢٨) حجة على القائسين والمستحسنين والمحققين على الناس - بظنونهم - فواحش الذنوب، وقبائح الأعمال، ورد لكل ذلك منهم.

تثبيت نسب ولد الزنا من أمه:

وقوله: (وَإِذْ أَنْتُمْ أَجِنَّةٌ فِي بُطُونِ أُمَّهَاتِكُمْ) دليل على تثبيت نسب ولد الزنا من أمه، ومغنى عن قياسه على ولد الملاعنة، لدخول ولد الزنا - لا محالة - في هذا الخطاب، ونسبته - جل وتعالى - جميع الأجنة إلى الأمهات.

قوله: (أَفَمِنْ هَذَا الْحَدِيثِ تَعْجَبُونَ (٥٩) وَتَضْحَكُونَ وَلَا تَبْكُونَ (٦٠) وَأَنْتُمْ سَامِدُونَ (٦١) دليل على أن قارئ القرآن مندوب إلى البكاء عند قراءته.

[4] **Translator's note (L12573):** The referents in 'the form that belongs to Him, which he recognizes within himself' are ambiguous in the supplied Arabic; the capitalization reflects the surrounding argument but does not remove that ambiguity.

[5] **Translator's note (L12578):** The supplied form ahli is irregular here; 'people of' reflects the evident intended construction continued in the next unit.

[6] **Translator's note (L12579):** The source has a closing quotation mark without a corresponding opening mark in these units. 'Disagreements and defects' may refer to differences among the transmitted reports and their defects.

[7] **Qur'an references (L12571):** Qur'an 53:11 (An-Najm).

[8] **Qur'an references (L12581):** Qur'an 53:28 (An-Najm).

[9] **Translator's note (L12587):** 'Mutual imprecation' refers to the procedure of liʿan between spouses; the comparison concerns the child's maternal lineage.

[10] **Qur'an references (L12586):** Qur'an 53:32 (An-Najm).

than weep, (60) while you remain heedless? (61) provides evidence that the reciter of the Quran is encouraged to weep while reciting it.[11]

L12593–12594 Likewise, it is related in the transmitted report: "This Quran was sent down with sorrow. When you recite it, weep; and if you do not weep, make yourselves weep."

وكذا روي في الخبر: ((إن هذا القرآن أنزل بحزن، فإذا قرأتموه فابكوا، فإن لم تبكوا فتباكوا ".

[11] **Qur'an references (L12590):** Qur'an 53:59 (An-Najm); Qur'an 53:60 (An-Najm); Qur'an 53:61 (An-Najm).



سورة القمر

Surah 54: The Moon (Al-Qamar)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah of the Moon]

"The Hour has drawn near, and the moon has split. (1) This provides evidence that the signs indicate the approaching Resurrection.[1]

His saying: "Consummate wisdom" provides evidence that the Quran is the ultimate argument and the unraveler of every confusion.

And His saying: "They will emerge from the graves as though they were scattered locusts, (7) is analogous to what was discussed earlier in Surah of the Mount concerning the permissibility of likening people to other things. This provides an argument for poets, provided they do not tell outright lies admitting of no figurative interpretation.[2]

The Qadariyyah:

His saying: "So the waters met for a matter already decreed. (12) And the Qadariyyah, through the wording 'decree.'[3][4]

And His saying: "As a recompense for the one who had been disbelieved, (14) refutes them concerning the act of causing disbelief in them.[5]

Whether Allah did it to them, or an enemy whom He set over them did it, it is something done to them—that is, their rejection of Noah, their failure to thank him and to acknowledge the due of his prophethood and his mission—written against them.

[سورة القمر]

(اقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ (١) دليل على أن الآيات دالة على اقتراب القيامة.

قوله: (حِكْمَةٌ بَالِغَةٌ) دليل على أن القرآن غاية كل حجة، وفاتق كل لبسة.

وقوله: (يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُنْتَشِرٌ (٧) نظير ما مضى - في الطور - من إجازة تشبيه الناس بغيرهم، وفي ذلك حجة للشعراء إذا لم يكذبوا كذبًا محضًا، لا تأويل فيه.

القدرية:

قوله: (فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدْ قُدِرَ (١٢) والقدرية بلفظ القدر.

وقوله: (جَزَاءً لِمَنْ كَانَ كُفِرَ (١٤) رد عليهم في فعل الإكفار بهم.

وسواء فعله الله بهم، أو عدوّ سلطه عليهم، فهو مفعول بهم - أي كفرهم نوحًا، وتضييع شكره ومعرفة حق نبوته، ورسالته - مكتوب عليهم.

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[1] **Qur'an references (L12597):** Qur'an 54:1 (Al-Qamar).

[2] **Qur'an references (L12603):** Qur'an 54:7 (Al-Qamar).

[3] **Translator's note (L12608):** The supplied Arabic is an elliptical or corrupt fragment with no expressed predicate. It apparently connects the Qadariyyah with the verse's wording about divine decree, but does not explicitly state the connection.

[4] **Qur'an references (L12607):** Qur'an 54:12 (Al-Qamar).

L12615

L12616–12617 His saying: “And We certainly left it as a sign. Is there, then, anyone who will take heed? (15) is evidence that ships—preserved after Noah until the Resurrection—are a sign for humankind.[6]

L12618

L12619–12620 His saying: “And We have indeed made the Quran easy for remembrance; is there, then, anyone who will take heed? (17)” is evidence that remembrance is to be sought from it, and that whoever seeks it is assisted in doing so.[7]

L12621

L12622–12623 His saying: “Tearing people away as though they were the trunks of uprooted palm trees (20)” is analogous to: “from the graves, as though they were scattered locusts (7).”[8]

L12624–12625 The omission of the feminine ending from “the locusts,” although it is a collective noun, and from “uprooted,” although it is an adjective qualifying a collective noun, follows the form of the expression. And Allah knows best.[9]

L12626–12629 And His saying—in condemnation of Thamud—“They said, ‘Shall we follow a single human being from among ourselves? Then we would indeed be in error and madness!’ (24)” is a clear argument for accepting the report of a single upright transmitter, and a rebuttal of whoever rejects it, because

قوله: (وَلَقَدْ تَرَكْنَاهَا آيَةً فَهَلْ مِنْ مُدَّكِرٍ (١٥) دليل على أن السفن - بعد نوح متروكة إلى القيامة - آية للورى.

قوله: (وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَّكِرٍ (١٧) دليل على أن الذكر ملتمس منه، وطالبه معان عليه.

قوله: (تَنْزِعُ النَّاسَ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُنْقَعِرٍ (٢٠) نظير (مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُنْتَشِرٌ (٧) .

وسقوط الهاء من “ الجَرَادٌ ” وهو جمع، و (مُنْقَعِرٍ) ، وهو نعتُ جمع محمول على اللفظ، والله أعلم.

وقوله - إنكارًا على ثمود -: (فَقَالُوا أَبَشَرًا مِنَّا وَاحِدًا نَتَّبِعُهُ إِنَّا إِذًا لَفِي ضَلَالٍ وَسُعُرٍ (٢٤) حجة واضحة في قبول خبر الواحد العدل، ورد على من يرده، لأن ثمود - مع بشرية صالح - أنكروا وحدته فكذبوه لذلك.

[5] **Translator’s note (L12611):** ‘Causing disbelief’ translates ikfar. The wording is difficult, particularly in relation to the passive ‘had been disbelieved’ in the quotation; the following units explain it in terms of their rejection of Noah.

[6] **Qur’an references (L12616):** Qur’an 54:15 (Al-Qamar).

[7] **Qur’an references (L12619):** Qur’an 54:17 (Al-Qamar); Qur’an 54:22 (Al-Qamar); Qur’an 54:32 (Al-Qamar); Qur’an 54:40 (Al-Qamar).

[8] **Qur’an references (L12622):** Qur’an 54:20 (Al-Qamar); Qur’an 54:7 (Al-Qamar).

[9] **Translator’s note (L12624):** The grammatical discussion is awkward: the collective noun for locusts itself is cited, although the preceding quotation has a masculine singular adjective qualifying it. The cited noun also combines the definite article with an indefinite case ending in the transcription.

Thamud, besides objecting to Salih's being human, objected to his being only one, and therefore declared him a liar.[10]

L12630 And Allah knows best.

والله أعلم.

L12631 **Discussion of Water:**

ذكر الماء:

L12632

L12633–12634 His saying: "We are sending the she-camel as a trial for them" is a rebuttal of the Qadariyyah and the Muʿtazilah concerning testing. We have already summarized this in Surat al-Aʿraf.[11]

قوله: (إِنَّا مُرْسِلُو النَّاقَةِ فِتْنَةً لَهُمْ) رد على القدرية والمعتزلة في باب الاختبار، وقد لخصناه في سورة الأعراف.

L12635

L12636–12640 His saying: "And inform them that the water is to be apportioned among them" is evidence that water is apportioned among people: no one may monopolize it and withhold it from others. Water from the sky, rivers, and springs is subject to equal apportionment. Water made to flow through expenditure and effort belongs to whoever made it flow and spent money on it; he may withhold it from whomever he wishes, except for drinking needs (1), for it may not be withheld for these under any circumstances, unless some of it has been secured in a house, a leather water vessel, a container, or something similar.[12][13]

قوله: (وَنَبِّئْهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ) دليل على أن الماء مقسوم بين الناس، ليس لأحد أن ينفرد به، ويمنع غيره، فما كان من السماء والأنهار والعيون فالقسمة واقعة عليه بالسوية، وما كان يجُرى بالنفقة والكلفة فهو لمن أجراه، وأنفق عليه، يمنعه ممن أحب، إلا الشَّفة (١) ، فلا يجوز منعه بوجه من الوجوه، إلا أن يحرز منه شيء في بيت أو ركوة أو آنية، أو ما أشبه ذلك.

L12641

L12642–12643 His saying: "They indeed sought to entice him into surrendering his guests, so We obliterated their eyes" is evidence that Lot's people were blinded before the earth was made to swallow them and rain was sent down upon them.[14]

L12644–12645 It thus clearly establishes—for anyone who reflects upon it—that looking

قوله: (وَلَقَدْ رَاوَدُوهُ عَنْ ضَيْفِهِ فَطَمَسْنَا أَعْيُنَهُمْ) دليل على أن قوم لوط عموا قبل أن يخسف بهم، ويمطر عليهم.

ففيه بيان واضح - لمن تدبره - أن النظر إلى المرد للشهوة معصية، لأن الملائكة كانوا جاءوا لوطًا في صورة - المرد من البشر.

[10] **Qur'an references (L12627):** Qur'an 54:24 (Al-Qamar).

[11] **Qur'an references (L12633):** Qur'an 54:27 (Al-Qamar).

[12] **Translator's note (L12639):** The term translated as "drinking needs" is a technical expression for access to water for drinking; the supplied editorial footnote instead glosses it as a small quantity of water sought.

[13] **Qur'an references (L12636):** Qur'an 54:28 (Al-Qamar).

[14] **Qur'an references (L12642):** Qur'an 54:37 (Al-Qamar).

lustfully at beardless youths is a sin, because the angels had come to Lot in the form of beardless human youths.

L12646 When they gazed at them with lustful eyes, they were punished with blindness.

L12647

L12648–12649 And His saying: “Indeed, We have created everything according to a decree (49)” is an argument against the Qadariyyah and the Muʿtazilah through the very word “decree.”[15]

L12650

L12651–12652 His saying: “And every small and great thing is recorded (53)” is a clear argument against them, containing no ambiguity and with no “exposure” short of it.[16][17]

L12653

L12654 (1) Drinking water: the small quantity of water sought. See The Book of al-ʿAyn (3:402), the chapter on the letters h, sh, and f; The Tongue of the Arabs (7:157); and al-Nihayah (2:488), under the root sh-f-h.[18]

فلما رمقوهم بعين الشهوة عوقبوا بالعمى.

وقوله: (إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ (٤٩) حجة على القدرية والمعتزلة بلفظ القدر.

قوله: (وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُسْتَطَرٌ (٥٣) حجة عليهم واضحة لا التباس فيها، ولا عرية دونها.

(١) الشفة: الماء القليل المطلوب. انظر كتاب العين (٣/٤٠٢) باب الهاء والشين والفاء، ولسان العرب (٧/ ١٥٧) ، والنهاية (٢/ ٤٨٨) “ شفه ”.

[15] **Qur’an references (L12648):** Qur’an 54:49 (Al-Qamar).

[16] **Translator’s note (L12652):** The word rendered literally as “exposure” and the phrase containing it are obscure and possibly corrupt. The supplied reading does not yield a clear contextual sense.

[17] **Qur’an references (L12651):** Qur’an 54:53 (Al-Qamar).

[18] **Translator’s note (L12654):** This is an editorial lexical footnote. Its definition has been retained as supplied.



CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة الرحمن

Surah 55: The Beneficent (Ar-Rahman)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah of the All-Merciful]

His saying—mighty and majestic is He—"We shall free Ourselves to attend to you, O two weighty kinds! (31)" is among the expressions whose apparent meaning may not be applied, because nothing distracts Allah—majestic is His majesty—from anything else. Its meaning is: "We shall look into your affairs." The Quranic commentators have likewise said this.[1][2]

The Superiority of Virgins over Previously Consummated Women:[3]

And His saying: "In them are women restraining their gaze, whom neither human nor jinn has deflowered before them (56)" is evidence for the superiority of virgins over previously consummated women, for He would not describe them as untouched by defloration unless He had favored them over those who have been deflowered.[4]

And His saying: "As though they were rubies and coral (58)"—analogous to His previously discussed saying: "As though they were carefully preserved pearls"—is evidence that clarity and delicacy are praiseworthy in persons.[5]

[1] **Translator's note (L12657):** The "two weighty kinds" refers to humankind and jinn. The wording about freeing oneself is retained because the following commentary expressly discusses its apparent meaning.

[2] **Qur'an references (L12657):** Qur'an 55:31 (Ar-Rahman).

[3] **Translator's note (L12659):** The comparison is with women who have previously had intercourse, particularly through consummated marriage; the term does not itself specify widows or divorcees.

[4] **Qur'an references (L12661):** Qur'an 55:56 (Ar-Rahman).

[5] **Qur'an references (L12665):** Qur'an 55:58 (Ar-Rahman); Qur'an 52:24 (At-Tur).

[سورة الرحمن]

قوله - عز وجل -: (سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلَانِ (٣١) . مما لا يجوز استعمال ظاهره، لأن الله - جل جلاله - لا يشغله شيء عن شيء، ومعناه سننظر في أموركم، وكذلك قال المفسرون.

فضل الأبكار على الثيب:

وقوله: (فِيهِنَّ قَاصِرَاتُ الطَّرْفِ لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ (٥٦) دليل على فضل الأبكار على الثيب، إذ لا يصفهن ببراءتهن من الطمث إلا وقد فَضَّلَهُن على من طُمثن.

وقوله: (كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ (٥٨) - نظير ما مضى من قوله: (كَأَنَّهُمْ لُؤْلُؤٌ مَكْنُونٌ) - دليل على أن الصفاء والرقة مدح في الأشخاص.

CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة الواقعة

Surah 56: The Inevitable (Al-Waqi’ah)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah of the Inevitable Event]

[سورة الواقعة]

His saying: “And fair women with large eyes (22), like carefully preserved pearls (23)” is analogous to the similar expressions discussed previously.[1]

قوله: (وَحُورٌ عِينٌ (٢٢) كَأَمْثَالِ اللُّؤْلُؤِ الْمَكْنُونِ (٢٣) نظير ما مضى من مثله.

His saying: “Indeed, We have brought them into being with a special creation (35), and made them virgins (36)” is analogous to what was previously discussed concerning the superiority of virgins over previously consummated women.[2]

قوله: (إِنَّا أَنْشَأْنَاهُنَّ إِنْشَاءً (٣٥) فَجَعَلْنَاهُنَّ أَبْكَارًا (٣٦) نظير ما مضى في تفضيل الأبكار على الثيب.

Glad Tidings for the Believers:

بشارة للمؤمنين:

And His saying: “And you will be three kinds (7)” through His saying: “And our forefathers of old as well? (48)” constitutes great glad tidings for the believers and a clear rebuttal of the Mu'tazilah, because Allah—exalted is His majesty—divided all His creation into three groups and stated concerning each group what He would do with it and the destination to which He would bring them.[3]

وقوله: (وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً (٧) إلى قوله: (أَوَآبَاؤُنَا الْأَوَّلُونَ (٤٨) بشارة للمؤمنين كبيرة، ورد على المعتزلة واضح، لأن الله - جل جلاله - زمر جميع خلقه ثلاث زمر، وأخبر عن كل زمرة بما هو فاعل بها ومصيرهم إليه.

He stated concerning those brought near what He stated, and it is thus known that He distinguished them from the believers through their superiority in obedience and the additional gifts they have received, since among them are the prophets, the utterly truthful, and the martyrs.

فأخبر عن المقربين بما أخبر، فعلم أنه ميزهم عن المؤمنين بفضل الطاعة وزيادة ما أوتوا، إذ فيهم الأنبياء والصديقون والشهداء.

He stated concerning the companions of the right what He stated, and it is thus known that they are below them in rank, while equal to them in affirming Allah’s oneness. Thus, whoever is sinful while affirming Allah’s oneness is included with them. And He stated concerning the companions of the left what He stated, and included in their description that they “used

وأخبر عن أصحاب اليمين بما أخبر فعُلم أنهم دونهم في المنزلة مساوون لهم في التوحيد، فمن كان مذنبًا موحدا فهو داخل معهم، وأخبر عن أصحاب الشمال بما أخبر وجعل في صفتهم أنهم (كانوا) (يَقُولُونَ أَئِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا لَمَبْعُوثُونَ (٤٧) . فعلم أنهم الكفار - كلهم - عبدة الأوثان، والمنافقون، وأهل الكتاب الذين لايؤمنون بالله، ولا باليوم الآخر، وكذا قال - في آخر السورة -: (فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ

[1] **Qur’an references (L12670):** Qur’an 56:22 (Al-Waqi’ah); Qur’an 56:23 (Al-Waqi’ah).
[2] **Qur’an references (L12673):** Qur’an 56:35 (Al-Waqi’ah); Qur’an 56:36 (Al-Waqi’ah).
[3] **Qur’an references (L12677):** Qur’an 56:7 (Al-Waqi’ah); Qur’an 37:17 (As-Saffat); Qur’an 56:48 (Al-Waqi’ah).

to” “say, ‘When we have died and become dust and bones, shall we really be resurrected? (47)’” It is thus known that they are the unbelievers—all of them—the worshippers of idols, the hypocrites, and those People of the Book who do not believe in Allah or the Last Day. Likewise, He said at the end of the surah: “Then, if he is among those brought near (88), there will be repose, fragrant provision, and a Garden of Bliss (89). And if he is among the companions of the right (90), then peace be upon you from the companions of the right (91). But if he is among the denying, astray (92), then there will be a reception of scalding water (93), and burning in a blazing Fire (94).” He therefore mentioned no third category for them. Elsewhere He mentioned the companions of the Heights and mentioned their deliverance, so they are three groups, with no fourth, or a fourth, with no fifth. Who, then—I would like to know—is the fifth group that the Muʿtazilah consigns eternally alongside the unbelievers in the Fire?! For it is impossible to make it one of these groups, nor is there any outside according to their position at all. Thus, by Allah’s grace, the refutation of their argument concerning the threat of punishment has become clear through the readily available evidence in this section, and the glad tidings to believers who have sinned, of deliverance through their Lord’s grace and compassion, have been established.[4][5][6][7]

A Rebuttal of the Muʿtazilah and the Qadariyyah concern-

L12696

(٨٨) فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ (٨٩) وَأَمَّا إِنْ كَانَ مِنْ أَصْحَابِ الْيَمِينِ (٩٠) فَسَلَامٌ لَكَ مِنْ أَصْحَابِ الْيَمِينِ (٩١) وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ (٩٢) فَنُزُلٌ مِنْ حَمِيمٍ (٩٣) وَتَصْلِيَةُ جَحِيمٍ (٩٤) فلم يذكر لهم ثالثًا، وذكر أصحاب الأعراف - في موضع آخر - وذكر نجاتهم، فهم زُمَرٌ ثلاث لا رابع لهم، أو رابع، لا خامس لهم، فمن الزمرة الخامسة - ليت شعري - التي يخلدها المعتزلة مع الكفار في النار؟! إذ غير ممكن أن تجعل واحدة من هؤلاء ولا خارج في قولهم بتة، فقد وضح - بنعمة الله - دحض حجتهم في الوعيد، بالدليل العتيد في هذا الفصل، وحقت بشارة المؤمنين المذنبين بالنجاة بنعمة ربهم ورأفته.

رد على المعتزلة والقدرية فيما يرزن أن المقتول ميت بغير أجله:

[4] **Translator’s note (L12689):** The author says “no third” here despite discussing three groups. The intended reference may be to a third category beyond two broader outcomes, but it is not explicit.

[5] **Translator’s note (L12691):** The wording “or a fourth” is syntactically uneven. In context it appears to allow the companions of the Heights to be counted as a fourth group.

[6] **Translator’s note (L12692):** The construction beginning “nor is there any outside” is awkward in the supplied text; its connection with the following fragment is uncertain.

[7] **Qur’an references (L12684):** Qur’an 56:47 (Al-Waqi’ah); Qur’an 56:88 (Al-Waqi’ah); Qur’an 56:89 (Al-Waqi’ah); Qur’an 56:90 (Al-Waqi’ah); Qur’an 56:91 (Al-Waqi’ah); Qur’an 56:92 (Al-Waqi’ah).

ing Their View That a Slain Person Dies outside His Appointed Term:[8]

L12697

L12698–12699 And His saying: “We have decreed death among you, and We are not to be outstripped (60)” is an argument against their view that a slain person dies outside his appointed term, which is manifest ignorance.[9]

L12700–12702 His saying: “Have you considered what you till? (63) Is it you who make it grow, or are We the ones who make it grow? (64)” It is related that the Prophet, may Allah bless him and grant him peace ﷺ, said: “Let none of you say, ‘I made crops grow.’[10]

L12703 Rather, let him say, ‘I tilled’”—on account of this verse.

L12704–12706 Although this report has a fair chain of transmission, there is a conflicting report supported by the Quran, namely his saying—when he advised leaving date palms unpollinated and they bore poorly developed dates—“Allah has not sent me as a merchant or a grower of crops.”

L12707–12709 And Allah said: “Like a crop that sends forth its shoots, then strengthens them, then grows stout and stands firm upon its stalks, delighting the growers.” Thus He called them this, as you see.[11]

L12710–12711 We have already demonstrated in more than one place the permissibility of calling people by names belonging to Allah.

L12712–12727 His saying: “Indeed, it is a noble Quran (77), in a carefully preserved Book (78), which none touch except the purified (79)” refers—and Allah knows best—to the Book that is in heaven The Quranic commentators have expressed various views about it, on account of His saying: “in a carefully preserved Book (78).” The one we have here, however, is opened out and

[8] **Translator’s note (L12696):** The verb at the point translated as “their view” is corrupt or mistyped. The rendering follows the evident sense, supported by the parallel statement in unit 12699:0.

[9] **Qur’an references (L12698):** Qur’an 56:60 (Al-Waqi’ah).

[10] **Qur’an references (L12701):** Qur’an 56:63 (Al-Waqi’ah); Qur’an 56:64 (Al-Waqi’ah).

[11] **Qur’an references (L12708):** Qur’an 48:29 (Al-Fath).

وقوله: (نَحْنُ قَدَّرْنَا بَيْنَكُمُ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ (٦٠) حجة عليهم فيما يرون المقتول ميتًا بغير أجله، وهو جهل بين.

قوله: (أَفَرَأَيْتُمْ مَا تَحْرُثُونَ (٦٣) أَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ (٦٤) روي أن النبي، صلى الله عليه وسلم، قال: “ لا يقولن أحدكم: زرعت.

ولكن ليقل: حرثت “ من أجل هذه الآية.

وهذا خبر وإن كان حسن الإسناد فله معارض يشهد له القرآن وهو قوله - حين أشار بترك تلقيح النخل فحملت شيصًا -: “ إن الله لم يبعثني تاجرًا، ولا زراعًا”.

وقال الله: (كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوقِهِ يُعْجِبُ الزُّرَّاعَ) فسماهم كما ترى.

وقد دللنا - في غير موضع - على إجازة تسمية الناس بأسامي الله.

قوله (إِنَّهُ لَقُرْآنٌ كَرِيمٌ (٧٧) فِي كِتَابٍ مَكْنُونٍ (٧٨) لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ (٧٩) هو - والله أعلم - الكتاب الذي في السماء وقد قال المفسرون - فيه - ألوانا، لقوله: (فِي كِتَابٍ مَكْنُونٍ (٧٨) وهذا الذي عندنا ينشر، ويبتذل، وأدل الأشياء على (لَا يَمَسُّهُ) أن يكون خبرًا لا نهيا، لأن أكثر كلام العرب على نصب المضاعف في مواضع الجزم، لخفة الفتح عندهم، وقد رفعوه - أيضًا - إلا أن الفتح أكثر، ورأينا الله أظهر هذا اللفظ في الشرط والجزاء - وهو جزم - فقال: (إِنْ تَمْسَسْكُمْ حَسَنَةٌ تَسُؤْهُمْ) ،

subjected to ordinary handling. The strongest indications concerning "none touch it" point to its being a statement rather than a prohibition, because the predominant usage in Arabic gives the geminate verb an a-ending in positions requiring the jussive, owing to the lightness of that vowel for them. They have also given it a u-ending, but the a-ending is more frequent. We have seen that Allah separates the doubled consonants in this expression in conditional constructions and their consequents—which require the jussive—saying: "If something good touches you, it grieves them," and saying: "If a wound touches you, a similar wound has already touched the people." It therefore seems more likely that, since He did not separate its doubled consonants here and gave it a u-ending, it constitutes a statement about the purified angels. This is the better-supported and more prevalent interpretation, but I do not assert it categorically, since it admits of being a prohibition, given the permissibility of giving a geminate verb a u-ending in a position requiring the jussive, as in His saying —blessed and exalted is He—"And if you remain patient and guard yourselves, their scheming will not harm you at all." The Quranic readers agreed on giving it a u-ending. I therefore prefer that no one among adults should touch the Quran unless in the state of ritual purity required for prayer, as a precaution. I do not impose this as an obligation, because of what we have demonstrated concerning the possibility of a declarative interpretation of "none touch it" and of "carefully preserved," and because of the agreement of the people of prayer that children may touch it without having performed ablution. Even if they performed ablution before understanding ablution and its intention, they would not become ritually

وقال: (إِنْ يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِثْلُهُ) فأشبه أن يكون لما ترك إظهاره - في هذا الموضع - ورفع صار خبرًا عن الملائكة المطهرين، فهذا أدل وأكثر، ولا أحتم به، لاحتماله أن يكون نهيا على جواز رفع المضاعف - في موضع الجزم - كقوله تبارك وتعالى: (وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا) اتفق القراء على رفعه، فأحب أن لا يمس القرآن أحد - من البالغين - إلا طاهرًا بطهارة الصلاة احتياطًا ولا أوجبه إيجابا، لما دللنا عليه من إمكان الخبر في (لَّا يَمَسُّهُ) وفي " المكنون "، ولاتفاق أهل الصلاة على إجازة مسه للصبيان، وهم غير متوضئين، ولو توضأوا قبل يعقلون الوضوء ونيته ما طهروا به، ولو كان نهيا متحققا لمنع الأطفال من مسه حتى يبلغوا.

purified by it. And if it were an established prohibition, children would be prevented from touching it until they reached puberty.[12][13][14][15][16]

L12728–12731 And the report of the Messenger of Allah, may Allah bless him and grant him peace ﷺ, in his letter to ʿAmr ibn Hazm concerning refraining from touching it except for those who are pure, has an interrupted chain omitting the Companion (mursal) and is not established with a connected chain of transmission. Allah knows best what its status is.[17]

وحديث رسول الله، صلى الله عليه وسلم، في كتابه إلى عمرو بن حزم فى ترك مسمه إلا للطاهرين، مرسل لا يثبت متصلاً. والله أعلم كيف هو.

[12] **Translator's note (L12716):** The author uses the grammatical terms for accusative or subjunctive marking and nominative or indicative marking to discuss the final vowels of a geminate verb in jussive positions. "Separates the doubled consonants" renders his reference to making both consonants explicit rather than assimilating them.

[13] **Translator's note (L12721):** The claim of agreement belongs to the author. The received Quranic readings also include a form with an i-vowel on the first root consonant and a non-geminated final consonant bearing a jussive ending, so the assertion is not unrestrictedly accurate.

[14] **Translator's note (L12726):** The supplied construction for "before understanding" is grammatically defective; its evident contextual meaning is retained.

[15] **Translator's note (L12727):** The verb translated as "reached puberty" contains an apparent typographical error.

[16] **Qur'an references (L12712):** Qur'an 56:77 (Al-Waqi'ah); Qur'an 56:78 (Al-Waqi'ah); Qur'an 56:79 (Al-Waqi'ah); Qur'an 3:120 (Ali 'Imran); Qur'an 3:140 (Ali 'Imran).

[17] **Translator's note (L12729):** The word translated as "touching it" contains an apparent extra consonant in the transcription.



CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة الحديد

Surah 57: The Iron (Al-Hadid)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah of Iron]

His saying—mighty and majestic is He—"It is He who sends down clear signs upon His servant to bring you out of the darkness into the light" is an argument against the Qadariyyah and the Mu'tazilah.[1]

The Merit of Abu Bakr, May Allah Be Pleased with Him:

His saying: "Those of you who spent and fought before the conquest are not equal: they are greater in rank than those who spent and fought afterward. Yet Allah has promised the finest reward to all" is evidence for the merit of Abu Bakr—may Allah be pleased with him—because he spent his wealth on the Messenger of Allah, may Allah bless him and grant him peace ﷺ, before the conquest, and evidence that every deed that one hastens to perform is better than one that is deferred, without our attributing any shortcoming to the person who performs it later.[2]

Mention of the hadith of the Messenger of Allah, may Allah bless him and grant him peace ﷺ, concerning charity:

His saying: "Who is it that will lend Allah a good loan, so that He may multiply it for him, and he shall have a noble reward? (11)" supports the hadith of the Messenger of Allah, may Allah bless him and grant him peace ﷺ: "Indeed, Allah— majestic is His glory—nurtures the charity of the giver just as one of you raises his colt or his weaned camel calf."[3][4]

Do you not see that He mentioned its multiplication before its reward, so that the reward should be for what He has nurtured and made great, rather than

[1] **Qur'an references (L12734):** Qur'an 57:9 (Al-Hadid).

[2] **Qur'an references (L12738):** Qur'an 57:10 (Al-Hadid).

[3] **Translator's note (L12746):** The source has a typographical error in the word for 'hadith.'

[4] **Qur'an references (L12744):** Qur'an 57:11 (Al-Hadid).

[سورة الحديد]

قوله - عز وجل -: (هُوَ الَّذِي يُنَزِّلُ عَلَى عَبْدِهِ آيَاتٍ بَيِّنَاتٍ لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ) حجة على القدرية والمعتزلة.

فضيلة أبي بكر رضى الله عنه:

قوله: (لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ أُولَئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَاتَلُوا وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى) دليل على فضيلة أبي بكر - رضي الله عنه - لإنفاقه ماله على رسول الله، صلى الله عليه وسلم، قبل الفتح، ودليل على أن كل عمل يُسبق إليه أفضل مما يؤخر، من غير أن نُلحق بالمتأخر تقصيرًا.

ذكر حديث رسول الله، صلى الله عليه وسلم، في أمر الصدقة:

قوله: (مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ وَلَهُ أَجْرٌ كَرِيمٌ (١١) يؤيد حديث رسول الله - صلى الله عليه وسلم -: " إن الله - جل جلاله - يربي صدقة المتصدق كما يربي أحدكم فَلُوَّه، أو فصيله "

ألا ترى أنه ذكر مضاعفتها قبل أجرها، ليكون الأجر على ما رباه وأعظمه، لا على صغير ما أقرضه، جودًا منه وكرمًا وهو أعلم.

for the small amount that the giver lent, out of His bounty and generosity? And He knows best.

L12750–12753 In calling charity a loan and referring it to Himself, although it reaches someone other than Him, there are two meanings: The first is the permissibility of putting one word in the place of another.[5][6]

L12754 The other is to teach us that the One whose nearness is sought by giving to the poor is thereby accorded His due reverence.[7]

L12755–12756 It follows from this, then, that someone who seeks to please a man by assisting someone that man loves honors him through that assistance and deserves recompense from him for his action.

L12757 The predominance of the masculine over the feminine:

L12758

L12759 His saying, "On the day when you see the believing men and believing women, their light running before them and on their right," provides evidence for several things.[8]

L12760 Among them is the predominance of the masculine over the feminine in His saying "their light," where He did not say "their light" with a feminine pronoun.[9]

L12761–12762 Another is that describing the light as running confirms the metaphori-

في تسمية الصدقة بالقرض، وإضافتها إلى نفسه، وهي واصلة إلى غيره "معنيان: أحدهما: إجازةّ وضع الكلمة موضع غيرها.

والآخر: إفادتنا أن المتقرب إليه بإعطاء الفقير معظم حقه.

فيخرج - الآن منه - أن المتحري مسرة رجل بإرفاد من يحبه مكرمه بذلك الرفد، ومستوجب من عنده المكافأة علي فعله.

غلبة المذكر على المؤنث:

قوله: (يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ) دليل على غير شيّء.

فمنه: غلبة المذكر على المؤنث في قوله: (نورهم) ولم يقل: " نورهن ".

ومنه: أن الإخبار بالسعى عن النور توكيد لاستعارة الكلام، وأنه - لا محالة - في لسان العرب.

[5] **Translator's note (L12751):** The source contains an apparently stray quotation mark before 'two meanings.'

[6] **Translator's note (L12753):** The word rendered 'permissibility' has irregular spelling and vocalization in the source.

[7] **Translator's note (L12754):** The unvocalized expression at the end is grammatically ambiguous; it is understood here as describing the honoring of the One whose nearness is sought.

[8] **Qur'an references (L12759):** Qur'an 57:12 (Al-Hadid).

[9] **Translator's note (L12760):** The first possessive pronoun is masculine plural, nūruhum; the alternative cited by the author is feminine plural, nūruhunna. English 'their' does not express this distinction.

والباء في (وَبِأَيْمَانِهِمْ) فى معنى "عن " والله أعلم.

وفي قوله: (بُشْرَاكُمُ الْيَوْمَ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ) - والله أعلم - ضمير كأنه " ويقال لهم: بشراكم اليوم ".

قوله: (يُنَادُونَهُمْ أَلَمْ نَكُنْ مَعَكُمْ قَالُوا بَلَى وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ) دليل على أن القول وإن كان اختبارًا في موضع فغير مانعة من أن يكون معنى غير الاختبار - أيضا - إذ محال أن يكون المنافقون اختبروا أنفسهم في الدنيا بنفاقهم، فهو الآن رد على المعتزلة والقدرية في تأويلهم إياه اختبارًا في كل موضع، وامتناعهم من إجازة غيره عليه، وكذلك قوله: (وَغَرَّتْكُمُ الْأَمَانِيُّ حَتَّى جَاءَ أَمْرُ اللَّهِ وَغَرَّكُمْ بِاللَّهِ الْغَرُورُ) ، إذ قد أخبر بالغرة عن الأماني، ثم أخبر بها عن الغرور وهو الشيطان، وقد أخبر بها في موضع آخر عن الدنيا، وهو قوله: (ذَلِكُمْ بِأَنَّكُمُ اتَّخَذْتُمْ آيَاتِ اللَّهِ هُزُوًا وَغَرَّتْكُمُ الْحَيَاةُ الدُّنْيَا) ، وإذا كان كذلك فغير ممتنع أن يخبر بالإضلال عن نفسه لهم، وإن كان قد أخبر به في الشيطان مرة وعن المضلين أخرى، فيكون فعل المخلوق أبدًا تبعًا لفعل الخالق، ولا يكون فعل الخالق تبعًا لفعل المخلوق.

cal character of the expression, and that it is— necessarily—present in the language of the Arabs.[10]

L12763 The preposition bi- in "and on their right" has the meaning of ʿan, "on the side of"; and Allah knows best.

L12764–12765 In His saying, "Your good tidings today are gardens beneath which rivers flow," there is—Allah knows best—an implicit expression, as though it were: "And it will be said to them: 'Your good tidings today.'"[11]

L12766

L12767–12774 His saying: "They call out to them: 'Were we not with you?' They say: 'Yes, but you subjected yourselves to temptation, and you waited, and you doubted,'" is evidence that, although the expression signifies testing in one place, this does not prevent it from also having a meaning other than testing, since it is impossible that the hypocrites tested themselves in this world through their hypocrisy. This, then, is a refutation of the Muʿtazilites and the Qadarites in their interpreting it as testing in every place and their refusal to allow it any other meaning. The same applies to His saying: "And vain hopes deceived you until Allah's command came, and the deceiver deceived you concerning Allah." For He attributed deception to vain hopes, then attributed it to the deceiver, who is Satan. Elsewhere He attributed it to this world, in His saying: "That is because you took Allah's signs in mockery, and the life of this world deceived you." Since this is so, there is nothing to prevent Him from attributing their being led astray to Himself, even though He has attributed it to Satan on one occasion and to those who lead others astray on another. Thus the action of the created being is always subordinate to the action of the Creator, and the action of the Creator is not subordinate to the action of the created being.[12][13]

[10] **Translator's note (L12761):** The statement completed in the next segment is syntactically awkward and may contain an omission; no missing predicate has been supplied.

[11] **Qur'an references (L12765):** Qur'an 57:12 (Al-Hadid).

[12] **Translator's note (L12769):** The source's grammar is irregular in the expression rendered 'prevent it' and in 'having a meaning'; the intended argument remains discernible.

[13] **Qur'an references (L12767):** Qur'an 57:14 (Al-Hadid); Qur'an 45:35 (Al-Jathiyah).

L12775

L12776–12777 And His saying, “Your abode is the Fire; it is your protector,” confirms everything previously stated about the permissibility of designating a created being by a name of the Creator. For He has indicated that people may be designated by it, and then, here, has also permitted the Fire to be designated by it.[14][15]

وقوله: (مَأْوَاكُمُ النَّارُ هِيَ مَوْلَاكُمْ) يؤكد جميع ما مضى من إجازة تسمية المخلوق باسم الخالق، إذ قد دل على تسمية الناس به، ثم أجاز - ها هنا - تسمية النار أيضاً به.

L12778–12783 The Murji’ites: And His saying—exalted is He—“Has the time not come for those who believe that their hearts should become humble at the remembrance of Allah and at what has descended of the truth?” is a refutation of the Murji’ites, since those addressed and reproached by this necessarily had some share of humility before they were censured for their slowness and rebuked, since if they had possessed no share of it, however small, they would not have been believers. Was what was sought from them anything other than an increase in their humility, a little of which had entitled them to the designation of faith before they were required to possess much of it?[16]

المرجئة: وقوله - تعالى -: (أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ) ، رد على المرجئة إذ المخاطبون الموبخون بهذا قد كان لهم - لا محالة - حظ في الخشوع قبل استبطائهم وتقريعهم، إذ لو لم يكن لهم حظ فيه - وإن قل - ما كانوا مؤمنين، فهل ما التمس منهم إلا زيادة في خشوعهم، الذي بقليله استحقوا اسم الإيمان قبل أن يطالبوا بكثيره.

L12784

L12785–12792 And His saying, “And that they should not be like those who were given the Scripture before,” is evidence that a person is forbidden to resemble or emulate someone whose deeds are not approved, and that if he emulates him in a particular deed, he does not thereby become like him in every attribute. Let the person who objects to someone who likens those who recoil—when a caller calls for recourse to the Quran in matters of legal rulings— to hypocrites and unbelievers, although the person recoiling is neither a hypocrite nor an unbeliever on this account, reflect on this, so that it may restrain him from regarding as grave something in the act of the person making the comparison that is not grave. Rather, the deed of the person recoiling, through

وقوله: (وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ) ، دليل على أن المرء ممنوع من التشبه والاقتداء بمن لا يكون مرضي الفعال، وأنه إن اقتدى به في فعل بعينه لم يصر بجميع الصفات مثله، فليعتبر المنكر على من شبه المشمئزين - من دعوة الداعى في الأحكام إلى القرآن - بالمنافقين والكافرين، وإن لم يكن منافقًا ولا كافرًا بهذا، ليردعه عن استعظام ما ليس بعظيم من المشَبِّه، بل فعل المشمئز بالتشبيه بالقوم عظيم لو عقله، والله يغفر لنا وله.

[14] **Translator’s note (L12776):** ‘Protector’ renders mawlā, the shared designation on which the following argument depends.

[15] **Qur’an references (L12776):** Qur’an 57:15 (Al-Hadid).

[16] **Qur’an references (L12778):** Qur’an 57:16 (Al-Hadid).

its resemblance to those people, is grave, if only he understood it. May Allah forgive us and him.[17][18][19]

L12793–12800 Neglect of attentive care: And His saying—exalted is He—"Then a long span passed over them, and their hearts became hard," is evidence that neglect of attentive care causes remembrances to wear out in the hearts of believers, while tending them keeps them fresh; and that hardness is engendered by long hopes and persistent lapses Discussion of diversion: And His saying—exalted is He—"Know that the life of this world is only play, diversion, adornment, mutual boasting among you, and rivalry in the accumulation of wealth and children," is evidence that play, diversion, adornment, and everything mentioned alongside them are collectively blameworthy, except for what has been permitted: a man's playful intimacy with his wife and his slave concubine, the diversion of competitive archery and what is mentioned alongside it, and the adornment excepted in the chapter al-Aʿrāf, namely, taking one's adornment at the mosques, and such adornment as is not extravagant.[20][21]

L12801–12803 His saying, "Like rain whose vegetation pleases the unbelievers," through His saying, "And in the Hereafter there is severe punishment," confirms what we have said and is evidence that a person is punished for whatever of these things has not been excepted, and is bereaved of them in this world before undergoing punishment in the Hereafter.[22][23]

L12804–12806 Our answer to the proponents of analogy has already appeared in several

إهمال الرعاية: وقوله - تعالى -: (فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ) دليل على أن إهمال الرعاية مخلقة للأذكار في قلوب المؤمنين، وتعاهدها مطرية، والقسوة متولدة من طول الأمل، وإدمان الزلل ذكر اللهو: وقوله - تعالى -: (اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ) دليل على أن اللعب، واللهو والزينة، وكل ما ذكر معهم مذموم جملة، إلا ما رخص فيه من ملاعبة الرجل امرأته، وجاريته، ولهو النضال، وما ذكر معه، وما استثني - من الزينة - في سووة الأعراف من أخذ الزينة عند المساجد، وما لم يكن منها سرفًا.

قوله: (كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ) إلى قوله: (وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ) ، تأكيد لما قلنا، ودليل على أن المرء معذب على ما لم يستثن من ذلك، ومفجوع بها في الدنيا قبل مباشرة العذاب في الآخرة.

وقد مضى جوابنا - في غير موضع، من هذا الكتاب - للقائسين في أن احتجاجهم على تثبيت القياس بهذه الأمثال، وما ضاهاها في القرآن بعيد مما يظنون، فأغنى ذلك عن إعادته.

[17] **Translator's note (L12790):** The singular subject of 'is neither a hypocrite nor an unbeliever' is not explicit; it is understood here as the person recoiling from the appeal to the Quran.

[18] **Translator's note (L12791):** The source's word for 'the person recoiling' is visibly corrupt. The connection expressed by 'through its resemblance' is also awkward; the following segment completes the comparison with the aforementioned groups.

[19] **Qur'an references (L12785):** Qur'an 57:16 (Al-Hadid).

[20] **Translator's note (L12799):** The source has a typographical error in the word for 'chapter.'

[21] **Qur'an references (L12793):** Qur'an 57:16 (Al-Hadid); Qur'an 57:20 (Al-Hadid).

[22] **Translator's note (L12802):** Al-kuffār can mean either 'unbelievers' or 'cultivators' here. 'Unbelievers' preserves the ordinary theological sense without silently substituting the agricultural interpretation.

[23] **Qur'an references (L12802):** Qur'an 57:20 (Al-Hadid).

places in this book, concerning their adducing these similitudes and others like them in the Quran to establish analogy: it is far from what they suppose. That makes repeating it unnecessary.

L12807

L12808–12811 His saying, “And forgiveness from Allah and good pleasure,” necessarily refers to other people. In this there is evidence for the permissibility of abridging speech and alluding to the meaning.[24]

L12812 The threat of punishment:

L12813

L12814–12815 And His saying, “And a Garden whose breadth is like the breadth of heaven and earth,” is analogous to what has already appeared in the chapter Āl ʿImrān.[25]

L12816–12822 “Prepared for those who believe in Allah and His messengers,” is a powerful argument against the Muʿtazilites concerning the threat of punishment, if they would reflect upon it, since what they fail to understand about failure to fulfill one’s word leaves them no room to breathe— in this passage. They are therefore asked: How, according to you, can Allah—majestic is His glory—declare that He has prepared the Garden for those who believe in Him and His Messenger—in this verse—without qualification, while among them is someone who commits a sin—a single one—and He gives him no share in what He has prepared for whoever believes in Him and His Messenger, on account of that one sin?[26]

L12823 Because that sin erased faith from his breast and made his tongue utter unbelief![27]

L12824–12826 If they say, “No, but He threatened him with the Fire for his sin,” they are

[24] **Qur’an references (L12808):** Qur’an 57:20 (Al-Hadid).

[25] **Qur’an references (L12814):** Qur’an 57:21 (Al-Hadid).

[26] **Qur’an references (L12817):** Qur’an 57:21 (Al-Hadid).

[27] **Translator’s note (L12823):** In context, this is a polemical, incredulous continuation of the preceding question, rather than an independent affirmation by the author.

قوله: (وَمَغْفِرَةٌ مِنَ اللَّهِ وَرِضْوَانٌ) مقصود به - لا محالة - قومًا آخرين، ففيه دليل على جواز اختصار الكلام، والإشارة إلى المعنى.

الوعيد:

وقوله: (وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ) نظير ما مضى في سورة آل عمران.

(أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ) حجة على المعتزلة في باب الوعيد - شديدة - لو تأملوها، إذ ما لا يفهمونه من الخُلْف خانق لهم - في هذا الموضع - فيقال لهم: كيف يجوز عندكم أن يكون الله - جل جلاله - يخبر عن نفسه بإعداد الجنة للمؤمنين به، وبرسوله - في هذه الآية - بلا شرط، فيكون فيهم من يذنب ذنبًا - واحدًا - فلا يجعل له حظًّا فيما أعد لمن آمن به وبرسوله، من أجل ذلك الذنب الواحد.

لأن ذلك الذنب محا الإيمان من صدره، وأنطق بالكفر لسانه!.

فإن قالوا: لا، ولكنه أوعده النار على ذنبه. قيل لهم: فأوعده إدخال النار وحده أو أوعده مع الإدخال الخلود؟.

asked: Did He threaten him only with entry into the Fire, or did He threaten him, along with entry, with remaining there eternally?

L12827–12828 If they say, "He threatened him with both," they have made an obstinately false claim and are required to produce a recited scriptural passage to that effect, which they have no means of doing.

L12829–12830 But if they say, "Rather, He threatened him with the Fire, and did not threaten him with remaining there eternally," they are asked: Why, then, do you consign him to remain there eternally after the requital for his sin has been exacted in full?

L12831–12848 You are people who marshal rational evidence and derive Allah's dealings with His servants from the dealings of created beings with one another in matters of justice, divine oneness, and other matters. Is it admissible to your reason—I should like to know—that a man threatens his slave with a beating for an act if he does it, and the slave then goes ahead in defiance of his prohibition and does that act, and, if the man beats him and then lets him go, this is counted as a lie on his part and a failure to fulfill his threat, because he let him go after beating him, and he is not— according to you—truthful or a fulfiller of his threat unless he continues beating him perpetually throughout his lifetime! Likewise, they claim that, if Allah, in His justice, puts someone into the Fire of Hell as punishment for his sin, then brings him out after the punishment for his sin has been exacted in full, He has failed to fulfill His threat. Or is it admissible to your reason that, if a man swears concerning his slave that he will imprison him, then imprisons him for a day or an hour and lets him go, his oath should remain binding upon him until he keeps him in prison perpetually—and other such things? Or will you reflect and understand that, when the beating has been inflicted on the slave threatened with it, and he is released from prison after imprisonment has been imposed upon him, the man who swore has fulfilled his oath and the man who threatened has fulfilled his threat; and that Allah—majestic is His glory—when He puts the sinner into His Fire, has fulfilled His threat, and, when He brings him out after his requital has been exacted in full, that does not impair His threat If they say, "But Allah—blessed and exalted is He—has said: 'And whoever disobeys Allah and His Messenger, for him there is the Fire of Hell, abiding

فإن قالوا: أوعده كلاهما، كابروا في الدعوى، وطولبوا بالتلاوة في ذلك، ولا سبيل لهم إليه.

وإن قالوا: بل أوعده النار، ولم يوعده الخلود. قيل: فما بالكم تخلدونه - فيها - بعد استيفاء الجزاء على ذنبه.

وأنتم قوم تقودون دليل العقل، وتأخذون أفعال الله بعبيده من أفعال الخلق بعضهم ببعض في باب العدل والتوحيد وغيره، أفسائغ في عقولكم - ليت شعري - أن يتواعد رجل عبده بضرب على فعل إن فعله، فيتقدم بين يدي نهيه يفعل ذلك الفعل، فإن ضربه ثم خلاّه عد كذبا عليه، وخلفا لوعيده، لتخليته بعد ضريه، ولا يكون - عندكم - صادقًا، ولا منجزا وعيده إلا بتتابع الضرب وسرمدته عليه عمره! كما يزعمون: أن من أدخله الله - بعدله - نار جهنم عقوبة على خطيئته، ثم أخرجه بعد استيفاء عقوبة خطيئته أنه مخُلف لإيعاده أَوَ سائغ - في عقولكم - إذا حلف رجل على عبده أن يسجنه، فسجنه يومًا، أو ساعة ثم خلاه أن تكون يمينه باقية عليه حتى يخلده في السجن،! وأشباه ذلك، أو تتبصرون فتعلمون أن الضرب إذا وقع بالعبد الموعَد به، وأطلق من السجن - بعد وقوع الحبس عليه - بر الحالف ووفى الموعِد، وأن الله - جل جلاله - إذا أدخل المذنب ناره فقد وفى بوعيده، فإذا أخرجه بعد استيفاء جزائه لم يكن ذلك مؤثرًا في وعيده فإن قالوا: فقد قال الله - تبارك وتعالى -: (وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا) . قيل: المعصية قد تكون في الكفر، وتكون في الذنب، إذ معنى المعصية عصيان من أَمر بشيء، ونَهَى عن شيء، فتعدى أمره ونهيه.

therein forever,'" it is said: Disobedience may consist in unbelief, and it may consist in sin, since the meaning of disobedience is disobeying someone who has commanded something and forbidden something, thereby transgressing his command and prohibition.[28][29][30][31][32]

L12849–12864 Thus, since disobedience, when understood as sin, does not invalidate His saying: "And a Garden whose breadth is like the breadth of heaven and earth, prepared for those who have faith in Allah and His messengers"; and disobedience construed as unbelief invalidates it and follows the example of other verses threatening punishment for unbelief, construing disobedience—in this verse—as the disobedience of unbelief was more appropriate, especially since what precedes this verse and what follows it indicate that it is the disobedience of unbelief committed by an unbeliever. Do you not see that He says: "And that when the servant of Allah stood up invoking Him, they almost became a densely packed mass against him (19). Say: 'I invoke only my Lord, and I associate no one with Him' (20). Say: 'I possess no power to bring you harm or right guidance' (21). Say: 'No one will protect me from Allah, and I shall find no refuge apart from Him (22), except conveyance from Allah and His messages.' And whoever disobeys Allah and His Messenger, for him is the Fire of Hell, abiding therein forever (23). Until, when they see what they are promised, they will know who is weaker in supporters and fewer in number (24). Thus He related how the people regarded the Messenger's call as an enormity and what they almost did to him. Then He related what He commanded His Messenger—may Allah bless him and grant him peace ﷺ—to say concerning the absence of anyone to protect him from Allah if he did not convey His messages, and coordinated with it: "And whoever disobeys

فلما كانت المعصية - المصروفة إلى الذنب غير مبطلة لقوله: (وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ) ، والمعصية المصروفة إلى الكفر مبطلة له، ومتأسية بغيرها من آيات الوعيد في الكفر، كان صرف العصيان - في هذه الآية - إلى عصيان الكفر أجدر، مع أن ما قبل هذا الآية وما بعدها دليل على أنه عصيان الكفر من الكافر، ألا تراه يقول: (وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا (١٩) قُلْ إِنَّمَا أَدْعُو رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا (٢٠) قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا (٢١) قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا (٢٢) إِلَّا بَلَاغًا مِنَ اللَّهِ وَرِسَالَاتِهِ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا (٢٣) حَتَّى إِذَا رَأَوْا مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا (٢٤) فأخبر عن إكبار القوم دعوة الرسول وما كادوا يفعلون به، ثم أخبر عما أمر به رسوله - صلى الله عليه وسلم - من القول في عدم مجير يجيره من الله إن لم يبلغ رسالاته، ونسق عليه بـ (وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا (٢٣) وحققه وأزال عنه كل لبسة بقوله: (حَتَّى إِذَا رَأَوْا مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا (٢٤) فأخبر أن المتكاثرين المتظاهرين، ومن كاد يتلبد من الجن والإنس على تكذيب الرسول الداعي إلى الله، وعلى رد ما جاء به يكونون - بعد رؤية جهنم، ودخولها وما أوعدوا من الخلود فيها - بلا أنصار، ولا عدد يتكثرون بهم كما تكثروا وتلبدوا على التظافر به والتظاهر عليه، فلم ينفعهم ذلك، وأبى الله إلا إمضاء ما أرسل به رسوله، فهذا واضح لا إشكال فيه.

[28] **Translator's note (L12831):** The expression rendered 'marshal rational evidence' is unusual; the source literally speaks of 'leading' rational evidence.

[29] **Translator's note (L12836):** The source has an apparent typographical error in the word rendered 'beating him.'

[30] **Translator's note (L12837):** The word rendered 'a fulfiller' is corrupt in the source; the intended sense is inferred from the argument.

[31] **Translator's note (L12846):** The quotation moves from singular 'whoever' and 'for him' to plural 'abiding.' The English participle does not mark this grammatical shift.

[32] **Qur'an references (L12831):** Qur'an 72:23 (Al-Jinn).

Allah and His Messenger, for him is the Fire of Hell, abiding therein forever (23)." He confirmed it and removed every ambiguity from it through His saying: "Until, when they see what they are promised, they will know who is weaker in supporters and fewer in number (24)." Thus He declared that those who amassed numbers and supported one another, and those among the jinn and humankind who almost crowded together to deny the Messenger who called to Allah, and to reject what he brought, would—after seeing Hell, entering it, and experiencing the everlasting confinement therein with which they had been threatened—have neither supporters nor numbers with whom to swell their ranks, as they had amassed numbers and crowded together to act in concert through them and support one another against him; yet that did not avail them, and Allah insisted upon carrying through what He had sent His Messenger with. This, then, is clear, with no difficulty in it.[33][34][35]

قال محمد بن علي - رحمه الله -: ولا أرى الشراة إلا أَعْذر في مقالتهم منهم - وإن كانوا متساوين في باب الخطأ - لأن أولئك خلطوا في أصل تسمية المذنب بالكافر، وإعداد الذنب كفرًا، ثم قادوا مذهبهم في الخلود والشهادة على الكافر عندهم.

L12865–12869 Muhammed ibn Ali—may Allah have mercy on him—said: I can only regard the Shurat as more excusable in their doctrine than these people—even though they are equal in respect of error—because the former went astray at the very foundation by calling the sinner an unbeliever and counting sin as unbelief, then carried through their doctrine concerning everlasting confinement and the testimony pronounced against someone they regarded as an unbeliever.[36][37]

وهؤلاء لم يسموه كافرًا، بل سموه فاسقا، ثم أوجبوا باسم الفسوق الخلود، فجمعوا على أنفسهم الغلط من وجوه عدة.

L12870–12871 These people, however, did not call him an unbeliever; rather, they called him a transgressor, then made the designation of transgression entail ever-

[33] **Translator's note (L12851):** The referent of "it" in "invalidates it" is unclear in the supplied context. The wording translated as "follows the example of" is also awkward.

[34] **Translator's note (L12862):** The pronoun in "through them" has an uncertain referent; the Arabic literally has a masculine singular pronoun.

[35] **Qur'an references (L12849):** Qur'an 57:21 (Al-Hadid); Qur'an 72:19 (Al-Jinn); Qur'an 72:20 (Al-Jinn); Qur'an 72:21 (Al-Jinn); Qur'an 72:22 (Al-Jinn); Qur'an 72:23 (Al-Jinn); Qur'an 72:24 (Al-Jinn).

[36] **Translator's note (L12865):** "Shurat" is a designation used for the Kharijites.

[37] **Translator's note (L12867):** The word rendered "counting" is written in the unusual form meaning "preparing"; the context suggests reckoning or counting, but the reading is uncertain.

lasting confinement, thereby accumulating errors against themselves in several respects.

L12872–12892 The first is that transgression, in the language, means leaping; hence the mouse was called a little transgressor, because it leaps about. Allah—blessed and exalted is He—said concerning Iblis: "So he transgressed against his Lord's command," meaning that he leapt ahead of His command and left it behind his back. Thus, if transgression is leaping against command and prohibition, and command and prohibition encompass various things, some of which constitute unbelief, such as claiming that He has a child and a wife, affirming rivals to Him, and similar things, while some constitute sin, such as illicit intercourse, theft, drinking wine, and comparable acts, then it must be that the transgressor—in both categories alike—is called by one designation and treated in one way, or is called by two different designations and treated in two ways. If, then, their agreement in declaring the Shurat mistaken in the designation has a real meaning, and they were not thereby merely adorning themselves, then their doctrine of everlasting confinement is unquestionably mistaken, since it is impossible that unbelief should be an act with no counterpart among sins as an act, its recompense being everlasting confinement, and then its opposite among acts, when committed, should likewise have everlasting confinement as its recompense. But if they agree with them in the foundation of the doctrine and merely adorn themselves with the designation they have bestowed, then they have spoken hypocritically and exposed themselves to their opponents' arguments establishing the consequences binding upon them— The second is that they declare our doctrine mistaken when we describe our Lord—majestic and exalted is He— as just in punishing someone upon whom He decreed sin, and they count this, on our part, as injustice, yet do not declare themselves mistaken in imposing everlasting confinement upon someone who committed a single sin in his lifetime, did not repent of it, and obeyed his Lord for the rest of his life; they

فأحدها: أن الفسوق - في اللغة - التوثب، ولذلك سميت الفأرة فويسقة، لأنها قفازة، قال الله - تبارك وتعالى - في إبليس -: (فَفَسَقَ عَنَ أَمرِ رَبِّه) ، أي وثب بين يدي أمره. وخلفه وراء ظهره، فإذا كان الفسق هو التوثب على الأمر والنهي. وكان الأمر والنهي مشتملين على أشياء: منها ما يكون كفرًا مثل دعوى الولد والزوجة والقول بالأنداد وأشباه ذلك، ومنها ما يكون ذنبًا مثل الزنا والسرقة وشرب الخمر وما ضاهاها، لم يجز إلا أن يكون الفاسق - في النوعين معًا - يسمى باسم واحد مسلوكًا به طريقًا واحدًا، أو مسمى باسمين مختلفين مسلوكًا به طريقين، فإن كان لاتفاقهم معنى على تغليط الشراة حقيقة في التسمية ولم يكونوا به متزينين فقولهم في الخلود غلط - بغير إشكال - إذ محال أن يكون الكفر فعلاً لا نظير له من الذنوب فعل، وجزاؤه الخلود، ثم يكون ضده من الفعل إذا فعل يكون - أيضاً - جزاؤه الخلود، وإن كانوا مجامعين لهم في أصل المقالة ومتزينين بما نحلوه من الاسم فقد نافقوا في الكلام، واستهدفوا لخصومهم في الإلزام - والثانية: أنهم يخطئون مقالتنا فيما نصف به ربنا - جل وعلا - بأنه عدل في تعذيب مق قضى عليه الخطيئة، ويعدونه جورًا - منا - ولا يخطئون أنفسهم في إيجاب الخلود على من أخطأ خطيئة واحدة - في عمره - لم يتب منها، وأطاع وبه سائر عمره، ولا يسمونه كافرًا. ويسلكون به مسلك الكافر، ويعدونه عدلاً.

do not call him an unbeliever, yet treat him as an unbeliever and count that as justice.[38][39][40][41][42][43][44]

والثالثة: أنهم يفرقون - في عقوبة هذا المجرم - بين الدنيا والآخرة، فيزعمون أن المتفسق بأفعال الذنوب لا يقتل ولا يستتاب - كأهل الحرب والردة - ويستوجب الخلود، والمتفسق بأفعال الكفر يقتل ويستوجب الخلود ويرث ويورّث، والكافر لا يرث ولا يورث ومحرم ماله. ويحل مال الكافر الذي جزأؤه الخلود.

L12893–12898 The third is that, in punishing this offender, they distinguish between this world and the Hereafter. They claim that someone who becomes a transgressor through sinful acts is neither killed nor called upon to repent—as are those engaged in war and apostasy—yet deserves everlasting confinement; someone who becomes a transgressor through acts of unbelief is killed and deserves everlasting confinement, and inherits and is inherited from, whereas the unbeliever neither inherits nor is inherited from, and inviolable is his property. Yet the property of the unbeliever whose recompense is everlasting confinement is lawful to take.[45][46]

L12899–12908 The fourth is that the very saying of His—glorified and exalted is He—which they invoke as proof: “Evil is the designation of transgression after faith,” is applied out of place. This is because the beginning of the verse in which this occurs was revealed concerning people who used to disparage one another and call one another offensive names. A man would say to another:

والرابع: أن نفس ما يحتجون به من قوله - سبحانه وتعالى -: (بِئْسَ الِاسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ) ، موضوع في غير موضعه، وذلك أن أبتداء الآية - التي هذا فيها - نازل في قوم كانوا يلمزون أنفسهم، ويتنابزون بالألقاب، فيقول الرجل الآخر: يا كافر، يا فاسق يلقبه بذلك، ولايسميه باسمه، فأخبر الله - جل جلاله - أن المسمى بالفسوق بعد الإيمان مبدل اسمه بما لا يشاكله فقال: (يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِنْ قَوْمٍ عَسَى أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَى أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الِاسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ) أي بئس الاختيار في تسمية المؤمن بالفسوق بعد ما سُمي بالإيمان، لا أن اسم الإيمان زائل عنه بفسوقه الذي ليس بكفر.

[38] **Translator’s note (L12873):** “Little transgressor” renders the diminutive fuwaysiqah. The explanation connecting it with leaping is the author’s lexical claim.

[39] **Translator’s note (L12875):** The source places a full stop after “prohibition,” although the conditional argument continues in the following unit.

[40] **Translator’s note (L12882):** The Arabic syntax is awkward. This follows the apparent sense: their professed disagreement with the Shurat over the designation must be substantive.

[41] **Translator’s note (L12884):** The word “act” occurs twice in an awkward construction in the Arabic; the repetition has been retained.

[42] **Translator’s note (L12889):** The source has an apparent typographical corruption at the word rendered “someone.”

[43] **Translator’s note (L12891):** The source reads an apparently corrupt word where “his Lord” is required by the apparent sense; this rendering is conjectural.

[44] **Qur’an references (L12872):** Qur’an 18:50 (Al-Kahf).

[45] **Translator’s note (L12897):** The word rendered “is inherited from” appears corrupt. As written, inheritance appears to be attributed to the person committing acts of unbelief, immediately before being denied to the unbeliever. The subject sequence is inconsistent; it has not been silently rearranged.

[46] **Translator’s note (L12898):** The referent of “his” remains uncertain because of the inconsistent subject sequence in the preceding unit.

'You unbeliever! You transgressor!'—giving him such a name rather than calling him by his own name. Allah—majestic is His majesty—thus declared that someone designated by transgression after faith has had his designation replaced with something that does not befit him. He said: "O you who have faith, let no people ridicule another people; perhaps they are better than them. Nor let women ridicule other women; perhaps they are better than them. Do not disparage yourselves, and do not call one another offensive names. Evil is the designation of transgression after faith." That is, evil is the choice of designating a believer by transgression after he has been designated by faith; it does not mean that the designation of faith is removed from him by his transgression that does not constitute unbelief.[47][48]

L12909–12910 If an objector from among the Murji'ah objects to us and claims that what we have adduced against the Mu'tazilah in this section is proof for him in isolating faith, stripped of deeds, since there is no

فإن عارضنا معارض من المرجئة فزعم: أن ما احتججنا على المعتزلة في هذا الفصل حجة له في تجريد الإيمان معرىً من العمل، إذ ليس في

L12911

L12912–12919 mention in His saying, "Prepared for those who have faith in Allah and His messengers," of any deed—then he has erred most grievously, because Allah—majestic is His majesty—mentioned faith in Him and His messengers comprehensively, and did not mention a faith; the comprehensive expression therefore encompasses speech—together—according to what we have demonstrated in the surahs preceding this section. Even if He had also mentioned speech, they would have no proof, since our position includes the following: A believer possessing some of the constituent parts of faith may enter the Garden through Allah's pardon—indeed, with the weight of a mustard seed along with the testimony of faith. His entering the Fire before entering the Garden—after being brought out of it—contains nothing that

قوله: (أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ) عمل - فقد غلط كل الغلط، لأن الله - جل جلاله - ذكر الإيمان جملة به وبرسله، ولم يذكر إيمانًا، فالجملة جامعة للقول - معًا - بما دللنا عليه في السور قبل هذا الفصل، ولو كان - أيضاً - ذكر قولا ما كان لهم حجة إذ من قولنا: إن المؤمن ببعض أجزاء الإيمان قد يدخل الجنة بعفو الله، بل بمثقال خردلة مع الشهادة، وليس في دخوله النار قبل دخوله الجنة - بعد إخراجه منها - ما يكسر قولنا في تجزئة الإيمان وتسمية العمل به.

[47] **Translator's note (L12901):** The source literally says "the other man would say," without explicitly marking the recipient; the context indicates one man addressing another.

[48] **Qur'an references (L12899):** Qur'an 49:11 (Al-Hujurat).

undermines our position that faith has constituent parts and that deeds are designated as faith.[49][50][51]

L12920–12927 Likewise is our position concerning the report of the Messenger of Allah—may Allah bless him and grant him peace ﷺ: "Whoever says, 'There is no god but Allah,' shall have the Garden, even if he commits illicit intercourse, and even if he steals." That is, he enters the Garden after coming out of the Fire, so that the Garden becomes his abode forever. For this report does not say: "Whoever says, 'There is no god but Allah,' will not enter the Fire." It says only: "He shall have the Garden," and the Garden is his whenever he enters it. Our interpretation of this is therefore better than the interpretation of someone who says, "This was before the obligatory duties were revealed," because, although that may be a good interpretation, it can be established only through a transmitted report, whereas our position is implicit in the wording itself, for anyone who discerns it.

وكذا قولنا في حديث رسول الله، صلى الله عليه وسلم: " من قال لا إله إلا الله فله الجنة، وإن زنا، وإن سرق "، أي يدخل الجنة بعد ما يخرج من النار، فتكون الجنة داره أبدًا، إذ ليس في هذا الحديث: " من قال لا إله إلا الله لم يدخل النار " إنما هو " فله الجنة " والجنة له في أي وقت دخلها، فتأويلنا في هذا أحسن من تأويل من قال: كان هذا قبل نزول الفرائض، لأنه وإن كان حسنًا فلا يدرك إلا بخبر، وقولنا مطوي في نفس الكلام، لمن ميزه.

L12928

L12929 His saying: "No calamity befalls the earth or yourselves but it is in a Book before We bring it into being. Indeed, that is easy for Allah (22)."[52]

قوله: (مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ (٢٢)

L12930–12936 is a clear proof against the Qadariyyah and the Mu'tazilah, since He has explicitly declared that calamities were deposited in His antecedent Book before they occurred. The pronoun "it" in "We bring it into being" must refer either to the selves or to the earth. If it refers to the earth, then the selves were created after it; and if it refers to the selves, then their calamities are recorded, their knowledge preceding their creation; in every case, they precede the selves, No person of understanding among those versed in

حجة على القدرية والمعتزلة واضحة - إذ قد أخبر نصًّا بإيداع المصائب كتابه السابق قبل وقوعها، والهاء في (نَبْرَأَهَا) لا تخلو من أن تكون راجعة على الأنفس، أو على الأرض، فإن كانت على الأرض فالأنفس مخلوقة بعدها، وإن كانت على الأنفس فمصائبها مكتوبةٌ علمها قبل خلقها، وهي على كل الأحوال قبل الأنفس، ولا يتمانع ذو الحجا - من أهل اللغة - أن المعاصي أكبر المصائب والجنايات من جانبها، والمجني عليه مصيبة واصلة إليه من كتب إليه فعل يفعله، أو يفعل به، فلابد من كونه.

[49] **Translator's note (L12912):** The English syntax spans this unit and the adjoining units, as does the Arabic.

[50] **Translator's note (L12915):** The supplied wording is apparently defective: "did not mention a faith" has no clear contrast with the preceding statement, and "speech—together" lacks a second coordinated term. The argument appears to concern speech and deeds together, but no missing words have been inserted.

[51] **Qur'an references (L12912):** Qur'an 57:21 (Al-Hadid).

[52] **Qur'an references (L12929):** Qur'an 57:22 (Al-Hadid).

the language disputes that acts of disobedience are the greatest calamities, and offenses belong to their category. As for the person offended against, a calamity reaches him. Whoever has had an act prescribed for him, which he performs or which is performed upon him, must have it come to pass.[53][54][55][56]

L12937–12941 Discussion of Medicine: His saying—exalted is He—"And We sent down iron, in which there is mighty force and benefits for people," is proof for the foundation of medicine and for seeking to attain healing through treatments using medicines, because, although the benefits refer to weapons, tools, and the prices obtained for iron, slag is among its benefits, and it comes out of it.[57][58]

L12942–12950 Al-Ijli related to us; Ahmad ibn Isa ibn al-Lakhmi related to us; Isma'il ibn Maslamah ibn Qa'nab related to us, saying: Salm ibn Qutaybah related to me, on the authority of Maslamah ibn Qa'nab, who said: I went in to see him, and he said to me: "Drink some of a drink containing milk, into which he would put the dross of discourse and other mixtures along with it. He said: "Drink. Ibn 'Awn related to me, from Ibn Sīrīn, who said: 'And We sent down iron, in which there is mighty force and benefits for people,' and I hope that this is among those benefits."[59][60][61]

ذكر الطب: وقوله - تعالى -: (وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ) حجة في أصل الطب، والمتوصل إلى الشفاء بواسطة من العلاجات بالأدوية، لأن المنافع وإن كانت راجعة على السلاح والأدوات وأثمان الحديد فالخَبَث من منافعه، وهو خارج منه.

حدثنا العِجلي، دثنا أحمد بن عيسى بن اللخمي، دثنا إسماعيل بن مسلمة بن قعنب، قال: حدثني سلم بن قتيبة، عن مسلمة بن قعنب، قال: دخلت عليه فقال لي: اشرب من شراب كان فيه اللبن يجعل فيه خبث الحديث وأخلاط معه، فقال: اشرب، حدثني ابن عون، عن ابن سيرين، قال: (وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ) وأرجو أن يكون هذا منه ".

[53] **Translator's note (L12931):** The initial letter of the word rendered "that … were deposited" is apparently mistyped in the source. The Arabic pronoun discussed is feminine singular.

[54] **Translator's note (L12933):** The wording around "recorded, their knowledge" is awkward and possibly corrupt. The apparent sense is that their calamities were recorded and known before their creation.

[55] **Translator's note (L12934):** The apparent reference is to the prior recording or knowledge of the calamities; the Arabic feminine pronoun does not resolve this unambiguously.

[56] **Translator's note (L12936):** The Arabic is syntactically disjointed, particularly at the transition from the person offended against to "whoever has had … prescribed for him." The punctuation and resulting interpretation are tentative.

[57] **Translator's note (L12939):** The construction rendered "seeking to attain healing" is grammatically awkward in the supplied Arabic.

[58] **Qur'an references (L12937):** Qur'an 57:25 (Al-Hadid).

[59] **Translator's note (L12942):** The source twice uses an apparently shortened or defective form of "related to us." The unusual name sequence "ibn Isa ibn al-Lakhmi" is retained as supplied.

Similarly, His saying—reporting about bees—"From their bellies comes forth a drink of varying colors, in which there is healing for people" is evidence that seeking medical treatment is permissible, together with what has been transmitted from the Messenger of Allah, may Allah bless him and grant him peace ﷺ, commanding that medical treatment be sought, in one form after another.[62][63]

The Muʿtazilites:

And His saying: "Among them are those who are guided, while many of them are defiantly disobedient" (26).[64]

And His saying: "So We gave those of them who believed their reward, while many of them are defiantly disobedient" (27), together with other passages like these two, constitute a refutation of the Muʿtazilites concerning their making defiant disobedience a rank between the two ranks of faith and unbelief, since defiant disobedience in all these passages is undoubtedly unbelief, as the context of the discourse indicates.[65]

Discussion of Observances:[66]

ومثل ذلك قوله - إخبارًا عن النحل -: (يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ) ، هو دليل على إباحة التداوي مع ما جاء عن رسول الله، صلى الله عليه وسلم، في الأمر بالتداوي لونًا لونًا.

المعتزلة:

وقوله: (فَمِنْهُمْ مُهْتَدٍ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ (٢٦) .

وقوله: (فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ (٢٧) في أشباه لهما رد على المعتزلة فيما يجعلون الفسق درجة بين درجتين من الإيمان والكفر، إذ الفسق في جميع هذه الأمكنة كفر لا شك فيه، لما دل عليه سياق الكلام.

ذكر الرعايات:

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[60] **Translator's note (L12946):** The supplied text reads "the dross of discourse" (khabath al-ḥadīth), apparently a transcription error for "iron slag" (khabath al-ḥadīd), as suggested by the ensuing quotation about iron.

[61] **Qur'an references (L12942):** Qur'an 57:25 (Al-Hadid).

[62] **Translator's note (L12952):** The expression continues in the next segment: literally, "form by form," referring to the various forms of treatment or commands concerning treatment.

[63] **Qur'an references (L12951):** Qur'an 16:69 (An-Nahl).

[64] **Qur'an references (L12956):** Qur'an 57:26 (Al-Hadid).

[65] **Qur'an references (L12958):** Qur'an 57:27 (Al-Hadid).

[66] **Translator's note (L12962):** "Observances" renders riʿāyāt, meaning the attentive maintenance of religious commitments or practices, as developed in the following argument.

L12964–12968 And His saying: “But they did not observe it as it ought to have been observed” is evidence affirming such observances, and that an innovation consisting of righteous action and something that brings one nearer to Allah—majestic and exalted is He—and containing benefits for created beings is not blameworthy. For, had it been blameworthy, they would not have been censured for neglecting the care required to maintain it. Supporting this introduction of a new practice is the report of the Messenger of Allah, may Allah bless him and grant him peace ﷺ: “Whoever institutes in Islam a practice that is good, and it is acted upon after him, shall have its reward and the reward of whoever acts upon it.”[67]

وقوله: (فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا) دليل على ثبيت الرعايات، وعلى أن البدعة من العمل الصالح وما يقرّب إلى الله - جل وتعالى - ويكون فيها منافع الخلق غير مذمومة، إذ لو كانت ما ذموا على تضييع الرعاية في المحافظة عليها، ويؤيد هذا الابتداع حديث رسول، الله صلى الله عليه وسلم: “ من سن في الإسلام سنة حسنة، فعمل بها بعده، كان له، أجرها وأجر من عمل بها ”.

L12969–12975 There is no doubt that this is a practice whose introduction is authorized, rather than a practice followed from someone other than the person who instituted it. The Messenger of Allah, may Allah bless him and grant him peace ﷺ, promised for it the reward that he promised. Did not ʿUmar—may Allah be pleased with him—institute the night prayers of the month of Ramadan in congregation, and ʿUthmān—may Allah be pleased with him—the first call to prayer on Friday? Both were included in the saying of the Messenger of Allah, may Allah bless him and grant him peace ﷺ: “ Whoever institutes in Islam a good practice.”

ولا شك أن هذه سنة مأذونة في إحداثها، لا سنةً متبعة لغير من سنها، وقد وعد عليها رسول الله، صلى الله عليه وسلم، من الأجر ما وعد، أو ليس عمر - رضي الله عنه - سن قيام شهر رمضان في جماعة، وعثمان - رضي الله عنه - الأذان الأول يوم الجمعة وكانا داخلين في قول رسول الله صلى الله عليه وسلم: “ من سنَّ في الإسلام سنَّةً حسنةً ”.

L12976–12977 If someone says: “Then what is the meaning of his saying, may Allah bless him and grant him peace ﷺ, ‘Every newly introduced matter is an innovation, and every innovation is misguidance,’ and ‘Beware of newly introduced matters,’ and similar statements?”

فإن قال: فما معنى قوله، صلى الله عليه وسلم: “ كل محدثة بدعة، وكل بدعة ضلالة ” وإياكم ومحدثات الأمور “ وأشباه ذلك.

L12978–12979 The reply is: These may concern newly introduced matters that do not lead to acts of devotion, such as shaving the head as a punishment, following brides with fires during the wedding procession, and things of that sort. Allah knows best.[68]

قيل: قد يجوز أن يكون في محدثات لا تؤدي إلى القربات، مثل حلق الرأس في العقوبات، واتباع العرائس بالنيران عند الزفاف، وما أخذ أخذه، والله أعلم.

L12980–12982 His saying: “So that the People of the Book may not know that they have no power over any of Allah’s bounty, and that bounty is in Allah’s hand: He

قوله: (لِئَلَّا يَعْلَمَ أَهْلُ الْكِتَابِ أَلَّا يَقْدِرُونَ عَلَى شَيْءٍ مِنْ فَضْلِ اللَّهِ وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ (٢٩) حجة على المعتزلة والقدرية.

[67] **Qur’an references (L12964):** Qur’an 57:27 (Al-Hadid).

[68] **Translator’s note (L12978):** The supplied qurayāt, literally “small villages,” appears corrupt in context; the translation follows the apparent intended reading qurubāt, “acts of devotion” or “acts that bring one nearer to Allah.”

gives it to whomever He wills, and Allah possesses tremendous bounty" (29) is an argument against the Muʿtazilites and the Qadarites.[69][70]

[69] **Translator's note (L12981):** The opening negative is retained according to the supplied wording. In a common grammatical interpretation of this verse, that negative particle is treated as extra, yielding "so that the People of the Book may know."

[70] **Qur'an references (L12981):** Qur'an 57:29 (Al-Hadid).

CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة المجادلة

Surah 58: The Pleading Woman (Al-Mujadila)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah of the Woman Who Disputes]

[سورة المجادلة]

And His saying, exalted is He: “Those of you who declare their wives forbidden to them by likening them to their mothers—their wives are not their mothers; their mothers are only those who gave birth to them” provides an argument concerning several matters: Among them is that a declaration of prohibition by maternal comparison (ẓihār) can occur only through reference to the mother, since “their wives are not their mothers” is evidence that they used to make such declarations by reference to mothers. If this explains the otherwise unspecified declaration of ẓihār, anything else does not constitute ẓihār, even if someone utters it—unless the Muslim community agrees concerning a female relative permanently forbidden in marriage, other than the mother, and considers a comparison with her to constitute ẓihār; in that case their position is conceded.[1][2]

وقوله تعالى: (الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِنْ نِسَائِهِمْ مَا هُنَّ أُمَّهَاتِهِمْ إِنْ أُمَّهَاتُهُمْ إِلَّا اللَّائِي وَلَدْنَهُمْ) حجة في أشياء: فمنها: أن الظهار لا يكون إلا بالأم " إذ في (مَا هُنَّ أُمَّهَاتِهِمْ) دليل أنهم كانوا يظاهرون بالأمهات، وإذا كان ذلك تفسير الظهار المجمل، فغير ذلك لا يكون ظهارًا، وإن لفظ به، إلا أن تتفق الأمة على ذات محرم - غير الأم - ويجعلون بها ظهارً، فيُسَلَّم لهم.

If it is said: “Has it not been related that the Prophet, may Allah bless him and grant him peace ﷺ, heard a man saying to his wife, ‘O little sister,’ and the Messenger of Allah—may Allah bless him and grant him peace ﷺ—said to him, ‘Is she your sister?’ He said, ‘No.’ So he disapproved of it.”[3]

فإن قيل: أفليس قد رُوي أن النبي، صلى الله عليه وسلم، سمع رجلاً يقول لامرأته: يا أخية، فقال له رسول الله - صلى الله عليه وسلم -: " أختك هي؟ قال: لا. فكرهه.

The reply is: This is a report that Abū Tamīmah transmits from him with a gap in the transmission chain. We know of no one who mentions in it Abū Saʿīd al-Khudrī other than ʿAbd Allāh ibn ʿIṣmah, who is not well known among Ḥammād’s companions, nor is he among those whose report is accepted when they alone transmit it. Moreover, even if it were established as authentic, it would confirm what we have said: that this does not constitute ẓihār, even though the expression was disapproved of. Another matter is that ẓihār concerning an enslaved woman and a free woman is the same, because

قيل: هو حديث يرسله أبو تميمة عنه، لا نعلم أحدًا ذكر فيه أبا سعيد الخدري غير عبد الله بن عصمة، وليس بمشهور في أصحاب حماد، ولا ممن يقبل حديثه إذا انفرد به، مع أنه لو كان ثابتًا لكان تأكيدًا لما قلناه: من أنه لا يكون به ظهار، وإن كره القول ومنها: أن الظهار من الأمة والحرة واحد لشمول اسم النساء لهما - معًا - وهو مذكور بشرحه في كتاب الظهار من شرح النصوص.

[1] **Translator’s note (L12986):** The declaration described here is the legal category ẓihār, used consistently below.

[2] **Qur’an references (L12986):** Qur’an 58:2 (Al-Mujadila).

[3] **Translator’s note (L12990):** “O little sister” renders an affectionate diminutive form of “sister”; its precise vocalization is not supplied. The final disapproval is understood as the Prophet’s.

the designation “women” encompasses both of them. This is discussed with its explanation in the Book of Ẓihār in the Commentary on the Texts.

L12999–13000 Another matter is the confirmation of the inheritance of the child of a woman subjected to mutual imprecation and of a child born of unlawful intercourse, because the designation of motherhood encompasses the woman who gave birth to either of them. This is comparable to His saying: “And when you were fetuses in your mothers’ bellies.”[4][5][6]

ومنها: تأكيد ميراث ولد الملاعَنة، وولد الزنا، لشمول اسم الأمومة لمن ولد بهما، وهو نظير قوله: (وَإِذْ أَنْتُمْ أَجِنَّةٌ فِي بُطُونِ أُمَّهَاتِكُمْ) .

[4]**Translator’s note (L12999):** “Mutual imprecation” renders liʿān, the procedure of reciprocal sworn declarations between spouses concerning an accusation of adultery or denial of paternity.

[5]**Translator’s note (L13000):** The supplied wording for “the woman who gave birth to either of them” is grammatically awkward; the sense follows the surrounding discussion of motherhood.

[6]**Qur’an references (L12999):** Qur’an 53:32 (An-Najm).

L13001

L13002–13010 His saying: “Those who declare their wives forbidden to them by maternal comparison, then return to what they said, must free an enslaved person before the two touch one another” is evidence that declaring a wife forbidden does not constitute divorce, in a manner that admits of no uncertainty for anyone who reflects upon it. For if declaring her forbidden constituted divorce in any respect, intercourse with the woman subjected to ẓihār would not be permissible after expiation, because divorce is an untying that cannot be tied again by expiation, and marital severance does not become union again through it. If a woman forbidden through ẓihār is not more strictly forbidden than one forbidden by a declaration other than ẓihār, she is equally forbidden. How, then, can it be permissible to treat the declaration that a woman is forbidden as severing her from her husband through divorce, when he has only declared her forbidden just as does the man making a declaration of ẓihār, whose declaration of prohibition is reinforced by ẓihār?[1][2]

قوله: (وَالَّذِينَ يُظَاهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ يَتَمَاسَّا) دليل على أن التحريم لا يكون طلاقًا من حيث لا إشكال فيه - لمن تدبره - إذ لو كان الحرام طلاقًا - بوجه من الوجوه - ما جاز وطء المظاهر منها بعد الكفارة، لأن الطلاق حل لا تعقده الكفارة، والبينونة لا تعود وصلاً بها، والمحرمة بالظهار إن لم تكن أغلظ تحريمًا من المحرمة بغير الظهار فهي مثلها، فكيف يجوز إبانة تحريم امرأة عن زوجها بالطلاق، وهو إنما حرمها كتحريم المظاهر المؤكد تحريمه بالظهار.

L13011

L13012–13025 His saying: “Before the two touch one another” makes clear—and Allah knows best—that what is meant by “return to what they said” is the intention to return to the intercourse that he prohibited to himself through ẓihār. For if retaining her—after the declaration, for a period during which he could make her forbidden through divorce but does not divorce her—were what made expiation obligatory upon him, requiring it to precede sexual contact would have no meaning for anyone who reflected upon it. Expiation would then be obligatory upon someone who retains her for an hour after the declaration of ẓihār and then divorces her three times, although sexual contact has been forbidden to him by divorce. How, then, can he return to what he said after divorce? Or how can expiation be obligatory upon him when sexual contact is not possible for him, while expiation necessarily

قوله: (مِنْ قَبْلِ أَنْ يَتَمَاسَّا) موضح - والله أعلم - أن المراد في (يَعُودُونَ لِمَا قَالُوا) هو إرادة العود إلى الوطء الذي حظره بالظهار على نفسه، إذ لو كان حبسها - بعد القول مدة يمكنه تحريمها فيها بالطلاق ولا يطلقها - موجب عليه الكفارة ما كان لتقديمها على المسيس@ معنى عند من تدبره ولوجبت الكفارة على من يحبسها بعد القول بالظهار ساعة ثم يطلقها ثلاثًا، والمسيس قد حرمه عليه الطلاق، فكيف يعود لما قال بعد الطلاق، أم كيف تجب عليه الكفارة، وهو لا يمكنه المسيس، والكفارة - لا محالة - محللة له في حكم التلاوة، وإذا كان ذلك كذلك كان مجاز الآية - والله أعلم - أن تكون اللام في (لما) بمنزلة " إلى " كأنه ثم يعودون إلى ما منعوه بتحريم الظهار من الوطء فيريدون فعله، أو يكون (لما) بمعنى " فيما " على هذا التأويل، إذ اللغة محتملة له، والله أعلم كيف هو.

[1] **Translator’s note (L13009):** The wording “treat the declaration … as severing her” renders an awkward construction in the supplied Arabic; the argument challenges treating a declaration of prohibition as divorce.

[2] **Qur’an references (L13002):** Qur’an 58:3 (Al-Mujadila).

makes it permissible for him under the ruling of the recited text? Since that is so, the verse's sense—and Allah knows best—would be that the preposition "for" in "for what" functions as "to," as though it said: "Then they return to what they prohibited," namely intercourse, through the prohibition imposed by ẓihār, and intend to engage in it; or "for what" may mean "with regard to what" under this interpretation, since the language admits of it. Allah knows best how it is.[3][4][5][6]

L13026 Qatādah and Ṭāwūs both said concerning His saying, "Then they return to what they said": "It is intercourse."[7]

L13027–13028 It was related from al-Zuhrī concerning the enslaved person that he said: "A young child suffices here."

L13029 It was related from the Prophet, may Allah bless him and grant him peace ﷺ, through a report of Maʿmar, from ʿIkrimah, that when the woman asked the Prophet, may Allah bless him and grant him peace ﷺ, about this, he said: "I can only consider you to have become forbidden to him." He said it three times.

L13030–13031 It was related from Qatādah that he said: "He declared her forbidden, then wishes to return to her and have intercourse with her."

L13032

L13033–13034 His saying: "Then the freeing of an enslaved person" contains an ellipsis, as though it said—and Allah knows best—"Then the freeing of an enslaved person is incumbent upon him."

L13035–13036 His leaving the enslaved person unrestricted—majestic and exalted is He—

وقال قتادة وطاووس - جميعا - في قوله: (ثُمَّ يَعُودُونَ لِمَا قَالُوا) هو الوطء.

وروي عن الزهري في الرقبة فقال: يجزئ - ها هنا - الطفل.

وروي عن النبي، صلى الله عليه وسلم، من حديث معمر، عن عكرمة، أن النبي، صلى الله عليه وسلم، لما سألته المرأة عن ذلك، فقال: " ما أراك إلا وقد حرمت عليه " قاله ثلاثًا.

وروي عن قتادة قال: حرمها ثم يريد أن يعود لها يطأها.

قوله: (فَتَحرِيرُ رَقَبَةٍ) إضمار، كأنه - والله أعلم - فعليه تحرير رقبة.

وفي إرساله - جل وتعالى - الرقبة بلا شرط، ولا صفة دليل على أنه تجزئ الصغيرة والكبيرة، والمسلمة والذمية، والسوداء والبيضاء.

[3] **Translator's note (L13018):** The supplied text contains an extraneous "@" after "sexual contact."

[4] **Translator's note (L13022):** The supplied kadalika is an apparent spelling error for kadhālika, "so."

[5] **Translator's note (L13023):** The author is analyzing the preposition lām in limā, here rendered literally as "for what." Earlier occurrences within the verse were translated idiomatically as "to what."

[6] **Qur'an references (L13012):** Qur'an 58:3 (Al-Mujadila).

[7] **Qur'an references (L13026):** Qur'an 58:3 (Al-Mujadila).

without condition or qualification is evidence that a young or an adult enslaved person suffices, a Muslim or a non-Muslim under Muslim protection, a black person or a white person.

ويجزئ فيها الذكر والأنثى، والسليمة والمعيبة، وأنه من منع إجازة شيء منها فعليه إقامة البرهان عليه، ولا برهان - في هذا الموضع - عند من أنصف من القائسين وغيرهم، إلا من النصوص الثلاثة المؤدية إلى الحقائق، إذ تخصيص العموم، وتفسير الجملة لا يجوز بالمقاييس والأوهام المظنونة.

L13037–13042 A male or a female suffices for it, one free of defects or one with defects; and anyone who denies the admissibility of any of these must establish a demonstration for that position. On this matter there is no demonstration, according to any fair-minded person, whether among those who employ analogy or others, except from the three textual authorities that lead to established truths, since restricting a general expression and explaining an unspecified expression are not permissible through analogies and conjectural suppositions.

فإن قيل: استدللت بإرسالها على جواز كل ما قلته، هلا جعل الإيمان من شرطها اعتمادًا على ما شرطه الله في كفارة القتل، كما جعلت شرط الشهود عدولاً في كل مكان، وإن كان شرط العدالة في بعض الأمكنة دون بعض.

L13043–13046 If it is said: "You have inferred from its unrestricted wording the admissibility of everything you mentioned. Why has faith not been made one of its conditions, on the basis of the condition Allah stipulated for the expiation for killing, just as you made uprightness a condition for witnesses in every instance, although uprightness was stipulated in some passages and not others?"

قيل: إنما جعلت ذلك في الشهود بما شرطته من أحد النصوص الثلاثة، وهو الإجماع، وأطلقت في رقبة الظهار على الإرسال إذ هو موضع اختلاف، والاختلاف لا يخص به العام ولا تفسر به الجملة.

L13047–13049 The reply is: I imposed that condition upon witnesses only on the basis of what I stipulated concerning one of the three textual authorities, namely consensus. I left the enslaved person to be freed for ẓihār unrestricted, in accordance with the unrestricted wording, because this is a matter of disagreement, and disagreement cannot be used to restrict a general expression or explain an unspecified expression.

قال محمد بن علي: وليسى إجازة وطء المظاهِر - إذا عَجَزَ عن الرقبة الصيام قبل الإطعام - من هذا في شيء وهو عندي إغفال مفرط من مجيزه، وذلك أن الوطء لما حُظر قبل الكفارة - من تحرير الرقبة - عُلم أن الكفارة هي المحللة له، والصيام بدل عن الرقبة، والإطعام بدل عن الصيام، كل واحد بعد عدم الآخر وقصور الطاقة عنه، فليس بجائز للمظاهِر أن يطأ وإن كفر بالإطعام إلا بعد فراغه منه، والله ولي الصواب.

L13050–13056 Muḥammed ibn ʿAlī said: Permitting a man who has pronounced ẓihār to have intercourse—when he is unable to free an enslaved person or to fast—before feeding the needy has nothing to do with this. In my judgment, it is an egregious oversight on the part of whoever permits it. This is because, when intercourse was prohibited before expiation through freeing an enslaved person, it became known that expiation is what makes it permissible for him. Fasting is a substitute for freeing an enslaved person, and feeding the needy is a substitute for fasting, each applying when the preceding option is unavailable and beyond one's capacity. Thus it is not permissible for a man

who has pronounced ẓihār to have intercourse, even if he expiates by feeding the needy, until he has completed it. Allah is the guardian of correctness.[89]

L13057–13058 Keeping Account of the Number of Sins: His saying—exalted is He—"On the day when Allah raises them all together and informs them of what they did; Allah has counted it" is evidence that keeping track of the number of one's sins is obligatory. For He would not include their forgetting them among the things for which He reproaches them unless He had obliged them to remember them. And He knows best.[10]

L13059–13060 The Muʿtazilites:

L13061

L13062–13063 His saying, "Secret conversation is only from Satan, that he may grieve those who believe; yet he cannot harm them at all except by Allah's permission," is an argument against the Muʿtazilites and the Qadarites, in His reporting both concerning Satan, and in the absence of his harm from him except by His permission.[11][12]

L13064

L13065–13066 His saying, "Have you not considered those who have allied themselves with a people with whom Allah is angry," is an argument against the Muʿtazilites and the Jahmites, in His describing Himself as having anger, as you see.[13][14]

L13067–13072 The meaning of causing to forget: "Satan has gained mastery over them and

مراعاة عدد الذنوب: وقوله - تعالى -: (يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُمْ بِمَا عَمِلُوا أَحْصَاهُ اللَّهُ) دليل على أن مراعاة عدد الذنوب واجبة، إذ لا يجعل نسيانها في جملة ما يعيبهم به إلا وقد أوجب عليهم حفظها، وهو أعلم.

المعتزلة:

وقوله: (إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ آمَنُوا وَلَيْسَ بِضَارِّهِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ) حجة على المعتزلة والقدرية في إخباره عن الشيطان بهما. وزوال ضرره عنه إلا بإذنه.

قوله: (أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ) حجة على المعتزلة والجهمية في إخباره عن نفسه بالغضب، كما ترى..

معنى الإنساء: (اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنْسَاهُمْ ذِكْرَ اللَّهِ) ، الإنساء على معنى التزيين منه كأنه مقيض لهما جميعًا، ألا تراه يقول في سورة الحشر: (وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ) ، فأخبر بالنسيان عن أنفسهم مرة، وأخبر ثانية عن الشيطان بأنه أنساهم، وثالثة عن نفسه بأنه أُنسيَهم، فدل أن جميع ما ذكره عن الشيطان مثل قوله: (فَأَنْسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ) ، هو تابع لإنساء الله إياهم ذلك، إذ هو الخالق للشيطان المقيِّض له المسلط هذا الشيطان عليهم، ولا يجوز أن يكون الله - جل جلاله - بما أخبر عن نفسه تابعًا له، ولا لهم.

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[8] **Translator's note (L13050):** The supplied walaysā appears to be a transcription error for walaysa, "and … is not"; its negative is carried through in the next segment.

[9] **Translator's note (L13051):** The supplied text lacks the expected conjunction before "fasting," making the construction defective. "Or to fast" conveys the apparent intended connection without concealing the omission.

[10] **Qur'an references (L13057):** Qur'an 58:6 (Al-Mujadila).

[11] **Translator's note (L13063):** The references of "both" and the singular "from him" are unclear in the supplied text; the preceding quotation concerns Satan's causing grief and his inability to harm believers except by Allah's permission.

[12] **Qur'an references (L13062):** Qur'an 58:10 (Al-Mujadila).

[13] **Translator's note (L13066):** The supplied word corresponding to "anger" is corrupt; the translation follows the apparent intended reading, supported by the preceding quotation.

[14] **Qur'an references (L13065):** Qur'an 58:14 (Al-Mujadila).

caused them to forget the remembrance of Allah." Causing to forget has the sense of his making things seem attractive, as though he had been assigned to both of them. Do you not see that He says in Surat al-Hashr, "Do not be like those who forgot Allah, so He caused them to forget themselves"? Thus He attributed forgetting to them themselves on one occasion; on a second, He reported of Satan that he caused them to forget; and on a third, of Himself that He caused them to forget. This indicates that everything He mentions concerning Satan, such as His saying, "Then Satan caused him to forget the remembrance of his lord," is subordinate to Allah's causing them to forget that, since He is the creator of Satan, the one who assigns him and gives this Satan power over them. It cannot be that Allah—majestic is His majesty—in what He reports concerning Himself, is subordinate to him or to them.[15][16][17]

وقد لخصنا ذلك في فصل التزيين، وفصل المشيئة - قبل هذا - في سورة الأنعام، وغيرها.

L13073–13074 We have already set this out concisely in the section on making things seem attractive and the section on will, earlier, in Surat al-Anʿam and elsewhere.

L13075

قوله: (كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي) حجة على المعتزلة والقدرية في الكتاب الذي لا يؤمنون به - أصلاً - ولا يقرون به بتةً.

L13076–13077 His saying, "Allah has decreed: 'I shall surely prevail, I and My messengers,'" is an argument against the Muʿtazilites and the Qadarites concerning the decree, in which they do not believe at all and which they absolutely refuse to acknowledge.[18]

وفيه دليل على إجازة الرجوع من لفظ الخبر إلى لفظ المواجهة لقوله: (لَأَغْلِبَنَّ أَنَا وَرُسُلِي) ، ولم يقل: ليغلبن هو ورسله.

L13078–13079 It also provides evidence that shifting from the wording of a report to the wording of direct speech is permissible, because He says, "I shall surely prevail, I and My messengers," and does not say, "He shall surely prevail, He and His messengers."[19]

[15] **Translator's note (L13069):** The referent of the dual pronoun in "both of them" is unclear in the supplied text.

[16] **Translator's note (L13072):** The supplied vocalization of the opening verb is irregular; "caused them to forget" follows its apparent intended sense and the argument that follows. In the quoted wording, "his lord" can refer to Allah or to the man's earthly master; the Arabic permits both interpretations.

[17] **Qur'an references (L13067):** Qur'an 58:19 (Al-Mujadila); Qur'an 59:19 (Al-Hashr); Qur'an 12:42 (Yusuf).

[18] **Qur'an references (L13076):** Qur'an 58:21 (Al-Mujadila).

[19] **Qur'an references (L13078):** Qur'an 58:21 (Al-Mujadila).

L13080

L13081–13084 His saying, “You will not find a people who believe in Allah and the Last Day showing affection to those who oppose Allah and His Messenger,” through to the end of the verse, is a deterrent against showing affection to anyone who follows a religion other than Islam, seeking his affection, and allying oneself with him, since that entails the disappearance of enmity and the taking root of love for someone who is hostile to Allah—majestic is His majesty. Do you not see that Allah—majestic is His majesty—called them His enemies, where He says, “And on the day when Allah’s enemies are gathered to the Fire, they will be held in ordered ranks (19)”? Similar to this is His saying, “Do not take My enemy and your enemy as allies, offering them affection,” through to the end of the verse.[20][21]

L13085–13086 It is said that it was revealed concerning Hatib ibn Abi Balta‘ah, when he wrote to the unbelievers of Mecca about the Prophet’s ﷺ (may Allah bless him and grant him peace) marching toward them.

L13087

L13088–13089 His saying, “Those are the ones in whose hearts He has inscribed faith,” is an argument against the Mu‘tazilites and the Qadarites concerning the decree.[22]

قوله: (لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ) ، إلى آخر الآية، زجر إلى التودد إلى من كان على غير دين الإسلام، والتحبب إليه، والموالاة له، إذ في ذلك ذهاب العداوة وانغراس المحبة لمن يعادي الله - جل جلاله - ألا ترى أن الله - جل جلاله - سماهم أعداءه، حيث يقول: (وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ (١٩) ، ومثل - هذا - قوله: (لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِمْ بِالْمَوَدَّةِ) ، إلى آخر الآية.

ويقال: إنها نزلت في حاطب بن أبي بلتعة، حيث كاتب كفار مكة بمسير النبي، صلى الله عليه وسلم، إليهم.

قوله: (أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ) حجة على المعتزلة والقدرية في الكتاب.

[20] **Translator’s note (L13081):** The supplied preposition after “a deterrent” literally means “toward,” yielding the anomalous “a deterrent toward showing affection.” The translation follows the apparent intended sense; the wording appears corrupt.

[21] **Qur’an references (L13081):** Qur’an 58:22 (Al-Mujadila); Qur’an 41:19 (Fussilat); Qur’an 60:1 (Al-Mumtahanah).

[22] **Qur’an references (L13088):** Qur’an 58:22 (Al-Mujadila).

سورة الحشر

Surah 59: The Exile (Al-Hashr)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surat al-Hashr: The Gathering]

[سورة الحشر]

His saying, “They destroy their houses with their own hands and the hands of the believers,” is an argument for devastating enemy territory to inflict harm.[1]

قوله: (يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ) حجة في إخراب بلاد العدو للنكاية.

His saying, “Had Allah not decreed banishment for them, He would have punished them in this world,” is an argument concerning the decree against whoever denies it.[2]

قوله: (وَلَوْلَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ لَعَذَّبَهُمْ فِي الدُّنْيَا) حجة في الكتاب على من ينكر.

His saying, “Whatever palm tree you cut down or left standing upon its roots,” is an argument for cutting down fruit-bearing and non-fruit-bearing trees in enemy territory, and evidence that people have a choice in the matter: if they wish, they may cut them down, and if they wish, they may leave them. The preferable course is to cut them down, just as the Prophet ﷺ (may Allah bless him and grant him peace) cut down the palm trees of Banu al-Nadir, and the verse was revealed—Allah knows best—concerning them.[3]

قوله: (مَا قَطَعْتُمْ مِنْ لِينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى أُصُولِهَا) . حجة في قطع الشجر المثمر، وغير المثمر في بلاد العدو، ودليل على أن الناس فيه بالخيار إن شاءوا قطعوا، وإن شاءوا تركوا، والاختيار القطع كما قطع النبي، صلى الله عليه وسلم، نخل بني النضير، والآية نازلة - والله أعلم - فيهم.

His saying, “Then it was by Allah’s permission,” is a refutation of the Qadarites, who take permission to mean knowledge. For if permission did not mean authorization, it would not be known whether cutting down the tree was permissible or impermissible. Do you not see that His knowledge—glorified is He—encompasses the prohibited and the permissible alike? Not everything whose performance His knowledge encompasses is permissible for its agent to perform without His authorization. This has thus shown,

قوله: (فَبِإِذْنِ اللَّهِ) رد على القدرية الذين يجعلون الإذن بمعنى العلم، إذ لو لم يكن الإذن إطلاقًا ما عُلم أن قطع الشجرة مباح، أو غير مباح، ألا ترى أن علمه - سبحانه - محيط بالمحظور والمباح معًا وليس كل ما أحاط بفعله علمه جاز لفاعله فعله، دون إطلاقه، فقد دل هذا - بغير إشكال - على أن إعداد الإذن علمًا خطأ، لا يُشك فيه.

[1] **Qur’an references (L13093):** Qur’an 59:2 (Al-Hashr).
[2] **Qur’an references (L13096):** Qur’an 59:3 (Al-Hashr).
[3] **Qur’an references (L13099):** Qur’an 59:5 (Al-Hashr).

without any ambiguity, that reckoning permission as knowledge is an error about which there can be no doubt.[4]

L13113–13114 Muhammed ibn ʿAli said: Allah mentioned the Companions of His Prophet ﷺ (may Allah bless him and grant him peace) in this verse as three groups. This is His saying, “For the poor emigrants”: this is one group.[5]

L13115 The second is His saying, “And those who settled in the abode and in faith.”[6]

L13116 The third group is: “And those who came after them.”[7]

L13117–13125 He praised all three together through what the three verses contain. Thus there is no one who accompanied the Prophet ﷺ (may Allah bless him and grant him peace), even for a single hour, without his being included in one of the three groups. This, then, is an argument against everyone who reviles any one of them or disparages him, and evidence that anyone who treats the Companions of His Prophet —may Allah bless him and grant him peace ﷺ—in anything other than a gracious manner is rejecting Allah and is dissatisfied for His religion—majestic and exalted is He—with what He Himself has approved for it, according to the explicit text of the Quran, which falsehood approaches neither from before it nor from behind it, even before one comes to what is laid upon him in the transmitted reports, namely, the curse that he incurs.[8][9]

L13126 Malik ibn Anas used to say: Whoever reviles the Companions of the Messenger of Allah ﷺ (may Allah bless him and grant him peace) has no share in revenue acquired without battle or in spoils of war. It is as he said.

قال محمد بن علي: ذكر الله أصحاب نبيه، صلى الله عليه وسلم. في هذه الآية - على ثلاث فرق، وهو قوله: (لِلْفُقَرَاءِ الْمُهَاجِرِينَ) ، فهذه فرقة.

والثانية قوله: (وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ) .

والفرقة الثالثة: (وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ) .

وأثنى على الثلاثة - معًا - مما حوته الآيات الثلاث، فليس يخلو أحد صاحب النبي، صلى الله عليه وسلم، ولو ساعة واحدة إلا وهو داخل في أحد الفرق الثلاثة. فهذا - الآن - حجة على كل من سب واحدًا منهم، أو تنقصه، ودليل على أن من أتى في أصحاب نبيه. صلى الله عليه وسلم خلاف الجميل أنه راد على الله، وغير راض لدينه - جل وتعالى - بما رضيه هو له بنص القرآن الذي لا يأتيه الباطل من بين يديه، ولا من خلفه، قبل أن يصير إلى ما عليه في الأخبار من إيجاب اللعنة.

وكان مالك بن أنس يقول: من سب أصحاب رسول الله، صلى الله عليه وسلم، لم يكن له في الفيء والغنيمة نصيب، وهو كما قال.

[4] **Translator’s note (L13111):** The supplied noun literally means “preparing” or “making ready,” which is awkward here. “Reckoning” represents the apparent intended sense; the reading may be corrupt.

[5] **Translator’s note (L13113):** The supplied period interrupts a sentence that continues in the next unit.

[6] **Qur’an references (L13115):** Qur’an 59:9 (Al-Hashr).

[7] **Qur’an references (L13116):** Qur’an 59:10 (Al-Hashr).

[8] **Translator’s note (L13121):** The supplied period interrupts a sentence that continues in the next unit.

[9] **Qur’an references (L13118):** Qur’an 41:42 (Fussilat).

May Allah have mercy on him.

رحمه الله.

His saying, “Our Lord, forgive us and our brothers who preceded us in faith, and place no rancor in our hearts toward those who believe,” taken as a whole, is evidence that whoever does not have a heart free of ill will toward the Companions of the Messenger of Allah ﷺ (may Allah bless him and grant him peace), loving all of them and praying for every one of them, is being led along a path other than that of those who are praised, attached to the paths of those who are censured, with nothing that he resorts to concerning them being accepted from him, and his falsehood brought to ruin.[10][11][12][13]

قوله: (رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا) جملة دليل على أن من لم يكن - له - سليم الصدر لأصحاب رسول الله - صلى الله عليه وسلم - محبًا لكافتهم، داعيًا لجميعهم فهو مسلوك به غير سبيل الممدوحين، منوط في طرق المذمومين غير مقبول منه - فيهم - شيء يأوي له. ومُنحرض باطله.

Their prayer that He—majestic is His majesty—should place no rancor in their hearts toward them also contains a refutation of the Mu‘tazilites and the Qadarites, since it is impossible that they should invoke Him with something which, according to their claim, He repudiates among His attributes, and that He should then praise them for it. This is clear and contains no ambiguity.

وفي دعوتهم بأن لا يجعل - جل جلاله - لهم غلاً في قلوبهم رد على المعتزلة والقدرية، إذ محال أن يدعوه بما هو منكر عنده - على زعمهم - في صفاته فيثني به عليهم، وهو واضح لا لبسة فيه.

His saying, “Have you not considered those who act hypocritically, saying to their brothers who disbelieve among the People of the Scripture,” through to “And Allah bears witness that they are surely liars (11),” is evidence that the dispositions of hypocrites are fashioned to behave hypocritically toward their allies and their enemies alike. This, then, is a clear warning that resting secure in the affection of someone who has no fear of Allah, and relying upon his allegiance, is not the conduct of people of discernment, and no close friend should be deceived by him. This is supported by His saying—glorified is He—“Close friends on that day will be enemies to one another,

قوله: (أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ) إلى (وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ (١١) . دليل على أن سجايا المنافقين مجبولة على منافقة أوليائهم وأعدائهم - معًا - فهو الآن تنبيه بيّن أن الاستنامة إلى ود من ليس يتقي، والمعول على ولايته ليس من فعل ذوي التحصيل، ولا يغتر به من خليل، ويؤيد هذا قوله - سبحانه -: (الْأَخِلَّاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ (٦٧) ، فلو كانت خلتهم في الدنيا مستقيمة لكانوا بها محسنين - والإحسان لا يعود سيئًا فيضمحل، كما لم تضمحل خلة المتقين - وكانت في الدنيا والآخرة متصلة لهم غير منقطعة بهم.

[10] **Translator’s note (L13130):** The supplied phrase includes an awkward extra “for him,” whose grammatical role is unclear. The translation follows the apparent sense of the sentence.

[11] **Translator’s note (L13133):** The final expression, literally “anything to which he takes refuge,” is awkward and may be corrupt; the translation retains its apparent sense.

[12] **Translator’s note (L13134):** The supplied participle is unusual and possibly corrupt. “Brought to ruin” is a tentative rendering based on its apparent connection with a root denoting wasting away or destruction.

[13] **Qur’an references (L13129):** Qur’an 59:10 (Al-Hashr).

except those who fear Allah (67)." For had their friendship in this world been upright, they would, through it, have been doing good—and doing good does not turn into something evil and then vanish, just as the friendship of those who fear Allah did not vanish—and it would have remained continuous for them in this world and the Hereafter, without being severed from them.[14][15]

L13145 Frightening the hypocrite by invoking people:

L13146

L13147–13148 His saying, "You indeed inspire greater dread in their breasts than Allah," is an argument for whoever says: Frighten the hypocrite by invoking people, and the believer by invoking Allah, majestic and mighty is He.[16]

L13149

L13150–13156 His saying, "O you who believe, fear Allah, and let every soul consider what it has sent ahead for tomorrow," is a clear argument that whoever wishes to use hyperbole in describing something may do so however he wishes, without being a liar or a sinner, because Allah—majestic is His majesty— called the Hereafter "tomorrow," as you see, although a long age separates the revelation of the verse from it. And the Companions of the Messenger of Allah ﷺ (may Allah bless him and grant him peace) followed this usage. Thus Abu Bakr al-Siddiq—may Allah be pleased with him—said, in connection with some praise bestowed upon ʿUmar— may Allah be pleased with him—"How could martyrdom come to ʿUmar, when he is on a peninsula narrower than this?" And he formed the sign for ninety with his hand.[17][18]

L13157–13158 Someone else said in one of his exhortations: "Today is the training ground, and tomorrow is the race."

تخويف المنافق بالناس:

وقوله: (لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ) حجة لمن يقول: خوف المنافق بالناس، والمؤمن بالله جل وعز.

قوله: (يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَا قَدَّمَتْ لِغَدٍ) حجة واضحة لمن أراد المبالغة في وصف شيء أن يبالغ فيه كيف أراد، ولا يكون كاذبًا، ولا آثمًا، لأن الله - جل جلاله - سمى الآخرة بغدٍ كما ترى، وبين نزول الآية وبينها دهر طويل، وقد اقتدى بهذا المعنى أصحاب رسول الله، صلى الله عليه وسلم، فقال أبو بكر الصديق - رضي الله عنه - في بعض ما مُدح به عمر - رضي الله عنه -: وأنى لعمر الشهادة، وهو في جزيرة أضيق من هذه، وعقد بيده تسعين.

وقال غيره - في بعض مواعظه -: المضمار اليوم والسباق غدًا.

[14] **Translator's note (L13140):** The clause concerning a close friend is grammatically compressed; "no close friend should be deceived by him" is the apparent sense.

[15] **Qur'an references (L13138):** Qur'an 59:11 (Al-Hashr); Qur'an 43:67 (Az-Zukhruf).

[16] **Qur'an references (L13147):** Qur'an 59:13 (Al-Hashr).

[17] **Translator's note (L13156):** "Formed the sign for ninety" refers to a traditional method of representing numbers with the fingers; the supplied text does not describe the gesture further.

[18] **Qur'an references (L13150):** Qur'an 59:18 (Al-Hashr).

ومثله كثير.

وفي هذا حجة لنا أن الذين روي - في الأخبار - أنهم تكلموا بعد الموت لم يكونوا - في الحقيقة - أمواتًا فعاشوا، ولكنهم سموا به لمقاربتهم منه، ودخولهم في غشية تشبهه وأن ما رأوه من الجنة والنار. وقالوه فشيء رأوه في الغشية، كما يُرى في المنام.

وليس للقائلين بالرجعة فيها متعلق، لأنه إذا جاز أن يسمي الله الساعة - التي تكون بعد دهر طويل - بغدٍ جاز أن يُسمى بالموت ما يكون فيه يومه، بل في ساعته.

L13159 There are many similar examples.

L13160–13164 In this we have an argument that those who, according to transmitted reports, spoke after death were not, in reality, dead and then restored to life. Rather, they were described as dead because of their proximity to death and their falling into a swoon resembling it, and that whatever they saw of Paradise and the Fire and spoke about was something they saw during the swoon, as things are seen in dreams.[19]

L13165–13166 Those who profess a return to life have no basis here to cling to. For if Allah may call the Hour—which will occur after a long age—"tomorrow," then "death" may be used to designate a condition in which it will occur that very day, indeed, that very hour.[20][21]

[19] **Translator's note (L13163):** The supplied period interrupts a sentence that continues in the next unit.

[20] **Translator's note (L13165):** "A return to life" renders the technical term al-rajʿah, referring here to a return to earthly life after death.

[21] **Translator's note (L13166):** The subject and reference are compressed in the Arabic; the apparent sense is a condition immediately preceding death.



سورة الممتحنة

Surah 60: She that is to be examined (Al-Mumtahanah)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surat al-Mumtahanah: The Woman Examined]

[سورة الممتحنة]

His saying, “If they gain the upper hand over you, they will be enemies to you and stretch out their hands and their tongues against you with evil,” This parallels what preceded—in Surat al-Hashr—in His saying, “Have you not considered those who acted hypocritically?” and explains that no reliance can be placed on the friendship of those who are not Allah-fearing believers. Do you not see that the allies to whom affection was conveyed—at the beginning of this surah—showed no consideration for those who secretly conveyed it to them, nor defended them on its account, as He—majestic and exalted—has stated, and He speaks the truth.[1][2]

قوله: (إِنْ يَثْقَفُوكُمْ يَكُونُوا لَكُمْ أَعْدَاءً وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُمْ بِالسُّوءِ) نظير ما مضى - في سورة الحشر - من قوله: (أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا) ، وبيان أن خلة غير المتقين المؤمنين لا معول عليها، ألا ترى أن الموالين الملقى إليهم بالمودة - في أول هذه السورة - لم يراعوا للمسرِّين إليهم بها، ولم يحاموا عليه من أجلها. كما ذكره - جل وتعالى - وهو الصادق.

“You have indeed had an excellent example in Abraham and those with him.”[3]

This is evidence that it is permissible to follow the example of someone in whom there was no error.

(قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ) .

دليل على جواز الاقتداء بمن لم يكن فيه الخطأ.

His saying: “Our Lord, do not make us a trial for those who disbelieve” is evidence that Allah—majestic and exalted—may put the unbelievers to trial by whatever He wills. Otherwise, this supplication would have no meaning. It therefore refutes the Mu‘tazilites and the Qadarites.[4]

قوله: (رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا) دليل على أن الله - جل وتعالى - قد يفتن الكافرين بما شاء، لولا ذلك ما كان لهذا الدعاء معنى، فهو رد على المعتزلة والقدرية.

Discussion of a Son-in-Law’s Affection for His Father-in-Law:[5]

ذكر وداد الختن صهره:

[1] **Translator’s note (L13171):** The Arabic shifts from plural to singular in the final pronoun, literally “defended him”; the referent appears to remain those secretly conveying affection.

[2] **Qur’an references (L13170):** Qur’an 60:2 (Al-Mumtahanah); Qur’an 59:11 (Al-Hashr).

[3] **Qur’an references (L13173):** Qur’an 60:4 (Al-Mumtahanah).

[4] **Qur’an references (L13176):** Qur’an 60:5 (Al-Mumtahanah).

[5] **Translator’s note (L13179):** The kinship terms can have broader meanings involving relatives by marriage; the ensuing example supports “son-in-law” and “father-in-law” here.

L13181–13186 His saying: “Perhaps Allah will establish affection between you and those of them whom you have treated as enemies” is evidence that a son-in-law’s affection for his father-in-law is among praiseworthy things and approved character traits, because Abu Sufyan ibn Harb was an enemy of the Messenger of Allah, may Allah bless him and grant him peace ﷺ, before his conversion to Islam. Then, when he became related to him by marriage—and affinity by marriage is a cause of affection—Allah guided him to Islam so that the bond of his affection might continue [2].[6][7][8][9]

L13187–13188 In this there is a distinction for Abu Sufyan—may Allah have mercy on him—and an admonition for those who hate their fathers-in-law among sons-in-law. And Allah knows best.[10]

L13189 **Discussion of a Woman’s Conversion to Islam Before Her Husband:**

L13190

L13191–13202 His saying: “There is no blame upon you for marrying them when you have given them their bridal dues” that a woman’s conversion to Islam dissolves her marriage to her unbelieving husband. It also strengthens the position of those who say that, even if her husband embraces Islam before the waiting period expires, there must be a renewal of the marriage between him and her, because Allah mentioned the removal of blame in marrying these women collectively, and did not make an exception for a woman whose marriage had been consummated as distinct from one whose marriage had not been con-

[6] **Translator’s note (L13183):** The supplied الحنتن is corrupt; the heading and context indicate الختن, “son-in-law.”

[7] **Translator’s note (L13185):** The supplied لمبب and هذاه appear corrupt; the contextual readings are “a cause of” and “guided him,” respectively. The subject of “became related to him by marriage” is not explicitly restated.

[8] **Translator’s note (L13186):** The characters following “his affection” appear to be a corrupted footnote marker, apparently [2].

[9] **Qur’an references (L13181):** Qur’an 60:7 (Al-Mumtahanah).

[10] **Translator’s note (L13187):** The supplied أبب appears to be a transcription error for أبي in Abu Sufyan’s name.

قوله: (عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ مِنْهُمْ مَوَدَّةً) دليل على أن وداد الحنتن صهره من ممدوح الأمور ومرضي الأخلاق، لأن أبا سفيان بن حرب كان لرسول الله، صلى الله عليه وسلم، عدوًّا قبل إسلامه، فلما صاهره - والصهر لمبب للمودة - هذاه الله إلى الإسلام ليتصل سبب وداده[٢] (.

وفيه فضيلة لأبب سفيان - رحمه الله - وعظة لمن يشنأ الأصهار من الأختان، والله أعلم.

ذكر إسلام المرأة قبل الزوج:

قوله: (وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ) على أن إسلام المرأة فسخ لنكاحها من زوجها الكافر، وفيه تقوية قول من قال: إن زوجها وإن أسلم قبل انقضاء العدة فلابد من تجديد نكاح بينه وبينها، لأن الله ذكر رفع الجناح في نكاحهن - جملة - ولم يستثن مدخولة بها، من غير مدخولة، فهو الآن حاكم لإحدى الروايتين من تجديد النبي، صلى الله عليه وسلم، نكاح أبي العاص بينه وبين زينب، وأنها أثبت من الرواية التي فيها ردها عليه بالنكاح الأول، فكل امرأة تحت كافر أسلمت - وهي غير مدخول بها، أو مدخول بها، ثم أسلم زوجها - جدد نكاحها على هذا المعنى.

summated. Thus it now adjudicates in favor of one of the two transmitted accounts: that the Prophet, may Allah bless him and grant him peace ﷺ, renewed Abu al-'As's marriage between him and Zaynab, and that this account is better established than the account stating that he restored her to him under the original marriage. Thus every woman married to an unbeliever who embraces Islam—whether her marriage has not been consummated or has been consummated, and whose husband subsequently embraces Islam—has her marriage renewed according to this interpretation.[11][12]

L13203–13206 Whoever maintains that a woman whose marriage has been consummated does not need the marriage renewed—if her husband embraces Islam before her waiting period expires—is restricting the general scope of the verse indicating the severance of the bond established by marriage. Restricting a general provision to particular cases is permissible only through explicit texts, and these are absent here.

L13207–13212 If someone becomes confused and interprets the account concerning the Prophet's—may Allah bless him and grant him peace—renewal of Zaynab's marriage as having been occasioned by the expiration of her waiting period, he has, through his conjecture, attributed to the report something it did not convey, and has declared false the other account stating that he restored her to him under the original marriage, on the basis of the community's consensus. For there is no disagreement among them—and this is an established consensus—that when the conversion to Islam of the husband occurs after the waiting period has expired, renewal of the marriage is indispensable. How, then, can the two accounts conceivably conflict concerning something in which one of them is erroneous with certainty? This has no conceivable basis whatsoever, and it is impermissible to suppose such a thing of a transmitter.[13]

ومن زعم أن المدخول بها غير محتاجة إلى تجديد النكاح - إذا أسلم زوجها قبل انقضاء عدتها - فهو يخص عموم الآية الدالة على قطع العصمة بالنكاح، وخصوص العموم لا يجوز إلا بالنصوص وهي معدومة ها هنا.

فإن شبه على أحد، وتأول أن الرواية في تجديد النبي، صلى الله عليه وسلم، نكاح زينب كان من أجل انقضاء عدتها، فقد ادعى على الخبر ما لم يؤده بتوهمه، وكذب الرواية الأخرى في أنه ردها عليه بالنكاح الأول بإجماع الأمة، إذ لا خلاف بينهم - وهو من الإجماع المحصل - أن إسلام الزوج إذا كان بعد انقضاء العدة لم يكن من تجديد النكاح بد، فكيف يحتمل تعارض الروايتين في شيء أحدهما خطأ بيقين، هذا ما لا يتوجه - أصلاً - ولا يجوز توهمه على ناقل.

[11] **Translator's note (L13193):** The supplied fragment begins "that" without an explicit governing expression; the preceding quotation evidently serves as evidence.

[12] **Qur'an references (L13191):** Qur'an 60:10 (Al-Mumtahanah).

[13] **Translator's note (L13210):** The connection of "on the basis of the community's consensus" to the preceding clause is syntactically awkward; the following explanation supplies the argument.

فإن قيل: فكيف لم تبحها قبل انقضاء عدتها لغيره من المسلمين بظاهر الآية، إذ كانت عندك على جميع الأزواج؟.

قيل: لشهادة الكتاب والسنة والإجماع بأن كل مصابة من النساء باسم النكاح لا تحل لغير مصيبها إلا بعد استبراء يكون من مائه، وإن كان فيهم من يسميه عدة، ومختلف في كميتها.

فإن قيل: فمتى تحل لغيره - إذا أسلمت - مدخولاً بها؟.

قيل: لما دلت الآية على قطع العصمة، واخترنا - بدليلها - على أن زوجها -أيضاً - لو أسلم قبل انقضاء عدتها احتاج إلى تجديد نكاح؟.

قلنا: تحل للأزواج بعد حيضة واحدة، لأنها ليست بمطلقة تحتاج إلى ثلاثة قروء، وإنما هي امرأة منفسخة النكاح بينها وبين زوجها. ومتلطخة بما تحتاج إلى الاستبراء منه، لئلا يفسد نسب المتزوج بها.

وهو نص حكم رسول الله، صلى الله عليه وسلم، في التلوم (١) بوطء السبايا الموقوفات، ذوات الأزواج، حيضة في الحائل منهن.

L13213–13215 If it is said: "Why, then, did you not permit her to marry another Muslim before her waiting period expired, on the apparent meaning of the verse, since you consider it to apply to all husbands?"

L13216–13218 The reply is: "Because the Book, the Sunnah, and consensus attest that every woman who has had intercourse under the designation of marriage is not lawful for anyone other than the man who had intercourse with her until she has undergone a period establishing that her womb is free of his semen, even though some of them call this a waiting period, and its duration is disputed."

L13219 If it is said: "When, then, does she become lawful for another man if she embraces Islam after her marriage has been consummated?"

L13220–13221 The reply is: "Since the verse indicates the severance of the marital bond, and we have adopted, on its evidence, the position that her husband, too, would need to renew the marriage if he embraced Islam before her waiting period expired?"[14][15]

L13222–13224 We say: "She becomes lawful for prospective husbands after one menstrual period, because she is not a divorced woman requiring three menstrual cycles; rather, she is a woman whose marriage to her husband has been dissolved, and who is tainted by something from which her womb must be established to be free, lest the lineage of the man marrying her be compromised."[16]

L13225–13226 This is the explicit ruling of the Messenger of Allah, may Allah bless him and grant him peace ﷺ, concerning waiting (1) before intercourse with married captive women held back for this purpose: one menstrual period for those of them who are not pregnant.[17]

L13227

[14] **Translator's note (L13220):** The construction اخترنا ... على أن is awkward as supplied.

[15] **Translator's note (L13221):** The supplied question mark interrupts what appears to be the continuing answer; it is retained.

[16] **Translator's note (L13223):** Quru' can denote menstrual periods or intervals of purity. The author's ensuing reference to the two remaining menstrual periods supports "menstrual cycles" here.

[17] **Translator's note (L13226):** The supplied الموقوفات literally means "held back" or "detained"; its precise qualification of the captive women is uncertain.

(١) التلوم: هو الانتظار والمكث. انظر لسان العرب (١٢/ ٣٦٥) ، وترتيب القاموس) ٤ / ١٨٦، مادة " لوم ".

ولا فرق بين منفسخة نكاحها بالرق، وبين منفسخة نكاحها بالإسلام. إذ المحصول من الأمرين تحريمها على الزوج الأول بالحادث عليها من الإسلام والرق.

وكذا نقول في المختلعة، وأم الولد المتوفى عنها سيدها. وكل من حرمها على زوجها غير الطلاق أنها لا تزيد في العدة على حيضة ثم تحل بعده إلى أن يخص الكتاب أو السنة أو الإجماع - في موضع - فسخًا بالأقراء فيسلم له، وإلا فالحيضة استبراء تام في كل موضع.

والمطلقة -أيضاً - تبرأ بحيضة واحدة من الحبل، إلا أن الحيضتين الباقيتين تعبد عليها، وتمام أجل خلوها منه، لا من الاستبراء.

وقد رُوِّينا عن ابن عباس، والرُّبيِّع بنت مُعَوِّذ بن عَفْراء أن النبي. صلى الله عليه وسلم، أمر امرأة ثابت بن قيس بن شَمَّاس - حين اختلعت منه - بحيضة واحدة.

وحكم به عثمان بن عفان - في خلافته - وأصحاب رسول الله. صلى الله عليه وسلم، متوافرون، لا نعلم أحدًا عارضه فيه.

L13228–13229 (1) "Waiting" means awaiting and remaining. See Lisan al-ʿArab (12:365), and Tartib al-Qamus (4:186), entry "l-w-m."[18][19]

L13230–13233 There is no difference between a woman whose marriage is dissolved through enslavement and one whose marriage is dissolved through conversion to Islam, since the outcome of both circumstances is that she becomes unlawful for her first husband because of the new circumstance affecting her, whether conversion to Islam or enslavement.

L13234–13238 We say the same concerning a woman who obtains release from marriage in return for compensation, and a slave woman who has borne her master a child and whose master has died, and every woman whom something other than divorce has rendered unlawful for her husband: her waiting period does not exceed one menstrual period, after which she becomes lawful, unless the Book, the Sunnah, or consensus specifies—in a particular case—that a dissolution requires menstrual cycles; then that is to be accepted. Otherwise, one menstrual period completely establishes freedom of the womb in every case.

L13239–13241 A divorced woman, too, is established to be free of pregnancy by one menstrual period, but the two remaining menstrual periods are an obligation imposed upon her as an act of worship and complete the term of her release from him; they do not serve to establish freedom of the womb.

L13242–13244 Reports have been transmitted to us from Ibn ʿAbbas and al-Rubayyiʿ bint Muʿawwidh ibn ʿAfraʾ that the Prophet, may Allah bless him and grant him peace ﷺ, instructed the wife of Thabit ibn Qays ibn Shammas—when she obtained release from marriage to him in return for compensation—to observe one menstrual period.

L13245–13247 ʿUthman ibn ʿAffan ruled accordingly during his caliphate, while the Companions of the Messenger of Allah, may Allah bless him and grant him peace ﷺ, were still numerous. We know of no one who opposed him on this.

[18] **Translator's note (L13228):** This is an editor's explanatory lexical footnote.

[19] **Translator's note (L13229):** Continuation of the editor's footnote; the supplied citation has a misplaced parenthesis.

It is reported from ʿUmar ibn ʿAbd al-ʿAziz, al-Hasan, ʿIkrimah, and al-Hakam: "When she embraces Islam, she becomes separated from her husband immediately. If he embraces Islam afterward, he is a suitor; she is not lawful for him except through a new marriage." This is also Abu Thawr's position.

Abu ʿAbd Allah al-Marwazi said: "This is the soundest of the positions upon reasoned examination. And Allah knows best."

Marriage Without a Dower:

And His saying: "Do not retain marital bonds with unbelieving women" is evidence that it is unlawful for a Muslim to have intercourse with an unbelieving woman, except a woman of the People of the Book, whom He excepted for him in Surat al-Nisaʾ through His saying: "And chaste women from among those who were given the Book before you, when you have given them their bridal dues."[2021]

Muhammed ibn ʿAli said: His saying, "When you have given them their bridal dues," here, and in His saying, "There is no blame upon you for marrying them when you have given them their bridal dues," and in His saying, "Lawful for you are those beyond these, that you seek them with your wealth, seeking chastity," indicates that marriage without a dower is impermissible.[22]

For Allah—blessed and exalted—permitted marriage in these passages in conjunction with giving bridal dues and seeking it through wealth. Mentioning it separately in other passages has no effect— and Allah knows best—upon the passages where it is conjoined with what we have mentioned. Rather,

[20]**Translator's note (L13257):** The author attributes the following quotation to Surat al-Nisaʾ; it is from Surat al-Maʾidah 5:5. The attribution is preserved.

[21]**Qur'an references (L13256):** Qur'an 60:10 (Al-Mumtahanah); Qur'an 5:5 (Al-Ma'idah).

[22]**Qur'an references (L13259):** Qur'an 5:5 (Al-Ma'idah); Qur'an 60:10 (Al-Mumtahanah); Qur'an 4:24 (An-Nisa).

وروي عن عمر بن عبد العزيز والحسن وعكرمة والحَكَم: إذا أسلمت بانت من زوجها من ساعتها، وإن أسلم بعد ذلك فهو خاطب لا تحل له إلا بنكاح جديد، وهو قول أبي ثور.

قال أبو عبد الله المروزى: هذا أصح الأقاويل في النظر، واللّه أعلم.

النكاح بغير الصداق:

وقوله: (وَلَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ) دليل على أن لا يحل لمسلم وطء كافرة إلا الكتابية المستثناة له في سورة النساء بقوله: (وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ) .

قال محمد بن علي: وقوله: (إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ) - ها هنا - وفي قوله: وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ) . وفي قوله: (وَأُحِلَّ لَكُمْ مَا وَرَاءَ ذَلِكُمْ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ) ، يدل على أن النكاح بغير صداق غير جائز.

لأن الله - تبارك وتعالى - أباح النكاح في هذه الأمكنة مقرونًا بإيتاء الأجور، وابتغائه بالمال، وليس في إفراد ذكره في أماكن بمؤثر - والله أعلم - في المواضع المقرونة بما ذكرنا، بل المفسَّر أحرى أن يحكم على الجمل.

the expressly explained wording has greater claim to govern the undetailed statements.[23]

L13267 Some have held that His saying—blessed and exalted—"If you divorce them before you have touched them, having already stipulated for them an obligatory payment," is evidence that marriage without a dower is valid. As evidence from the Sunnah, they adduced the report concerning Barwaʿ.[24][25]

L13268 As for the evidence they adduce from the verse, it is not expressly stated; it is merely a possible interpretation.

L13269 What we have mentioned from the three verses is expressly stated, and an express statement is stronger than a possible interpretation.

L13270–13274 Moreover, it may mean—and Allah knows best—"having already stipulated for them an obligatory payment of a specified amount," since marriage is permissible, according to the Sunnah, in return for a pair of sandals, a handful of food, a surah of the Quran, an iron ring, and similar things for which you cannot describe an ascertainable measure in itself until it is determined through something else.[26][27]

L13275–13281 Thus, the obligation to give divorced women half of specified dowers would rest upon the verse, whereas half of what is determined through valuations and mutual agreement, or its reduction to half the customary dower for a comparable woman, in cases of an invalid dower and in cases where only equitable assessment and apportionment can establish its half, would rest upon consensus. This would be one possible meaning of the verse. When the verse

وقد ذهب قوم إلى أن قوله - تبارك وتعالى -: (وَإِنْ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمَسُّوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً) ، دليل على أن النكاح بغير صداق ثابت، واحتجوا من السنة بحديث بَرْوَع.

فأما ما احتجوا به من دليل الآية فليس بملفوظ، إنما هو احتمال.

وما ذكرنا من الآي الثلاث ملفوظ، والملفوظ أقوى من الاحتمال.

مع أنه قد يحتمل - والله أعلم - أن يكون (وقد فرضتم لهن فريضة محدودة) إذ كان النكاح جائزًا - في السُنة - على نعلين، وعلى القبضة من الطعام، وسورة من القرآن، وخاتم حديد وشبهه ما لا تصف له مدركًا بنفسه حتى يتعرف بغيره.

فيكون فرض نصف الصدقات المحدودات للمطلقات بالآية، ونصف ما نزل بالقيَم والتراضي، أو رده إلى نصف صداق المثل، في الصداق الفاسد، وفيما لا يوصل إلا على التعديل والتقسيط إلى نصفه بالإجماع، فيكون أحد ما تحتمل معنى الآية، وإذا احتملت الآية وجهين، كليهما غير ملفوظ، كان الحكم بأحد الوجهين - في المراد بها - غير جائز في حق النظر.

[23] **Translator's note (L13266):** The unvocalized الجمل is read here as "undetailed statements," in contrast to "the expressly explained wording."

[24] **Translator's note (L13267):** The supplied vocalization gives Barwaʿ; the name is also commonly vocalized Birwaʿ.

[25] **Qur'an references (L13267):** Qur'an 2:237 (Al-Baqarah).

[26] **Translator's note (L13271):** "Of a specified amount" is the author's interpretive addition within the parenthesized wording, not part of the Quranic verse.

[27] **Translator's note (L13274):** The supplied ما لا تصف له مدركًا بنفسه is awkward and its precise sense uncertain; the surrounding argument concerns determining half of a nonmonetary dower by valuation.

admits two interpretations, neither of which is expressly stated, deciding that one of the two is what is intended by it is impermissible according to sound examination.[28]

والملفوظ في الآي الثلاث، من إيتاء الأجور وابتغاء النكاح بالمال مقرونًا بإباحته، مستغن بنفسه غير محتاج إلى تقويته بغيره.

L13282–13283 The express wording in the three verses concerning giving bridal dues and seeking marriage through wealth, in conjunction with its being permitted, is sufficient in itself and needs no support from anything else.

وقد يرد الحرف في القرآن على سعة اللسان فلا يحكم له بكل ما احتمل سياقه، ألا تراه يقول - جل وتعالى -: (وَإِنْ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمَسُّوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً) ، فهل يقول المستدل على جواز النكاح بغير صداق بقوله: (وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً) : إن المطلق امرأته بعد مسيسها، أو تسمية صداقها - وإن أوفاها كاملاً - حرج في الطلاق، آثم في إيقاعه، إذ سياق الآية يدل على أن الجناح مرفوع عمن طلق قبل المسيس، أو تسمية فرض، بل نفس هذه الآية أقوى له من التي احتج بها، إذ مع الجناح الذي دل عليه سياق الكلام، يصفه في طلاق من لم يُسم لها صداق، فلولا أن النكاح يثبت - بغير تسمية مهر - ما كان لطلاق من ليس بزوجة وجه يحرج به المطلق، أو لا يحرج.

L13284–13291 An expression may occur in the Quran in accordance with the breadth of the language, without every implication its context might admit being adjudged applicable to it. Do you not see that He—majestic and exalted—says, “If you divorce them before you have touched them, having already stipulated for them an obligatory payment”? Does the person who adduces evidence for the permissibility of marriage without a bridal payment, on the basis of His saying, “And you have stipulated for them a stipulated due”: that someone who divorces his wife after having touched her, or having specified her bridal payment—even if he has paid it to her in full—incurs blame through the divorce and sins by effecting it, since the context of the verse indicates that blame is lifted from someone who divorces before touching, or specifying a stipulated due? Indeed, this very verse provides stronger support for him than the one he cited as evidence, since, along with the blame indicated by the context of the discourse, it describes him as divorcing a woman for whom no bridal payment has been specified. Were it not that marriage is established without specifying a dower, divorcing someone who is not a wife would have no basis on which the divorcing man could incur blame or be free of blame.[29][30]

فإن تجشَّم الاحتجاج بهذه الآية طولب باستعمال جميعها، وإن اقتصر على الأولى عُورض بما عليه في هذه الآية.

L13292–13293 If he undertakes the labor of arguing from this verse, he must be required to apply all of it; and if he confines himself to the first, he is countered with what tells against him in this verse.

[28] **Translator’s note (L13276):** The phrase ما نزل is unclear in this construction; “what is determined” represents its apparent contextual sense.

[29] **Translator’s note (L13289):** The wording “it describes him” is awkward: its apparent sense is that the verse represents the man as divorcing a woman whose bridal payment was unspecified.

[30] **Qur’an references (L13284):** Qur’an 2:237 (Al-Baqarah).

وأما حديث بَرْوَع فمطعون على إسناده عند جماعة، وثابت عند غيرهم.

الشافعي - رضي الله عنه - ممن يطعن على إسناده، ويجيز النكاح بغير صداق بدليل الآية التي ذكرناها.

وقد عارضه - مع ذلك - حديثان يقاربانه في النقل لا يمكن براءتهما من الطعن على طريقتهما.

أحدهما: حديث أبي عبد الله بن محمد بن وهب قال: فى ثنا إبراهم ابن سعيد الجوهري، قال: دثنا عثمان بن خالد العثماني، قال: دثنا سعيد بن خالد بن عمرو بن عثمان - هو ابن عفان - قال: دثنا هشام ابن عروة، عن أبيه، عن عائشة - رضي الله عنها - قالت: قال رسول الله - صلى الله عليه وسلم -: " لا نكاح إلا بولي، وصداق، وشاهدي عدل ".

والآخر: حدثناه الحسين بن إسحاق بن إبراهيم العِجلي، قال: دثنا أبو أمية محمد بن إبراهيم الطرسوسي، قال: دثنا عبد الرحمن بن قيس - قال أبو أحمد: هو أبو معاوية الزعفراني - قال: دثنا نهاس ابن قهم، عن عطاء، عن ابن عباس، أن النبي - صلى الله عليه وسلم - قال: " لا نكاح إلا بولي، وشاهدين، ومهر ما قل أو كثر".

ورُوِّيناه عن علي بن أبي طالب، حدثناه حمويه بن محمد أبو جعفر الأصبهاني، قال: دثنا محمد بن مِهْران الجمَّال، قال: دثنا عيسى بن يونس، عن موسى بن عُبيدة، عن الأصبغ بن محمد عن علي - رضي الله عنه - قال: " لا نكاح إلا بولي، وشاهدين، وصداق مسمى ".

L13294–13295 As for the report concerning Barwaʿ, its chain of transmission is impugned by a group of scholars, while it is established as authentic according to others.[31]

L13296–13298 Al-Shāfiʿī—may Allah be pleased with him—is among those who impugn its chain of transmission, yet he permits marriage without a bridal payment, on the evidence of the verse we have mentioned.

L13299–13300 Nevertheless, it has been opposed by two reports comparable to it in transmission, whose freedom from criticism of their transmission routes cannot be established.

L13301–13306 One is the report of Abū ʿAbd Allāh ibn Muhammed ibn Wahb, who said: "Related to us by Ibrāhīm ibn Saʿīd al-Jawharī, who said: 'Related to us by ʿUthmān ibn Khālid al-ʿUthmānī, who said: "Related to us by Saʿīd ibn Khālid ibn ʿAmr ibn ʿUthmān—the latter being the son of ʿAffān—who said: 'Related to us by Hishām ibn ʿUrwa, from his father, from ʿĀ'isha—may Allah be pleased with her—who said: "The Messenger of Allah—may Allah bless him and grant him peace ﷺ—said: 'There is no marriage except with a guardian, a bridal payment, and two upright witnesses.'"[32][33]

L13307–13313 The other: al-Ḥusayn ibn Isḥāq ibn Ibrāhīm al-ʿIjlī related it to us, saying: "Related to us by Abū Umayya Muhammed ibn Ibrāhīm al-Ṭarsūsī, who said: 'Related to us by ʿAbd al-Raḥmān ibn Qays— Abū Aḥmad said: 'He is Abū Muʿāwiya al-Zaʿfarānī'—who said: 'Related to us by Nahhās ibn Qahm, from ʿAṭā', from Ibn ʿAbbās, that the Prophet—may Allah bless him and grant him peace ﷺ— said: "There is no marriage except with a guardian, two witnesses, and a dower, however small or large."

L13314–13318 We have also received it in transmission from ʿAlī ibn Abī Ṭālib. Ḥammūya ibn Muhammed Abū Jaʿfar al-Aṣbahānī related it to us, saying: "Related to

[31] **Translator's note (L13294):** The supplied vocalization of the name is Barwaʿ; it has been retained.

[32] **Translator's note (L13301):** The transcription "فى ثنا" is irregular and appears to contain a damaged transmission formula; it is rendered provisionally as "Related to us by."

[33] **Translator's note (L13302):** The supplied spelling "إبراهم" appears defective. The recurrent "دثنا" is rendered as the transmission formula "related to us by," although its written form is defective.

us by Muhammed ibn Mihrān al-Jammāl, who said: ‘Related to us by ʿĪsā ibn Yūnus, from Mūsā ibn ʿUbayda, from al-Aṣbagh ibn Muhammed, from ʿAlī—may Allah be pleased with him—who said: “There is no marriage except with a guardian, two witnesses, and a specified bridal payment.”

وقد اختلف عنه، روى سفيان الثوري، عن عطاء بن السائب. عن عبد خير، عن علي أنه كان يجعل على المرأة التي لا يفرض لها العدة ويعطيها الميراث، ولا يعطيها الصداق.

L13319–13322 Reports from him have differed. Sufyān al-Thawrī transmitted from ʿAṭāʾ ibn al-Sāʾib, from ʿAbd Khayr, from ʿAlī, that he used to impose the waiting period upon a woman for whom no payment had been stipulated, and award her the inheritance, but not award her the bridal payment.

وكذا قول ابن عمر، وزيد بن ثابت، وابن عباس من رواية ابن جريج، عن عطاء، عنه خلاف حديثه المرفوع.

L13323–13326 This was also the position of Ibn ʿUmar, Zayd ibn Thābit, and Ibn ʿAbbās, as transmitted from the latter by Ibn Jurayj, from ʿAṭāʾ, contrary to his report attributed to the Prophet.

قال محمد بن علي: فلما كان سبيل الآية ما ذكرنا عن اعتوار الوجهين لها، وسبيل الحديث المرفوع ما لحقه من الطعن على النقل، والمعارضة. لم يجز الحكم بأحدهما دون الآخر، وكان حق النظر، والاحتياط، مع شهادة الآيات الثلاث لهما بما أودعت من اقتران الشرط أن لا يحل فرج امرأة - محرمة بيقين - إلا بنكاح يسلم من الاعتراض عليه بشيء مما ذكرنا، وهو أن يُسمى معه صداق معلوم القدر والعدد، أو معلوم العين، فإن عقد بغير صداق - بتة - فالله أعلم كيف هو.

L13327–13334 Muhammed ibn ʿAlī said: Since the situation of the verse was as we have mentioned, with the two interpretations applying to it, and the situation of the report attributed to the Prophet was that its transmission had been impugned and it had been opposed by other evidence, it was impermissible to rule by either one to the exclusion of the other. What due consideration and precaution required, together with the support the three verses provide for the two of them through the accompanying condition incorporated in them, was that sexual access to a woman—who is forbidden with certainty—should become lawful only through a marriage immune to objection on any of the grounds we have mentioned: namely, one in which a bridal payment is specified whose quantity and number are known, or whose particular identity is known. If he contracts a marriage with absolutely no bridal payment, Allah knows best what its status is.[3435]

وأنا أتهيب أن أقول فيه شيئًا، لما أعرف من إطباق أكثر العلماء على جوازه.

L13335–13336 I hesitate to say anything about it, knowing as I do that most scholars are in agreement on its permissibility.

وحديث بَرْوَع وإن كنا ذكرنا علته، فقد رويناه من طريق الثوري غير معلول، أخبرنا محمد بن زكريا القرشي، قال: دثنا أبو حذيفة. دثنا سفيان، عن منصور، عن إبراهيم، عن علقمة، عن عبد الله بن مسعود أنه أفتى في رجل تزوج امرأة، فمات عنها، ولم يكن فرض لها شيئًا، ولم يدخل بها.

L13337–13342 Although we have mentioned the defect in the report concerning Barwaʿ, we have transmitted it through al-Thawrī by a route free of defect. Muhammed

[34] **Translator’s note (L13327):** The supplied “عن اعتوار” is syntactically awkward; the sense appears to be that the verse admits the two interpretations.

[35] **Translator’s note (L13331):** The referent of “the two of them” is not entirely explicit; it apparently refers to the two opposing reports previously cited.

ibn Zakariyyā al-Qurashī informed us, saying: "Abū Ḥudhayfa related to us: 'Related to us by Sufyān, from Manṣūr, from Ibrāhīm, from ʿAlqama, from ʿAbd Allāh ibn Masʿūd, that he gave a legal opinion concerning a man who married a woman and then died leaving her, without having stipulated anything for her and without having consummated the marriage with her.

L13343 They questioned him for a month, whereupon ʿAbd Allāh said: "I speak on the basis of an opinion: she is entitled to the bridal payment customary for the women of her family.

L13344 She must observe the waiting period, and she is entitled to the inheritance."

L13345–13346 Maʿqil ibn Sinān al-Ashjaʿī then said: "The Messenger of Allah—may Allah bless him and grant him peace ﷺ—ruled concerning Barwaʿ bint Wāshiq—a woman of the Banū Ruʾās ibn Kilāb—just as you have ruled." He was delighted by that.

L13347–13348 Sufyān said: "This is the position we adopt."

L13349–13350 Abū Aḥmad said: Its interpretation, in our view, given the verse, is that he had not stipulated for her anything with a defined amount.[36]

L13351–13355 Anyone who says that the Prophet's—may Allah bless him and grant him peace ﷺ—prohibition of reciprocal marriage without dower (shighār) concerns the contract rather than the dower must invalidate marriage without the specification of a dower—without any ambiguity—since there is nothing there to invalidate it other than specifying the dower. And Allah knows best.[37]

[36]**Translator's note (L13349):** The wording "كون الآية" is obscure and possibly corrupt. "Given the verse" is a provisional rendering; the text does not explicitly say how the verse bears on the report.

[37]**Translator's note (L13354):** The supplied Arabic says "other than specifying the dower," although the argument appears to require "other than the failure to specify the dower." The apparent omission has not been silently repaired.

فسألوه شهرًا، فقال عبد الله: أقول برأي: لها صداق نسائها.

وعليها العدة، ولها الميراث.

فقال معقل بن سنان الأشجعي: قضى رسول الله، صلى الله عليه وسلم، في بَرْوَع بنت واشق - امرأة من بني رؤاس بن كلاب - بمثل ما قضيت. ففرح بذلك.

قال سفيان: وبه نأخذ.

قال أبو أحمد: فوجهه - عندنا - كون الآية أنه لم يكن فرض لها شيئًا محدودًا.

ويلزم من قال: إن نهي النبي، صلى الله عليه وسلم، عن الشِّغار، هو عن العقد، لا عن المهر - أن يبطل النكاح بغير تسمية مهر - بلا لبسة - إذ ليس هناك شيء يفسده غير تسمية المهر، والله أعلم.

سورة الصف

Surah 61: The Ranks (As-Saf)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

Return to the reading collection

[Surah al-Ṣaff: The Rank]

L13356–13357

L13358 His saying—exalted is He—"Indeed, Allah loves those who fight in His path in a rank, as though they were a tightly joined structure" (4).[1]

L13359 This is evidence for arranging troops for battle, supporting one another in combat, and comparing something to what is not of its own kind, since a structure is not of the same kind as human beings endowed with spirits. The aspect of them compared to the structure—and Allah knows best—is their mutual support in fighting and their firm resolve to refrain from fleeing, rather than the cessation of their movement in the rank, since it is known that a combatant must move.[2]

L13360–13362 This also provides evidence that the proponents of analogy counting this verse, and others like it among the verses, supplies them with no proof for the unrestricted use of analogy, since the method of analogy, according to its practitioners, is to refer a thing to its counterpart and to what resembles it in most of its aspects.[3]

L13363 Here, however, something is compared to what is not its counterpart.

L13364–13378 Even the correspondence between the structure and steadfastness in war is, in reality, a bringing together of something moving and something stationary. If the proponent of analogy demands that we concede to him that the comparable qualities present in wheat—being measured by volume, serving as sustenance, and being a plant—have their counterparts in rice, lentils, and chickpeas, just as a likeness to steadfastness in war exists in the tightly joined structure, which nothing shakes except demolition, while nothing disrupts the ordered rank except loss of resolve, flight, and defeat, then we concede that to him. But if he means that, when wheat shares the comparable quali-

[1] **Qur'an references (L13358):** Qur'an 61:4 (As-Saf).

[2] **Translator's note (L13359):** The phrase "والذي منهم بالبنيان" appears to lack an explicit word for "compared"; the translation supplies the relation implied by the surrounding discussion.

[3] **Translator's note (L13360):** "إعداد" is awkward here; it is provisionally understood as counting or including the verse among their proofs.

[سورة الصف]

قوله - تعالى -: (إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَانٌ مَرْصُوصٌ (٤).

دليل على تعبئة الحرب والتظاهر في القتال، وتشبيه الشيء بما ليس من جنسه، إذ البنيان ليس من جنس الروحانيين من البشر، والذي منهم بالبنيان - والله أعلم - توازرهم على القتال، والإزماع على ترك الفرار، لا زوال تحركهم في الصف، إذ معلوم أن المقاتل لابد له من حركة.

وفي ذلك دليل على أن إعداد القائسين هذه الآية، وشكلها من الآيات ليس بحجة لهم في إطلاق القياس، إذ سبيل القياس - عند أهله - رد الشيء إلى نظيره، وما يشاكله في شبهه من أكثر جهاته.

وهذا تشبيه شيء بغير نظيره.

وما هو -أيضاً - نظير من البنيان وثبات القدم في الحرب فهو - في الحقيقة - جمع بين متحرك وساكن، فإن كان القائس يسومنا أن نقر له بأن مشابه ما في الحنطة من الكيل والقوت والنبات نظير ما في الأرز والعدس والحمص، كما أن شبه ثبات القدم في الحرب موجود في البناء المرصوص، الذي لا يزعزعه إلا الهدم، ولا يفرق نظام الصف إلا الفشل والفرار والهزيمة، فنحن نعترف له به، وإن كان يريد أن الحنطة لا ائتلفت بما ذكرنا من مشابهها مع الأرز والعدس والحمص لم يكن بد من أن يحرم التفاضل فيها، لزمه ألا يبطل نظام صف المقاتلين وثبات أقدامهم في الحرب، لما أشبه ثبات البنيان لم يمكن فيهم الفشل، والهزيمة محال إلا عند تهدم البنيان، فيورد ما ليس في العرف والعادة وجواز تفرق نظام صف القاتلين فارين أو مغلوبين، كما ليس بدًّا - عنده - من أن يكون مشابه الحنطة في شيء يلحق أشباهها في التحريم بها، أو

ties we have mentioned with rice, lentils, and chickpeas, exchange in unequal amounts must necessarily be forbidden for them, he must likewise maintain that the ordered rank of the combatants and their steadfastness in war cannot be disrupted: because it resembles the stability of a structure, loss of resolve cannot occur among them, and defeat is impossible unless the structure collapses. He thus introduces something outside customary experience and ordinary practice, despite the possibility that the ordered rank of the fighters may disperse in flight or defeat, just as, according to him, wheat's resemblance to something must necessarily attach its counterparts to it in prohibition. Or else he must say that it is possible for both wheat, which is the original case, and lentils, which are the subsidiary case, to cease being subject to the prohibition of exchange in unequal amounts between them, just as it is possible for the rank, which is the subsidiary case, and the structure, which is the original case, to lose their comparable qualities, through the structure collapsing and the ordered rank dispersing through flight or otherwise. He would thereby fall into something more objectionable than the first, or else deal fairly— even against himself—and say: "The conjunction of comparable qualities in wheat and rice has not made rice into wheat, just as the rank's comparable qualities with a structure have not made the rank into a structure." The ruling of prohibition is distinct from the comparable qualities, because prohibition itself is not perceived in wheat as measurement by volume itself is perceived in wheat and rice, and as the steadfastness of combatants in war and the stability of a structure are both perceived.[45]

يقول: إن جائزًا على الحنطة التي هي الأصل، والعدس الذي هو الفرع - معًا - أن يزول تحريم التفاضل فيهما، كما جائز على الصف الذي هو الفرع، والبنيان الذي هو الأصل زوال المشابه عنهما، بأن يتهدم البنيان، ويتفرق نظام الصف بالفرار وغيره، فيقع فيما هو أقبح من الأول أو ينصف - من نفسه - فيقول: إن ائتلاف مشابه الحنطة والأرز لم يصيّر الأرز حنطة. كما لم يصيِّر مشابه الصف من البنيان الصف بنيانًا، وحكم التحريم غير المشابه، لأن التحريم لا يدرك عينه في الحنطة، كما يدرك عين الكيل فيها وفي الأرز، ويدرك ثبات المقاتلين في الحرب وثبات البنيان معًا.

L13379–13381 Thus, the very claim that wheat and rice resemble each other in prohibition is an error and a stubborn denial before they have been placed on the same

فنفس ادعاء مشابهة التحريم من الحنطة والأرز خطأ ومكابرة قبل أن يسلكا في التحريم مسلكا واحدًا، وادعاء مشابه ثبات البنيان والصف صواب في الحكاية.

[4]**Translator's note (L13364):** The Arabic construction "نظير من البنيان وثبات ... وما هو القدم" is awkward; the translation preserves its apparent reference to the shared feature of steadfastness.

[5]**Translator's note (L13370):** The supplied "الحنطة لا ائتلفت" is syntactically defective; "when wheat shares" provisionally renders the apparent intended conditional sense without treating it as a secure reading. The sequence "وجواز تفرق ... فيورد" is also syntactically strained; the translation conveys the apparent argument while retaining the explicit possibility of the rank dispersing. The supplied "القاتلين" literally means "the killers"; in context it appears to refer to the fighters and may be a transcription error for "المقاتلين."

footing regarding prohibition, whereas claiming comparable qualities in the stability of the structure and the rank is accurate as a description.

L13382–13384 If someone were to claim that the combatants in the rank stood firm because the structure's prescribed condition is to stand firm, rather than that their steadfastness arose from another cause and their steadfastness itself was merely compared to the structure, he would then be equal in error to the person claiming comparable prohibition in wheat and rice.[6]

L13385–13389 Since it is known without any uncertainty that the combatants' steadfastness in the rank is not due to the structure's stability upon its foundation, but rather that their steadfastness in the rank, or their firm resolve to support one another, resembles the stability of the structure, we know that the prohibition of exchange of wheat in unequal amounts did not arise because it is edible and measured by volume, such that we would be obliged to assimilate rice to it because rice is edible measured by volume.

L13390–13391 His saying: "And when Moses said to his people, 'O my people, why do you hurt me, when you know that I am Allah's messenger to you?'"[7]

L13392–13393 This is evidence that they denied his prophethood, thus disbelieving in it knowingly. Such also, in my view, was the course of every prophet's dealings with his people: they recognized him, then denied him, so that the proof against them would be more binding. Do you not see that He—glory be to Him—says concerning Muhammed ﷺ: "Then, when there came to them what they recognized, they disbelieved in it. So Allah's curse is upon the disbelievers" (89).[8]

L13394 Thus they deserved the curse for denying him after recognizing him.[9]

L13395

ولو ادعى مدع أن المقاتلين في الصف ثبتوا من أجل أن البنيان حكمه أن يثبت، لا أن ثباتهم كان بمعنى آخر، وإنما شبه نفس ثباتهم بالبنيان لكان حينئذ مساويًا في الخطأ المدَّعَى مشابه التحريم من الحنطة والأرز.

فلما علم بلا إشكال أن ثبات المقاتلين في الصف ليس من أجل ثبات البنيان في الأس، وإنما ثباتهم في الصف، أو إزماعهم على المظاهرة يشبه ثبات البنيان علمنا أن التحريم في تفاضل الحنطة لم يقع من أجل أنها مأكولة مكيلة فيلزمنا حمل الأرز عليه من أجل أنه مأكول مكيل.

قوله: (وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ لِمَ تُؤْذُونَنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ) .

دليل على أنهم كانوا يجحدون نبوته فيكفرون بها على بصيرة، وكذا كان - عندي - سبيل كل نبي مع قومه، يعرفونه، ثم ينكرونه، لتكون الحجة ألزم لهم، ألا تراه يقول - سبحانه في محمد، صلى الله عليه وسلم -: (فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ (٨٩)) .

فاستوجبوا اللعنة بجحودهم به بعد العرفة.

[6] **Translator's note (L13384):** The supplied "المدَّعَى" is vocalized as a passive form, although the syntax appears to require the active "claimant"; the translation follows the apparent syntactic sense.

[7] **Qur'an references (L13391):** Qur'an 61:5 (As-Saf).

[8] **Qur'an references (L13392):** Qur'an 2:89 (Al-Baqarah).

[9] **Translator's note (L13394):** The unusual form al-ʿirfa is rendered as "recognizing," as the context indicates.

L13396 His saying: “Then, when they deviated, Allah caused their hearts to deviate.”[10]

L13397 This is a proof against the Mu‘tazilites and the Qadarites, since, in a single statement, He has told of both their deviation and their being caused to deviate, as you see.

L13398

L13399–13400 His saying: “He is the One who sent His messenger with guidance and the religion of truth, to make it prevail over all religion” is a proof against everyone who conceals a religion after entering the religion of Islam, among all the adherents of sectarian passions. We have already explained this in Surat al-Tawbah.[11][12]

L13401

L13402 His saying: “O you who believe, shall I direct you to a trade that will save you from a painful punishment?” (10).[13]

L13403–13404 This is evidence that “trade” is a designation applying alike to the pursuit of profits, the increase of wealth, and the things that souls love. We have already set this out concisely in Surat al-Baqarah.

L13405

L13406–13407 His saying: “He will forgive you your sins and admit you into gardens beneath which rivers flow,” through to: “And another thing that you love: help from Allah and an imminent victory.”[14]

L13408 This is evidence that obedience yields for a person the things he loves in this world and the Hereafter, and that seeking profits—in this world and the

قوله: (فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ) .

حجة على المعتزلة والقدرية، إذ قد أخبر - في كلام واحد - عن زيغهم وإزاغتهم، كما ترى.

قوله: (هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ) حجة على كل من يسر دينًا بعد دخوله في دين الإسلام. من أهل الأهواء جميعًا، وقد بيناه في سورة التوبة.

قوله: (يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَى تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابٍ أَلِيمٍ (١٠)

دليل على أن التجارة اسم واقع على طلب الأرباح ونماء الأموال، ومحابّ النفوس معًا، وقد لخصناه في سورة البقرة.

قوله: (يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ) . إلى (وَأُخْرَى تُحِبُّونَهَا نَصْرٌ مِنَ اللَّهِ وَفَتْحٌ قَرِيبٌ) .

دليل على أن الطاعة تثمر للمرء محاب الدنيا والآخرة، وأن طلب الأرباح - في الدنيا والآخرة - بالطاعة أسرع إدراكًا لطالبه منه بغيرها.

[10] **Qur’an references (L13396):** Qur’an 61:5 (As-Saf).

[11] **Translator’s note (L13399):** The unvocalized yasurru is understood as “conceals.” The syntax continues into the next unit despite the source’s full stop.

[12] **Qur’an references (L13399):** Qur’an 9:33 (At-Tawbah); Qur’an 48:28 (Al-Fath); Qur’an 61:9 (As-Saf).

[13] **Qur’an references (L13402):** Qur’an 61:10 (As-Saf).

[14] **Qur’an references (L13406):** Qur’an 61:12 (As-Saf); Qur’an 61:13 (As-Saf).

Hereafter—through obedience brings them to their seeker more swiftly than seeking them through other means.

L13409

L13410 His saying: “O you who believe, be Allah’s helpers.”[15]

L13411–13413 This is a clear proof of the obligation to command what is right and forbid what is wrong, since no one doubts that helping Allah means helping His religion. Helping it can only be accomplished by assisting in establishing His command and His prohibition and their supremacy, and restraining anyone who wishes to humiliate and dishonor it. Nor can its humiliation and dishonor occur except through neglecting His command and His prohibition, upon which the religion rests.

L13414–13416 What proof, then, do you seek for its obligation, from supporting His saying—mighty and majestic is He—in commanding support, as you see (1).[16]

L13417

L13418 (1) This is how the wording appears in the manuscript. What I understand is that the author means to say: What proof, then, do you seek concerning its obligation, from support for Allah’s saying, where He commanded that He be supported, as you see?[17]

[15] **Qur’an references (L13410):** Qur’an 61:14 (As-Saf).

[16] **Translator’s note (L13414):** The wording is syntactically defective or obscure, especially “from supporting His saying.” The editor comments on this wording in note (1), translated below.

[17] **Translator’s note (L13418):** This is the editor’s note. The editor’s proposed explanation is itself awkwardly phrased; its wording has been preserved rather than silently reconstructed.

قوله: (يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنْصَارَ اللَّهِ) .

حجة واضحة في وجوب الأمر بالمعروف والنهي عن المنكر، إذ لا يشك أحد أن نصر الله إنما هو نصر دينه، ولا يكون نصره إلا بالمعونة على إقامة أمره ونهيه وعلوهما، والأخذ على يدي من يريد ذله وإهانته، ولا يكون ذله وإهانته إلا في تضييع أمره ونهيه اللذين قوام الدين بهما.

فأي حجة تلتمس على وجوبها من نصر قوله - عز وجل - في الأمر بالنصرة، كما ترى (١) .

(١) هكذا العبارة في المخطوط والذي فهمت أن المؤلف يريد أن يقول: فأي حجة تلتمس في وجوبها. من نصر لقول الله حيث أمر بنصره كما ترى.



سورة الجمعة

Surah 62: The Congregation, Friday (Al-Jumu’ah)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surat al-Jumuʿah — Friday]

[سورة الجمعة]

His saying: “The likeness of those who were charged with bearing the Torah, then did not bear it, is that of a donkey carrying books. Evil is the likeness of the people who denied Allah’s signs.”[1]

This belongs to the kind of discourse in which people are addressed through its inward meaning rather than its outward wording— for its meaning is that they were charged with acting according to the Torah, but did not comply with that, and cast it behind their backs, rather than that they were commanded to carry the written text of the Torah. This is evidence of the breadth of the language. It therefore contains a proof for drawing comparisons, and an explanation that drawing comparisons differs from analogical reasoning, since no one doubts that these people’s bearing the Torah, when they did not act according to its contents, resembles a donkey’s carrying books without knowing their contents. Yet they did not do that because a donkey carries books, nor did the donkey carry books because there are people who carry a book without acting according to its contents, as the proponents of analogical reasoning claim that exchange in unequal amounts was prohibited in the case of wheat because of the effective causes of its being a staple food, its being plant produce, and its being measured by volume; thus everything that possesses those characteristics is assimilated to it with respect to prohibition. Thus their citing this verse as evidence has no justification.[2]

If they demand that we accept analogical reasoning, let them demonstrate to us that Allah—majestic is His majesty— prohibited exchange in unequal amounts in the case of wheat because of the effective causes we have mentioned, rather than instituting that prohibition through the words of His Messenger ﷺ however He willed, and let them not make their conjecture a proof against us.

The Muʿtazilites:

قوله: (مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَاةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ) .

من الكلام الذي خوطب الناس بباطنه دون ظاهره - إذ معناه: أنهم حملوا العمل في التوراة فلم ينتهوا إليه، ونبذوه وراء ظهورهم، لا أنهم أمروا بحمل المكتوب من التوراة، وهذا دليل على سعة اللسان، ففيه حجة في ضرب الأمثال، وبيان ضرب الأمثال مخالف للقياس، إذ لا يشك أحد أن حمل هؤلاء التوراة إذ لم يعملوا بما فيها يشبه حمل الحمار الكتب لا يعلم ما فيها، فلم يفعلوا ذلك. من أجل أن الحمار يحمل الكتب، ولا الحمار حمل الكتب من أجل أن في الناس من يحمل كتابًا لا يعمل بما فيه، كما يزعم القائسون: أن الحنطة حرم التفاضل فيها لعلة القوت والنبات والكيل، فيحمل كل ما كان ذلك فيه - في التحريم - عليه، فليس لاستشهادهم بهذه الآية وجه.

فإن سامونا القول بالقياس، فليدلونا على أن الله - جل جلاله - حرم التفاضل في الحنطة لما ذكرناه من عللها، لا أنه ابتدأ تحريم ذلك على لسان رسوله - صلى الله عليه وسلم - كيف أراد ولا يجعلوا توهمهم حجة علينا.

المعتزلة:

[1] **Qur’an references (L13422):** Qur’an 62:5 (Al-Jumu’ah).

[2] **Translator’s note (L13424):** The source literally has “acting in the Torah”; “acting according to the Torah” conveys the evident sense.

L13439

L13440–13448 And His saying: “And Allah does not guide the wrongdoing people” (5). This is a proof against the Muʿtazilites and the Qadarites, since, if everyone to whom a messenger is sent and who is shown the path of guidance could become guided by himself, without Allah guiding him, there would be in that no benefit, nor would there be any punishment for them. This is necessarily a statement about a people who were charged with bearing the Torah and to whom Moses—may Allah bless him—was sent. Had there, then, remained anything they needed, after the sending of the messenger and the revelation of the Book, other than Allah’s assistance in leading them along the path of what was required of them? Is it not clear, beyond any obscurity, that this is a form of justice whose existence we know with certainty, while remaining ignorant of how it operates? For He has called a people who need His assistance in attaining guidance wrongdoers, while withholding it from them and declaring of Himself that He is the One who did not benefit them—glory be to Him.[3][4][5]

وقوله: (وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ (٥) حجة على المعتزلة والقدرية، إذ لو كان كل مبعوث إليه رسولاً، ومدلول على طريق الهداية يقدر بنفسه - أن يهتدي من غير أن يهديه الله ما كان في ذلك فائدة، ولا كان عليهم عقوبة، وهذا - لا محالة - إخبار عن قوم حمّلوا التوراة، وبعث إليهم موسى - صلى الله عليه - فهل كان بقي عليهم بعد بعثة الرسول، وإنزال الكتاب إلا المعونة من الله في السلك بهم سبيل ما أريد منهم، أفليس بيناً لا إشكال دونه، أن هذا من العدل الذي نستيقن كونه، ونجهل كيفيته، إذ قد سمى قومًا محتاجين إلى معونته على الهداية، ظالمين مع منعها منهم، وإخباره عن نفسه بأنه هو ما نفعهم سبحانه.

L13449

L13450 His saying: “O you who believe, when the call to prayer is made on Friday, hasten to the remembrance of Allah and leave off selling.”[6]

قوله: (يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ)

L13451–13454 This refutes anyone who claims that a person who has performed dry ablution for major ritual impurity, upon finding water, is not obliged to perform a full ritual washing for subsequent prayers until he enters a state of major

رد على من يزعم أن المتيمم من الجنابة إذا وجد الماء ليس بفرض عليه أن يغتسل لما يستقبل من الصلاة حتى يجنب ثانية، معتلاً بقول رسول الله - صلى الله عليه وسلم - لأبي ذر: “ إذا وجدت الماء فأمسسه جلدك، فإنه خير.

[3] **Translator’s note (L13441):** The source’s rasūlan has an irregular case ending in the construction “to whom a messenger is sent.” The intended construction is reflected in the translation.

[4] **Translator’s note (L13448):** The supplied wording reads “He is the One who did not benefit them.” It is awkward in context and may be corrupt, but has not been replaced with a conjectural reading.

[5] **Qur’an references (L13440):** Qur’an 2:258 (Al-Baqarah); Qur’an 3:86 (Ali ’Imran); Qur’an 9:19 (At-Tawbah); Qur’an 9:109 (At-Tawbah); Qur’an 61:7 (As-Saf); Qur’an 62:5 (Al-Jumu’ah).

[6] **Qur’an references (L13450):** Qur’an 62:9 (Al-Jumu’ah).

ritual impurity a second time, adducing as his reason the saying of Allah's Messenger ﷺ to Abu Dharr: "When you find water, let it touch your skin, for that is better."

L13455–13461 It is then said: If his saying, "For that is better," indicates that it is optional rather than obligatory, then say that hastening to the remembrance at the call to prayer and leaving off selling are optional rather than obligatory, because of His saying: "That is better for you, if you know" (9). If he treats the two alike and says, "This too is optional rather than obligatory," he confronts the community with disagreement, since we know of no one whose disagreement counts who doubts that attending the Friday prayer and leaving off selling are obligatory rather than optional.[7][8]

L13462–13467 But if he says, "This does not indicate optionality," he is told: Neither does that. Its meaning is only—and Allah knows best—that your washing after finding water is better than remaining, after the concession permitting dry ablution has ceased, in a state in which you will have no valid subsequent prayer. So too here: your obedience to Allah—majestic and exalted is He—in leaving off selling and attending the Friday prayer is better for you than disobeying Him by abandoning the Friday prayer and occupying yourselves with selling. And Allah knows best.[9]

L13468–13472 Yet, although the two resemble one another in mentioning what is better, they differ in meaning because of the wording preceding them. For the person who performs dry ablution has been attested to be ritually pure, and it has been established in place of ablution with water for ten years, and he has fulfilled his obligation through it. Thus the mention of what is better for him becomes a matter of additional merit with certainty. As for the person hastening to the Friday prayer and leaving off selling at that time,

فيقال: إن كان قوله: " فإنه خير " يدل على أنه اختيار، لا فرض. فقل إذا: إن السعي إلى الذكر - عند الأذان - وترك البيع اختيار لا فرض، لقوله: (ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ (٩) ، فإن سوّى بينهما وقال: هذا -أيضاً - اختيار لا فرض، قابل الأمة بالخلاف، إذ لا نعلم أحدًا يعده خلافًا يشك في أن إتيان الجمعة. وترك البيع فرض، لا اختيار.

وإن قال: لا يدل هذا على الاختيار. قيل له: ولا ذاك يدل، إنما معناه - والله أعلم - أن غسلك بعد وجود الماء خير من أن تبقى بعد زوال رخصة التيمم، على حال لا تكون لك صلاة مستقبلة، وكذاك هو ها هنا: إن طاعتكم لله - جل وتعالى - في ترك البيع، وإتيان الجمعة خير لكم من معصيته في ترك الجمعة. والاشتغال بالبيع، والله أعلم.

وهذا، وإن كان بذكر الخير قد تشاكلا، فإنهما في المعنى قد اختلفا بما تقدمهما من الكلام، إذ المتَيَمَّم قد شهد له بالطهارة، وأقيم مقام الوضوء، عشر من سنين، وأدّى فرضه - فيه - فصار ذكر الخير له فضيلة بيقين، والساعي إلى الجمعة، وترك البيع - حينئذ - إن لم يسع. ولم يترك البيع كان عاصيًا فصار ذكر الخير له فريضة بيقين.

[7] **Translator's note (L13460):** The supplied wording literally says "whom he counts as disagreement," an awkward construction. The translation follows the apparent intended sense: someone whose dissent is counted as significant.

[8] **Qur'an references (L13455):** Qur'an 9:41 (At-Tawbah); Qur'an 29:16 (Al-'Ankabut); Qur'an 61:11 (As-Saf); Qur'an 62:9 (Al-Jumu'ah).

[9] **Translator's note (L13465):** "Valid" makes explicit the legal sense of the statement that the person will have no subsequent prayer.

if he did not hasten and did not leave off selling, he would be disobedient. Thus the mention of what is better for him becomes a matter of obligation with certainty.[1011]

L13473 Departing from the Outward Sense of the Wording:

ترك لفظ الظاهر:

L13474

L13475–13479 And His saying: "Then, when the prayer has been concluded, disperse throughout the land and seek Allah's bounty." This is one of the places where the outward sense of the wording is set aside, because evidence establishes that, although it uses an imperative expression, it is a release from a previous prohibition. Similar to this is His saying: "And when you have left the state of pilgrimage consecration, hunt." It is permission following a prohibition. I know of no disagreement on this that carries weight. Such is the case, and Allah knows best.[12]

وقوله: (فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ) من المواضع التي يترك فيها لفظ الظاهر، لقيام الدليل على أنه وإن كان من ألفاظ الأمر فهو إطلاق بعد حظر، ومثل هذا قوله: (وَإِذَا حَلَلْتُمْ فَاصْطَادُوا) ، هو إباحة بعد حظر، لا أعلم في ذلك خلافًا يعتمد، وهو كذلك، والله أعلم.

L13480–13489 Likewise, His saying: "And remember Allah abundantly, so that you may prosper" (10)— and Allah knows best—is an exhortation to the path of prosperity and to attaining it by remembering Him abundantly, rather than meaning that one is obliged to reach a particular threshold of abundance, since evidence establishes the impossibility of knowing the limit of something unlimited. Thus, the more a person remembers Allah, the more this increases his prosperity, the more conducive it is to his success, and the closer it brings him to deliverance from his Lord's punishment. Disobedience attaches to him only at a time when he does not remember Him at all and does not beware of His gaze while committing an act of disobedience or contemplating an evil deed. This is not possible for someone who observes the five prayers, gives the call to prayer, recites the Quran, and thanks Allah—majestic and exalted is He—for His outward and inward blessings. This is like His saying: "O you who believe, remember Allah with abundant remembrance," and His

وكذلك قوله: (وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ (١٠) - والله أعلم - حض على سبيل الفلاح، وبلوغه بكثرة ذكره، لا أن حد الكثير مفروض بلوغه، لقيام الدليل على إعواز معرفة حد غير محدود، فكلما أكثر المرء ذكر الله، كان أزيد لفلاحه، وأجدر لنجاحه، وأقرب إلى النجاة من عذاب ربه، ولا تلحق به المعصية إلا في وقت لا يذكره - بتة - ولا يحذر نظره عند معصية أو الاهتمام ببليّة، وهذا غير ممكن فيمن يقيم الصلوات الخمس، ويؤذن. ويتلو القرآن، ويشكر الله - جل وتعالى - على النعم الظاهرة والباطنة، وهذا كقوله: (يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا) ، وكقوله: (فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا) والله أعلم.

[10]**Translator's note (L13469):** The Arabic shifts awkwardly from the person performing dry ablution to dry ablution itself as the thing established in place of ablution with water.

[11]**Translator's note (L13470):** The phrase "ten years" is grammatically irregular in the supplied Arabic; its stated duration is preserved.

[12]**Qur'an references (L13475):** Qur'an 62:10 (Al-Jumu'ah); Qur'an 5:2 (Al-Ma'idah).

saying: “Then, when you have completed your rites, remember Allah as you remember your fathers, or with still more intense remembrance.” And Allah knows best.[13][14]

L13490–13491 His saying: “And when they see trade or diversion, they disperse toward it and leave you standing.”[15]

L13492–13494 This is evidence that the sermon is delivered standing. The feminine pronoun in “toward it” refers back to trade, or to the evil act of dispersing away from the remembrance of Allah and abandoning Allah’s Messenger ﷺ. And Allah knows best.

L13495 “Say: What is with Allah is better than diversion and than trade.”[16]

L13496 like what appeared earlier in Surat al-Ma’idah in His saying: “Say: Shall I inform you of something worse than that in recompense with Allah? Those whom Allah has cursed and with whom He is angry.”[17]

قوله: (وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انْفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا) .

دليل على أن الخطبة تخطب من قيام، والهاء في (إليها) راجعة على التجارة، أو على الفعلة السيئة في الانفضاض عن ذكر الله، وترك رسول الله صلى الله عليه وسلم والله أعلم.

(قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهْوِ وَمِنَ التِّجَارَةِ) .

نظير ما مضى في سورة المائدة من قوله: (قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ مَنْ لَعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ)

[13] **Translator’s note (L13486):** Baliyyah ordinarily means a trial or affliction; here, following “contemplating,” it appears to refer to an evil deed or harmful act.

[14] **Qur’an references (L13480):** Qur’an 8:45 (Al-Anfal); Qur’an 62:10 (Al-Jumu’ah); Qur’an 33:41 (Al-Ahzab); Qur’an 2:200 (Al-Baqarah).

[15] **Qur’an references (L13491):** Qur’an 62:11 (Al-Jumu’ah).

[16] **Qur’an references (L13495):** Qur’an 62:11 (Al-Jumu’ah).

[17] **Qur’an references (L13496):** Qur’an 5:60 (Al-Ma’idah).

سورة المنافقون

Surah 63: The Hypocrites (Al-Munafiqun)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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L13497–13498 **[Surat al-Munafiqun: The Hypocrites]**

L13499 **Discussion of the concealed unbeliever (zindīq):**

[سورة المنافقين]

ذكر الزنديق:

L13500

L13501 His saying: “When the hypocrites come to you, they say: We testify that you are indeed the Messenger of Allah,” through His saying: “So they do not understand” (3).[1]

L13502–13506 is an argument against anyone who says: The concealed unbeliever is not to be invited to repent, and his repentance is not accepted; rather, he is killed when his concealed unbelief becomes known. Do you not see how Allah—blessed and exalted is He—reports that the hypocrites harbor falsehood, that their inward disposition contradicts the testimony of truth they publicly proclaim, and that they make their oaths a shield so that they may escape being killed? How, then, can it be permissible, when he openly declares with his tongue what constitutes a sign warranting the protection of blood and the removal of execution, on account of a corrupt inward disposition, when Allah and the Messenger of Allah—may Allah bless him and grant him peace—left the hypocrites to their evil inward dispositions and protected their blood on the basis of their outward words?[2]

L13507–13508 Do you suppose that the judge’s knowledge of the inward dispositions of those known for concealed unbelief, when they repent—through outward words—is greater than Allah’s knowledge—majestic and exalted is He—of the inward dispositions of the hypocrites?!

L13509–13515 It is certainly possible that the inward state of someone known for concealed unbelief has come into accord with his outward state, in a respect hidden from the judge, who cannot gain access to inward dispositions as the Knower of hidden things has access to the secrets of His creatures. If, then, someone whose unbelief is beyond doubt—one of the hypocrites whose lying Allah attests—has his outward profession accepted and is not killed, then someone known for concealed unbelief who openly professes repentance, given the

[1] **Qur’an references (L13501):** Qur’an 63:1 (Al-Munafiqun).

[2] **Translator’s note (L13504):** The question is syntactically incomplete as transmitted: no explicit act is supplied after “can it be permissible.” The adjoining phrase “on account of a corrupt inward disposition” also attaches awkwardly. The context argues against executing someone who outwardly professes repentance.

قوله: (إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ) إلى قوله: (فَهُمْ لَا يَفْقَهُونَ (٣)).

حجة على من قال: الزنديق لا يستتاب، ولا تقبل توبته، بل يقتل إذا عرفت زندقته، ألا ترى إلى إخبار الله - تبارك وتعالى - عن المنافقين بإضمار الكذب، وخلاف الطوية لما يعلنون به من شهادة الحق، وجعل الأيمان جنة ليسلموا من القتل، فكيف يجوز إذا أظهر بلسانه ما هو عَلَم لحقن الدماء وزوال القتل عن فساد الطوية، مع تخلية الله، وتخلية رسول الله، صلى الله عليه وسلم، بين المنافقين وسوء طواياهم، وحقن دمائهم بظاهر القول.

أترى معرفة الحاكم بطوايا المعروفين بالزندقة، إذا تابوا - بظاهر القول -. أكثر من معرفة الله - جل وتعالى - بطوايا المنافقين؟!.

قد يمكن - لا محالة - أن يكون المعروف بالزندقة قد استوى باطنه مع ظاهره من حيث قد خفي على الحاكم الذي لا يقدر أن يظهر على الطوايا، كما يظهر عالم الخفيات على سرائر خلقه، فإذا كان من لا شك في كفره - ممن يشهد الله بكذبه من المنافقين - قبل منه ظاهره ولم يقتل، فالمعروف بالزندقة إذا أظهر القول بالتوبة، مع إمكان انتقال حاله، وعدم ظهور الحاكم على سره أحرى أن يقبل قوله، ولا يشاط دمه، فهذا واضح لا إشكال فيه.

possibility that his condition has changed and the judge's lack of access to his secret, has all the more right to have his statement accepted and not to have his blood shed. This is clear and presents no difficulty.

L13516–13520 Were it not that the Prophet—may Allah bless him and grant him peace ﷺ—excused those who err among those exercising independent legal judgment and promised each one a single reward for it, someone who sheds the blood of a person known for concealed unbelief—after his repentance—would have no excuse, given the manifest character of this argument and the removal of ambiguity from it in every respect.

L13521–13522 The Messenger of Allah—may Allah bless him and grant him peace ﷺ—did expel some people from the mosque who were among them, when Allah—majestic and exalted is He—revealed: "Among the Bedouins around you are hypocrites, and among the people of Medina are those who have become hardened in hypocrisy"; yet he did not kill them.[3]

L13523 Obligatory alms (zakāt):

L13524

L13525–13529 And His saying: "Spend from what We have provided you before death comes to one of you and he says: My Lord, if only You would defer me for a short term, so that I might give alms and be among the righteous! (10) But Allah will never defer a soul when its appointed term has come" is evidence that a person is barred from disposing of his property when his appointed term approaches, and is not empowered to carry out his wishes concerning it in the same manner as when he was in good health, and that he has no power over more than the third of it that Allah has permitted him through the words of His Messenger—may Allah bless him and grant him peace ﷺ.[4]

L13530–13536 It is also clear evidence that the obligatory alms he neglected to pay may not exceed a third of his property if he makes a bequest for their payment, and that he meets Allah answerable for the remainder, since expenditure

[3] **Qur'an references (L13521):** Qur'an 9:101 (At-Tawbah).

[4] **Qur'an references (L13525):** Qur'an 63:10 (Al-Munafiqun); Qur'an 63:11 (Al-Munafiqun).

ولولا أن النبي، صلى الله عليه وسلم، عذر المخطئ من المجتهدين، ووعده عليه أجرًا واحدًا لكان مشيط دم المعروف بالزندقة - بعد توبته - لا عذر له مع ظهور هذه الحجة، وزوال التشابه عنها من كل جهة.

وقد أخرج رسول الله، صلى الله عليه وسلم، من المسجد ناسًا منهم، حين أنزل الله - جل وتعالى -: (وَمِمَّنْ حَوْلَكُمْ مِنَ الْأَعْرَابِ مُنَافِقُونَ وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُوا عَلَى النِّفَاقِ) ، ولم يقتلهم.

الزكاة:

وقوله: (وَأَنْفِقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَى أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُنْ مِنَ الصَّالِحِينَ (١٠) وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا) دليل على أن المرء ممنوع من ماله عند حضور أجله، وغير مسلط على إنفاذ إرادته فيه، كهيئة ما كان في صحته، وأن لا سبيل له على أكثر من ثلثه الذي أباح الله له على لسان رسوله، صلى الله عليه وسلم.

ودليل - واضح - على أن ما فرط فيه من إخراج زكاته لا يجاوز ثلثه إن أوصى به، ويلقى الله ببقيته، إذ النفقة في القرآن هي الزكاة المفروضة، فلو قدر على إخراجها بعد ندامته، بعد دنو منيته، أو الوصية بها من رأس ماله، ما كان في مسألة تأخيره إلى

أجل قريب يَصَّدق فيه فائدة، ولكان ممهدًا له تلافي تفريطه - إذا شاء - قبل خروج روحه، فهذا بين لمن تدبره.

فإن قيل: أفلا تكون الزكاة أسوة الديون المقدمة على الميراث مع الوصية؟.

قيل: إن الزكاة وإن كان وجوبها كوجوب الدين فلا يقع عليها - في اللغة - اسم دين " لأن الدين ما يستدان، والزكاة الواجبة عليه - في ماله - لم تصر في يد الفقراء قط، ثم أخذها منهم فيكون مستدينًا أو غاصبًا، إنما هي شيء اؤتمن المسلم عليها، يخرجها من أمواله بحد معلوم، وحول كامل، ولا مالك لها بعينه إلا بعد وصولها إليه، كما يكون للديون والمظالم أرباب بأعيانهم، فإذا فرط في إخراجها - بعد مضي الحول - فهو خائن بحبسها، ظالم فيما بينه وبين ربه، فإذا أداها قبل حظر ماله عليه فذاك، وإلا لم يكن له سبيل على مال وارثه، المجعول له بعد موته، إلا الثلث المؤقت له. والمسلط عليه دون سائره.

فإن قيل: فما تقول في الحجة الواجبة، أهي من رأس المال، أم من الثلث؟.

قيل: بل من الثلث كالزكاة، لا يختلفان في هذا المعنى بل الحجة أضعف من الزكاة، لأن الزكاة في المال - وحده - والحجة على بدنه وماله، ألا ترى أن كثيرًا من أهل العلم والمفسرين جعلوا الاستطاعة إلى الحج في الصحة، لا في الزاد والراحلة، لأن الخبر

in the Qur'an means the obligatory alms. For if he were able to pay them after feeling remorse, after his death had drawn near, or to bequeath their payment from the estate as a whole, there would be no benefit in his asking to be deferred for a short term during which he could give alms, and the way would already be open for him to remedy his neglect—if he wished—before his soul departed. This is plain to anyone who reflects upon it.

L13537–13538 If it is said: Should obligatory alms not be treated like debts, which take precedence over inheritance together with the bequest?

L13539–13549 The answer is: Although obligatory alms are binding in the same way that a debt is binding, they are not designated—in linguistic usage—as a debt, because a debt is something borrowed, whereas the obligatory alms due from him—in his property—have never passed into the hands of the poor and then been taken from them by him, so that he would be a borrower or a wrongful appropriator. Rather, they are something entrusted to the Muslim, which he pays out of his property according to a specified limit and upon the completion of a full year; no particular individual owns them until they have reached him, as debts and wrongfully appropriated property have particular, identifiable owners. If, then, he neglects to pay them—after the year has elapsed—he betrays his trust by withholding them and commits a wrong between himself and his Lord. If he pays them before being barred from disposing of his property, well and good; otherwise, he has no power over his heir's property, assigned to the heir after his death, except for the third allotted to him, over which he is given authority, to the exclusion of the remainder.[5]

L13550–13551 If it is said: What, then, do you say about the obligatory pilgrimage? Is it paid for from the estate as a whole, or from the third?

L13552–13556 The answer is: Rather, from the third, like obligatory alms. The two do not differ in this respect. Indeed, the claim for pilgrimage is weaker than that for obligatory alms, because obligatory alms attach to property alone, whereas

[5]**Translator's note (L13545):** The comparison follows an awkward negative construction in the preceding segment: the intended distinction is that obligatory alms lack an individually identified owner before receipt, whereas debts and wrongfully appropriated property have such owners.

pilgrimage is incumbent upon both his body and his property. Do you not see that many scholars and Qur'an commentators understood the ability to undertake pilgrimage to consist in health, rather than in provisions and a riding mount, because the report concerning provisions and a riding mount has a weak chain of transmission? Since that is so, it is charged against the third if that suffices; otherwise, he meets Allah—majestic and exalted is He—bearing the burden of its sin. If He wills, He punishes him, and if He wills, He pardons him.[6]

في الزاد والراحلة واهي، الإسناد، فإذا كان الأمر كذلك. فهي في الثلث إن بلغت، وإلا لقي الله - جل وتعالى - بوزرها، إن شاء عذبه، وإن شاء عفا عنه.

L13557–13561 If it is said: Did the Prophet—may Allah bless him and grant him peace ﷺ—not call it a debt when he said to the woman of Khath'am: "Allah's debt has the greater right"? Why, then, do you not give it precedence over inheritance: "after any bequest he makes or debt"?[7][8]

فإن قيل: أفليس النبي، صلى الله عليه وسلم، سماها دينًا، حين قال للخثعمية: " فدين الله أحق " فَلِمَ لا تحجعها مقدمة على الميراث (مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ) ؟.

L13562–13563 He is answered: The report of the woman of Khath'am contains considerations that preclude treating pilgrimage—in this respect—in the same manner as debts owed to human beings.

قيل له: إن في حديث الخثعمية معاني تمنع من سلك الحجة - في ذلك - مسلك ديون العباد.

L13564–13565 Among them is this: The woman of Khath'am must have been undertaking pilgrimage on her father's behalf either with her own property, or with her father's property, and either at his command or without his command.

فمنها: أن الخثعمية لا تخلو من أن تكون حاجة عن أبيها بمالها، أو بمال أبيها، أو بأمره، أو بغير أمره.

L13566–13568 If her pilgrimage on his behalf was with her own property, she was acting voluntarily; if it was with his property, then an act was merely performed on his behalf that was obligatory upon him, at a time when his directions concerning his property were valid, since death had not come upon him, restricting his disposal of his property.[9]

فإن كانت حجة عنه بمالها فهي متطوعة، وإن كان بماله فإنما عمل عنه عملاً وجب عليه في حين أمره جائز في ماله، إذ لم يحضره الموت الذي يحجر مالَه.

[6] **Translator's note (L13555):** The wording "if that suffices" interprets the elliptical "if it reaches," apparently referring to whether the available third covers the pilgrimage expense.

[7] **Translator's note (L13559):** The verb transcribed as "تحجعها" is corrupt or unclear; the translation gives the contextual sense, "give it precedence," without treating that as a secure reading. The attribution of the quoted debt wording to the woman of Khath'am appears to conflate pilgrimage reports; the author's attribution is retained.

[8] **Qur'an references (L13557):** Qur'an 4:11 (An-Nisa); Qur'an 4:12 (An-Nisa).

[9] **Translator's note (L13566):** The transmitted wording shifts awkwardly to the masculine verb "performed"; the passive English preserves the argument without assigning that verb directly to the woman.

وظاهر ما يدل عليه الحديث أنها كانت متطوعة عنه " إذ لفظ الحديث أنها قالت: يا رسول الله إن فريضة الله على عباده - في الحج - أدركت أبي شيخًا كبيرًا، لا يستطيع أن يثبت على الراحلة، فهل ترى أن أحج عنه؟.

L13569–13573 The apparent import of the report is that she was acting voluntarily on his behalf, since the wording of the report is that she said: "O Messenger of Allah, Allah's obligation upon His servants—with regard to pilgrimage— has reached my father when he is an elderly man, unable to remain steady on a riding mount. Do you therefore think that I should perform pilgrimage on his behalf?"

ولو كانت قالت - أيضاً -: " بماله "، ما كان فيه شيء، لما دللنا عليه من أنه في حين يكون مسلطًا على جميع ماله.

L13574–13575 Even if she had also said, "with his property," that would establish nothing here, because of what we have demonstrated concerning its being at a time when he had authority over all his property.

ومنها: أن تفسير السبيل بزاد وراحلة لم يثبت في الأصل حتى نصرف إدراك فريضة الله - له - إلى الزاد والراحلة.

L13576–13577 Another consideration is that the interpretation of "the means" as provisions and a riding mount has not been established in the first place, such that we could construe Allah's obligation having reached him as referring to provisions and a riding mount.

وليس في قولها: " لا يستطيع أن يثبت على الراحلة " ما يجُعل به الراحلة من سبيل الحج، لأن الناس قد يركبون رواحلهم في أسفارهم إلى الحج وغيره، مستطيعين، وغير مستطيعين.

L13578–13580 There is nothing in her saying, "He cannot remain steady on a riding mount," that makes a riding mount part of the means of undertaking pilgrimage, because people may ride their mounts on their journeys for pilgrimage and other purposes, whether they possess the requisite ability or lack it.

وقد صرحت في الحديث لرسول الله، صلى الله عليه وسلم، بأنه لا يستطيع أن يثبت على الراحلة، فلا أدري كيف وجه الحديث في هذا الشيخ، مع ذهاب طاقته، وفقد صحته، وضعف الدليل على أن الاستطاعة هي الزاد والراحلة، أكثر من أنه فرط في صحته فقضت عنه ابنته ما عجز عنه بعد فقدها.

L13581–13584 In the report, she explicitly told the Messenger of Allah—may Allah bless him and grant him peace ﷺ—that he could not remain steady on a riding mount. I therefore do not know how the report concerning this old man, with his strength gone and his health lost, and with the evidence being weak that the requisite ability consists in provisions and a riding mount, can be understood as indicating anything more than that he had neglected the obligation while healthy, and his daughter discharged on his behalf what he became incapable of doing after losing his health.

ومنها: أن المرأة مختلف في أداء فرضها - في حجة الإسلام - عن نفسها بغير محرم، فكيف عن غيرها؟.

L13585–13586 Another consideration is that there is disagreement over a woman's discharging her own obligation—in the obligatory pilgrimage of Islam—on her own behalf without a male relative whom she is permanently forbidden to marry (maḥram); how, then, could she do so on behalf of someone else?

فإن كانت حاجّة عنه بغير أمر قاطع من أبيها لها فحجها عنه تطوّع - بغير شك - وما كان من الأسفار تطوعًا لم يجز خروجها فيه بغير محرم. لقول رسول الله، صلى الله

L13587–13594 If she was undertaking pilgrimage on his behalf without a categorical command from her father, then her pilgrimage on his behalf was voluntary—

without doubt—and where a journey is voluntary, she may not set out on it without a maḥram, because the Messenger of Allah—may Allah bless him and grant him peace ﷺ—said: "It is not lawful for a woman who believes in Allah and the Last Day to undertake a journey"— with no duration specified in Ibn 'Abbas's report, and specified—in reports from others—as a day and a night, and as three days— "except with a maḥram of hers"; especially a young woman.

عليه وسلم،: " لا يحل لامرأة تؤمن بالله واليوم الآخر أن تسافر سفراً " غير مؤقت في حديث ابن عباس ومؤقت - في حديث غيره - بيوم وليلة، وبثلاثة أيام " إلا مع ذي محرم منها " وسيما الشابة.

L13595 The report states that the woman of Khath'am was young, and that the Prophet—may Allah bless him and grant him peace ﷺ—was turning al-Fadl ibn 'Abbas's face away from her.

وفي الحديث أن الخثعمية كانت شابة، يصرف النبي، صلى الله عليه وسلم، وجه الفضل بن عباس عنها.

L13596–13597 If it was at a categorical command from her father, she may not obey him in something that constitutes disobedience on her part, namely setting out without a maḥram.

وإن كان بأمر قاطع من أبيها فلا يجوز لها أن تطيعه فيما هو معصية عليها من خروجها بغير محرم.

L13598–13599 Since her maḥram cannot be compelled—by the consensus of the Muslim community—to set out with her when she is undertaking pilgrimage on her own behalf, he cannot be compelled to do so when she performs pilgrimage on someone else's behalf.

وإذا كان محرمها لا يجبر - بإجماع الأمة - على الخروج معها وهي حاجة عن نفسها، لم يجبر عليه إذا حجت عن غيرها.

L13600–13601 Thus, a woman undertaking pilgrimage on her father's behalf cannot set out on his behalf free of disobedience except at a time when her maḥram volunteers to set out with her, and this seldom occurs.

فالحاجة عن أبيها لا تقدر أن تخرج عنه سالمة من العصيان، إلا في حين يتطوع محرمها بالخروج معها، وهذا يقل.

L13602 Were someone to seek to weaken this hadith and deny its attribution to the Messenger of Allah—may Allah bless him and grant him peace ﷺ—because of this consideration affecting it, and adopt the position of those who say, "No one may perform the pilgrimage on another's behalf," he would find grounds for doing so.

ولو ذهب ذاهب إلى توهين هذا الحديث، ونفيه عن رسول الله - صلى الله عليه وسلم - لما اعتوره من هذا المعنى، وقال بقول من قال: لا يحج أحد عن أحد، أوجد مساغًا فيه.

L13603–13606 Moreover, it has been transmitted from Abu Hurayrah that a man said, "O Messenger of Allah, I owe the pilgrimage prescribed by Islam, and I owe a debt." He replied, "Discharge your debt." Thus he distinguished between debt and pilgrimage.

مع أنه قد رُوي عن أبي هريرة أن رجلاً قال: يارسول الله عليّ حجة الإسلام، وعليّ دين، فقال: " اقض دينك ". ففرق بين الدين والحج.

L13607–13612 Abd Allah ibn al-Sabbah related it to us, saying: Dawud ibn Rashid related to us, saying: Al-Walid ibn Muslim related to us, from Abu Abd Allah—

the client of the Umayyads—from Abu Hazim and Sa'id al-Maqburi, from Abu Hurayrah, from the Prophet—may Allah bless him and grant him peace ﷺ. Our lack of knowledge concerning Abu Abd Allah's transmission has no greater effect on his hadith than the considerations that weakened the hadith of the woman of Khath'am.[1011]

حدثناه عبد الله بن الصباح، قال: دثنا داود بن رشيد، قال: دثنا الوليد بن مسلم، عن أبي عبد الله - مولى بني أمية - عن أبي حازم، وسعيد المقبري، عن أبي هريرة، عن النبي - صلى الله عليه وسلم - وليس جهلنا برواية أبي عبد الله بأكبر تأثيرًا في حديثه، مما وهّن حديث الخثعمية من المعاني.

L13613–13616 Although Abu Abd Allah's probity is not established among the hadith transmitters, there is agreement among all concerning the substance of his transmission: that debt takes precedence over expenditure on pilgrimage during the lifetime of the pilgrim. Nor do we know of any recorded opinion from anyone that the obligatory pilgrimage should be paid for from the principal of the estate, with its cost competing proportionately with debts owed to human beings.

وأبو عبد الله وإن لم يكن ظاهر العدالة - في المحدثين - فقد اتفق الجميع على معنى روايته من أن الدين يقدم على نفقة الحج في حياة الحاج، ولا نعرف مدونًا عن أحدٍ رأي الحجة الواجبة من رأس المال مضاربة بها مع ديون البشر.

L13617–13619 The permissibility of a person's performing pilgrimage on another's behalf after that person's death, and the prohibition of a woman's performing pilgrimage without a husband or unmarriageable male relative, have their place elsewhere, namely in our book entitled "Explanation of the Texts," together with the pilgrimage of a slave. These considerations in the hadith of the woman of Khath'am are plain and clear.[12]

ولجواز حج الإنسان عن غيره - بعد الموت - ولمنع المرأة من الحج بغير محرم موضع غير هذا، وهو كتابنا المؤلف في " شرح النصوص " ولحج العبد معًا، فهذه المعاني في حديث الخثعمية بينة واضحة.

L13620–13622 If her hadith is construed as meaning that she should inform someone who would perform pilgrimage on her father's behalf—allowing for the latitude of the language— and should not perform pilgrimage herself, then no weakness would attach to the hadith. I hope that this is indeed the case, for its chain of transmission is sound.[13]

فإن صرف حديثها إلى أن تخبر من يحج عن أبيها - على سعة اللسان - ولا تحج بنفسها -: لم يدخل الحديث وهن، وأرجو أن يكون كذلك، لأن إسناده صحيح.

[10]**Translator's note (L13607):** The form "daththana" appears to be a truncated transcription of the transmission formula "haddathana," rendered here as "related to us."

[11]**Translator's note (L13608):** The opening transmission formula is transcribed in the same truncated form as in the preceding unit.

[12]**Translator's note (L13619):** "Together with the pilgrimage of a slave" continues the list of subjects treated in the author's other book, although its placement after the book title is awkward.

[13]**Translator's note (L13620):** The supplied text reads "inform." Its intended sense here is uncertain; it has not been silently changed to "hire" or another conjectured reading.

سورة التغابن

Surah 64: The Mutual Disillusion (At-Taghabun)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah al-Taghabun: Mutual Loss]

His saying—mighty and majestic is He—"Then they said, 'Are human beings to guide us?'"[1]

is evidence that "human being" can be predicated of a plurality, being a generic noun.

His saying, "So believe in Allah and His Messenger and the light that We have sent down," is a refutation of the Mu'tazilah concerning their claim that, when a thing is called by a name and something else is then called by that same name, it must resemble it in every respect. Here Allah—majestic is His glory—has called the Quran a light, just as He has called Himself a light.[2]

Discussion of Emphasis:

And His saying, "Whoever believes in Allah and acts righteously, He will expiate his evil deeds for him and admit him into gardens beneath which rivers flow, abiding therein forever," is an argument for emphasis in speech and a refutation of those who say, "There is no emphasis in the speech of the Arabs," for everlasting duration is included in abiding perpetually, yet He has emphasized it, as you see. He mentioned those who disbelieved and denied His signs, then said, "And those who disbelieve and deny Our signs—those are the inhabitants of the Fire, abiding therein; and wretched is the destination." (10) He did not say "forever." Does the person who denies emphasis in the speech of the Arabs therefore claim that the unbelievers among the

[1] **Qur'an references (L13625):** Qur'an 64:6 (At-Taghabun).
[2] **Qur'an references (L13628):** Qur'an 64:8 (At-Taghabun).

[سورة التغابن]

قوله - عز وجل -: (فَقَالُوا أَبَشَرٌ يَهْدُونَنَا) .

دليل على أن البشر يخبر به عن الجمع، وهو اسم للجنس.

قوله: (فَآمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنَا) رد على المعتزلة فيما يزعمون: أن الشيء إذا سمي باسم، ثم سمي به غيره لزم أن يشبهه بجميع جهاته، وقد سمى الله - جل جلاله - القرآن هاهنا نورًا، كما سمى نفسه نورًا.

ذكر التاكيد:

وقوله: (وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا) حجة للتأكيد في الكلام، ورد على من قال: ليس في كلام العرب تأكيد، إذ الأبد داخل في الخلود، وقد أكده كما ترى، وذكر الذين كفروا وكذبوا بآياته، ثم قال: وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَئِكَ أَصْحَابُ النَّارِ خَالِدِينَ فِيهَا وَبِئْسَ الْمَصِيرُ (١٠) . ولم يقل أبدًا، فهل يزعم نافي التأكيد - عن كلام العرب - أن أهل النار من الكفار لايؤبدون فيها كما يؤبد أهل الجنة.

inhabitants of the Fire will not remain there forever, as the inhabitants of the Garden will?[3][4]

L13639–13640 Or will he retract his statement and recognize that mentioning everlasting duration in the promise to the inhabitants of the Garden is emphasis, the omission of which from the threat to the inhabitants of the Fire does no harm, since the mention of perpetual abiding encompasses it, even though it is not mentioned?

L13641 "No affliction befalls except by Allah's permission."[5]

L13642 This is a refutation of the Mu'tazilah and the Qadariyyah, because of what we have demonstrated in more than one place in this book: that permission means allowing, not knowledge. Being killed is the greatest of the afflictions that befall an afflicted person.

L13643 **Discussion of Precautions:**

L13644

L13645 His saying, "O you who believe, among your spouses and your children are enemies to you, so beware of them," is evidence affirming precautions and showing that they do not impair faith in the divine decrees. Rather, a person is encouraged to take them, as you see, and is commanded to do so, even if doing so does not benefit him. This supports the hadith transmitted from him—may Allah bless him and grant him peace ﷺ—"Tie her up and place your trust in Allah."[6][7]

L13646–13651 Discussion of Patience with a Wife's Harmful Conduct: "But if you pardon,

[3] **Translator's note (L13633):** The Arabic shifts from singular pronouns referring to "whoever" to the plural "abiding." The English participial phrase leaves this number shift unexpressed.

[4] **Qur'an references (L13633):** Qur'an 64:9 (At-Taghabun); Qur'an 64:10 (At-Taghabun).

[5] **Qur'an references (L13641):** Qur'an 64:11 (At-Taghabun).

[6] **Translator's note (L13645):** The feminine object in "Tie her up" refers to a she-camel, which is not explicitly named in the supplied quotation.

[7] **Qur'an references (L13645):** Qur'an 64:14 (At-Taghabun).

أم يرجع عن قوله،. فيعلم أن ذكر الأبد في وعد أهل الجنة تأكيد لا يضر حذفه في وعيد أهل النار، لإتيان ذكر الخلود عليه، وإن لم يذكر؟.

(مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ) .

رد على المعتزلة والقدرية، لما دللنا عليه - في غير موضع من هذا الكتاب - أن الإذن إطلاق، لا علم، والقتل أكبر المصائب الواردة على المصاب.

ذكر الاحترازات:

قوله: (يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ) ، دليل على ثبيت الاحترازات، وأنها غير مؤثرة في الإيمان بالمقادير، بل مندوب إليها المرء كما ترى، ومأمور به، وإن كان غير نافعه، وهو يؤيد الحديث المروي عنه، صلى الله عليه وسلم: " اعقلها وتوكل ".

ذكر الصبر على أذى الزوجة: (وَإِنْ تَعْفُوا وَتَصْفَحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (١٤) . عزاء لمن بلي بزوجة مؤذية، أو ولد عاق فصبر على أذاهما، وعفا وصفح عن زلاتهما، ومكروه يكون منهما، وفيما وعد الله - جل جلاله - من الغفران من فعل ذلك ما يهوّن عليه، ويعظّم بشارته إذا احتمل مضض غوائلهما طمعًا في إنجاز ما وعده الله عليه.

overlook, and forgive, then Allah is forgiving, merciful." (14) This is consolation for someone afflicted with a hurtful wife or an undutiful child who patiently endures their harmful conduct, pardoning and overlooking their lapses and whatever objectionable conduct proceeds from them. In what Allah—majestic is His glory—has promised of forgiveness to whoever does this, there is something to ease his burden and magnify his glad tidings when he endures the anguish of their injurious conduct, hoping for the fulfillment of what Allah has promised him for it.[8][9]

L13652 The Mu'tazilah:

L13653

L13654–13660 And His saying, "Whoever is protected from his own soul's avarice—those are the successful. (16) If you lend Allah a goodly loan, He will multiply it for you and forgive you; and Allah is appreciative, forbearing." (17) is an admonition to the Mu'tazilah and the Qadariyyah, if only they would reflect on it and judge themselves fairly. For success is something effected upon them, and His following that with an act attributed to them, namely lending the goodly loan, and His making both expressions serve to praise those described by two acts differing in wording, but agreeing in meaning. This is analogous to leading astray, concerning which He sometimes reports of Himself that He does it to them, and sometimes reports of them that they do it to themselves.[10][11][12]

[8] **Translator's note (L13650):** The supplied wording is syntactically awkward: "whoever does this" lacks the preposition ordinarily expected after "forgiveness." The translation makes the apparent relationship explicit.

[9] **Qur'an references (L13647):** Qur'an 64:14 (At-Taghabun).

[10] **Translator's note (L13657):** The argument moves from success as something effected upon people to lending as an act attributed to them. The Arabic construction is loose and continues across the next two units.

[11] **Translator's note (L13660):** The supplied Arabic has an irregular singular introductory pronoun before the plural verb "they do"; the intended attribution is nevertheless clear.

[12] **Qur'an references (L13654):** Qur'an 59:9 (Al-Hashr); Qur'an 64:16 (At-Taghabun); Qur'an 64:17 (At-Taghabun).

المعتزلة:

وقوله: (وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ (١٦) إِنْ تُقْرِضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ شَكُورٌ حَلِيمٌ (١٧) تنبيه للمعتزلة والقدرية، لو تأملوه وأنصفوا من أنفسهم فالفلاح شيء مفعول بهم، وتعقيبه ذلك بفعل مضاف إليهم من إقراض القرض الحسن، وجعله كليهما في مدح الموصوفين بفعلين مختلفي اللفظ. متفقي المعنى، وهذا نظير الإضلال الذي يخبر به مرّة عن نفسه أنه فاعل بهم، ومرة عنهم أنه يفعلونه بأنفسهم.

CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة الطلاق

Surah 65: The Divorce (At-Talaq)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah al-Talaq: Divorce]

[سورة الطلاق]

His saying—blessed and exalted is He—"O Prophet, when you divorce women, divorce them for their waiting period," is necessarily specific to women with whom marriage has been consummated, since no waiting period applies to women with whom marriage has not been consummated. "When you divorce" means—and Allah knows best—"when you intend to divorce," not "when you have finished doing so."[1][2]

قوله - تبارك وتعالى -: (يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ) ، خصوص - لا محالة - على المدخولات بهن، لزوال العدة عن غير المدخولات بهن، و (إِذَا طَلَّقْتُمُ) معناه - والله أعلم - إذا أردتم الطلاق، لا إذا فرغتم منه "

And His saying, "For their waiting period," is evidence that a woman divorced while menstruating does not count toward her waiting period the menstrual period during which she was divorced. For if, in whatever state she was divorced in, she entered her waiting period immediately upon divorce, there would be no benefit in His stipulating a time with specified characteristics.[3]

وقوله: (لِعِدَّتِهِنَّ) دليل على أن المطلقة - حائضًا - لا تعتد في عدتها بالحيضة التي طلقت فيه، إذ لو كانت في كل حالة طلقت فيه - دخلت في عدتها من فور الطلاق - ما كان في اشتراطه وقتًا موصوفًا فائدة.

His saying, "And fear Allah, your Lord; do not expel them from their houses," is evidence that a house may be ascribed to whoever lives in it, even if someone else owns it, and this will not be a falsehood. For the houses ascribed to the wives in this verse necessarily belong to their husbands. If the wives owned them, there would be no power for their husbands over them before or after divorce, because they have a greater right to their property than someone who does not own it. Thus He addressed men who divorce, imposing the obligation of housing those whom they have divorced from among their wives with fewer than three pronouncements of divorce, since they retain the legal attributes of wives—as they did before divorce—with respect to the obligation of housing and maintenance, just as before. Only the

قوله: (وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ) دليل على أن من سكن دارًا جاز أن تضاف إليه - وإن كان ملكها لغيره - ولا يكون كذبًا، إذ البيوت المضافات إلى الزوجات - في هذه الآية - ملكها - لا محالة - لأزواجهن، إذ لو كان ملكها لهن ما كان لأزواجهن سبيل عليهن قبل الطلاق وبعده، لأنهن أحق بأملاكهن ممن لا ملك له، فإنما خاطب المطلِّقين بفرض سكنى من طلقوا من الزوجات دون الثلاث، إذ هن في معاني الزوجات - كما كنَّ قبل الطلاق - من وجوب السكنى والنفقة كما كن إنما حرم منهن الوطء وما أخذ أخذه من القبل ونظر الشهوة حتى يراجعن.

[1] **Translator's note (L13664):** The source ends with an unmatched quotation mark; the translation punctuates the two contrasted interpretations as quotations.

[2] **Qur'an references (L13663):** Qur'an 65:1 (At-Talaq).

[3] **Translator's note (L13669):** The supplied "'adkhaha" is corrupt in context; the translation follows the apparent intended reading "'iddatiha," "her waiting period."

following are forbidden with them: intercourse and what takes its place, such as kissing and looking with desire, until they are taken back in marriage.[4]

L13683–13687 His imposing—majestic and exalted is He—upon husbands the obligation to house a woman whose divorce they have not made final by the maximum number of pronouncements is evidence that, for a woman divorced by the maximum number of pronouncements, there is no obligation to provide housing, because she no longer has the legal attributes of a wife and is not held by the waiting period for his sake, since there is no longer any prospect of taking her back, a possibility cut off by the maximum number of pronouncements of divorce.

L13688–13693 Muhammed ibn Ali said: What we have derived concerning the permissibility of ascribing houses to someone although someone else owns them is evidence that, if a resident swears that he will not inhabit his house, or enter so-and-so's house, he breaks his oath by residing there, and by so-and-so's entering the house in which he lives as a tenant, because it is his house by virtue of his residence and occupancy, even if someone else owns it—unless he has a house over which he holds ownership of the property itself and intends that house by his oath, in which case he does not break his oath with respect to the rented house.[5]

Discussion of Three Pronouncements of Divorce:

L13694–13695

L13696

L13697–13703 And His saying, "You do not know; perhaps Allah will bring about some matter after that," is evidence that, when someone combines the three pronouncements of divorce in a single utterance and pronounces them against his wife on a single occasion, they take effect against her. For if they did not take effect, as those who make that claim assert, there would never be any fear of losing the possibility of taking her back. For if the three were

[4] **Qur'an references (L13672):** Qur'an 65:1 (At-Talaq).

[5] **Translator's note (L13690):** The supplied wording explicitly says "so-and-so's entering," creating an apparent mismatch with the person who swore not to enter. It has been preserved rather than silently changed to "his entering so-and-so's house."

وفي إيجابه - جل وتعالى - على الأزواج سُكنى من لم يبت أقصى طلاقها دليل على أن من طُلقت أقصى الطلاق ألا، يفرض لها سكنى، لأنها خارجة من معاني الزوجات، وغير محبوسة بالعدة عليه، لزوال المطمع في الرجعة التي قد قطعها أقصى الطلاق.

قال محمد بن علي: وفيما خرج لنا من جواز إضافة البيوت إلى من مُلْكها لغيره دليل على أن من حلف - من السكان - أن لا يسكن داره، ولا يدخل دار فلان حنث بالسكنى، ودخول فلان الدار التي هو فيها بكراء لأنها داره بالتوطن والحلول. وإن كان مُلْكها لغيره، إلاّ أن تكون له دار يملكها ملك الرقبة فيقصدها بيمينه، فلا يحنث حينئذ في المكتراة.

ذكر الطلاق ثلاثًا:

وقوله: (لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا) دليل على أن من جمع التطليقات الثلاث بكلمة واحدة، وأوقعها على امرأته في حال واحد واقع عليها، إذ لو كانت لا تقع كما يزعم الزاعمون - ما خشي أبدًا فوات الرجعة، لأنه لو ردت الثلاث إلى واحدة كانت الرجعة ممهدة له، ولو أبطلت بأسرها عنه ما احتاج إليها بتة لبقاء عصمة النكاح على حالها، فما الفائدة - إذًا - في

reduced to one, the way would be open for him to take her back; and if all of them were annulled for him, he would have no need whatsoever to take her back, since the marriage bond would remain as it was. What benefit, then, would there be in[6]

L13704

L13705–13706 His saying, "You do not know; perhaps Allah will bring about some matter after that," if the matter had not yet passed out of his hands?[7]

L13707–13712 Can it, then, be unclear to someone who sincerely seeks his own good, when he reflects on what we have described, that Allah—majestic is His glory—out of His compassion for His servants, has shown them where caution lies in pronouncing divorces separately upon wives, lest a man—regretting the divorce of a woman for whom his soul still yearns after divorce—miss the opportunity of taking her back, thereby restoring to him what divorce had removed from his possession? It is not that He prescribed separate pronouncements of divorce on the basis that combined pronouncements do not take effect. Were it not for His saying, "You do not know; perhaps Allah will bring about some matter after that," it would have been possible that separating the pronouncements of divorce was a binding legal prescription, rather than a matter of prudent consideration and caution.[8][9]

L13713–13714 But since the passage is completed by this statement, claiming that it is a legal prescription without which divorce cannot take effect, and denying prudent consideration and caution, is something for which a person of judgment and insight has no excuse.

L13715–13717 If someone is led into confusion by the claim that the matter Allah brings about refers back to the man protected—for the one who has divorced—by lodging, so that, if she does not reside there, he will not willingly take back

[6] **Qur'an references (L13697):** Qur'an 65:1 (At-Talaq).

[7] **Qur'an references (L13705):** Qur'an 65:1 (At-Talaq).

[8] **Translator's note (L13709):** The supplied masculine pronoun in "for whom his soul still yearns" is awkward in reference to the divorced woman. The English relative pronoun does not mark this gender mismatch.

[9] **Qur'an references (L13707):** Qur'an 65:1 (At-Talaq).

قوله: (لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا) إن كان الأمر لم يخرج من يده بعد.

فهل يشكل على من نصح نفسه - إذا تدبر ما وصفناه - أن الله جل جلاله لرأفته بعباده دلهم على موضع الحيطة في تفريق الطلاق على الزوجات، لئلا يفوت - نادمًا على طلاق من تتبعه نفسه بعد الطلاق - الرجعة الرادة عليه ما أخرجه الطلاق من بين يديه، لا أنه شرع الطلاق مفرقًا على أنه لا يقع مجتمعا، ولولا قوله: (لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا) ، لاحتمل أن يكون تفريق الطلاق شرعًا، لا نظرًا وحيطة.

فأما والقصة متممة بهذا فدعوى الشرع الذي لا يقع بغيره وإنكار النظر والحيطة مما لايعذر به ذو رأي وبصيرة.

فإن شُبّه على أحد بأن الأمر الذي يحدثه الله راجع على المحصَّن - لمن طلق - بالسُّكنى، فإذا لم تسكن لم تسمح نفسه برد من قد أخرجه خالف الإجماع، وخرج من العرف والعادة.

someone he has expelled, he has contradicted consensus and departed from customary practice and ordinary habit.[10]

L13718–13720 As for his contradiction of consensus: providing lodging for a woman divorced once is an obligation upon the husband concerning which he has no choice.

L13721–13724 Thus, whoever claims that the matter Allah brings about refers back to the man protected by lodging has given him a choice and removed his obligation to provide it. Besides contradicting consensus, he is also guilty of contradicting the statement of the Messenger of Allah ﷺ to Fatimah bint Qays: "Lodging and maintenance are only incumbent upon a man who has the right to take his wife back."[11]

L13725–13728 As for his departure from customary practice and ordinary habit, what is observed among people is that they willingly agree to take a woman back after she has married and her second husband has consummated the marriage with her—let alone considering her departure from the house after divorce. Anyone in whom Allah brings about a desire for a woman— whom he has a way of taking back—will give no thought to her having left his house.

L13729–13730 If, then, this interpretation cannot be entertained—because of the defects surrounding it, as you see—and what we have mentioned is denied, the matter Allah brings about is left without a function, with nothing to which it refers.

L13731 For there is absolutely no third interpretation to which it could be referred, whether expressed or conceivable.

L13732–13733 Anyone who attributes to Allah—majestic is His majesty—the revelation in His Book of padding, something truncated, or something impossible has fabricated a lie against Him and spared us the trouble of concerning ourselves with him. Exalted is Allah far above that!

L13734–13736 What we have selected from this discussion has no bearing on an animal slaughtered by a thief or comparable cases, because we have demonstrated

[10] **Translator's note (L13715):** The reading "the man protected" is obscure here. The supplied text reads al-muḥaṣṣan; the following discussion concerns lodging and a divorcing husband's willingness to take his wife back.

فأما مخالفته الإجماع: فهو أن سكنى المطلقة واحدة فرض على الزوج ليس بمخير فيه.

فمن زعم أن الأمر - الذي يحدثه الله - راجع على المحصن بالسكنى فقد خيره، وأزال عنه فرضها، وعليه مع مخالفته الإجماع خلاف قول رسول الله صلى الله عليه وسلم لفاطمة بنت قيس: " إنما السكنى والنفقة لمن كانت له على امرأته رجعة ".

وأما خروجه من العرف والعادة فهي المشاهدة في العالم أنهم يسمحون برد امرأةٍ بعد تزويجها، ودخول الزوج الثاني بها -، فضلاً عن النظر في خروجها من البيت بعد الطلاق، ومن أحدث الله له رغبة في امرأة - يجد السبيل إلى ردها - لم يفكر في خروجها من بيته.

فإذا كان هذا المعنى لا يجوز توهمه - لإحاطة الخلل به كما ترى، وما ذكرناه يُنكر - بقي الأمر الذي يحدثه الله عطلاً ليس له شيء يرجع عليه.

إذ ليس معنى ثالث يرد عليه - بتة - ملفوظًا ولا متوهمًا.

ومن نسب الله - جل جلاله - إلى أنه ينزل في كتابه حشوًا، أو مبتَّرًا، أو مخالاً افترى عليه، وكفى مؤونة الاشتغال به تعالى الله عن ذلك علوًا كبيرًا.

وليس ما اجتبأناه - من هذا - بمؤثر في ذبيحة السارق، وما شاكلها، لما دللنا عليه أن النظر والحيطة ليس كالشرع، وقد لخصناه في تمامه في كتاب الطلاق من " شرح النصوص " فأغنى عن إعادته في هذا الموضع.

that consideration and precaution are not equivalent to revealed law. We have already set it out concisely in its entirety in the Book of Divorce in "Commentary on the Texts," making it unnecessary to repeat it in this place.

L13737 Taking a Wife Back Without Witnesses:

L13738

L13739–13744 His statement, "Then, when they reach their appointed term, retain them honorably or part with them honorably, and call two just men from among you as witnesses," is evidence for several things: Among them is the permissibility of latitude in speech, according to the Arabs' manner of speaking, and abandoning pedantic rigor regarding what ignorant practitioners of devotion consider lying. For reaching the appointed term—in this passage—means approaching its expiration, not its expiration itself, since, if it meant its expiration, he could not retain her by taking her back, nor would he need to marry her; and someone who marries is not called one who retains.[12][13]

L13745–13746 Among them is the invalidation of taking a wife back without witnesses, and the undermining of the position of anyone who makes sexual intercourse an act of taking her back—when accompanied by that intention—since it is impossible to have intercourse witnessed, whereas Allah has commanded that retention and separation be witnessed, as you see.

L13747–13749 Among them is that calling witnesses to divorce is obligatory and may not be omitted. How could it be permissible to omit it when it is the means of freeing the woman to marry another man?!

L13750–13751 Consider: if he denied having divorced her—and the woman had no evidence against him—would he not take an oath and have her returned to him, although she would in reality be unlawful to him? Omitting the calling of witnesses has helped bring that about.

[11] **Translator's note (L13721):** The supplied al-muḥṣan, rendered "the man protected," remains obscure, as in the earlier occurrence.

[12] **Translator's note (L13744):** The supplied text says "nor would he need to marry her," although the argument would appear to require "and he would need to marry her." The supplied wording is retained.

[13] **Qur'an references (L13739):** Qur'an 65:2 (At-Talaq).

الرجعة بغير شهود:

وقوله: (فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَيْ عَدْلٍ مِنْكُمْ) . دليل على أشياء: فمنها: جواز السماحة في الكلام، على مذهب العرب فيه وترك التنطع بما يحسبه جهال المتنسكين كذبا، فإن بلوغ الأجل - في هذا الموضع - هو مقاربة خلوه، لا خلوه، إذ لو كان خلوّه ما أمكنه الإمساك بالرجعة، ولا احتاج إلى تزويجها، ولا يقال للمتزوج ممسك.

ومنها: إبطال الرجعة بغير شهود، وتوهين من جعل الجماع رجعة - مع الإرادة - إذ محال أن يشهد على المجامعة، وقد أمر الله بالإشهاد على الإمساك والفراق، كما ترى.

ومنها: أن الإشهاد في الطلاق فرض، لا يجوز تركه، وكيف يجوز تركه وهو سبب إطلاق المرأة في التزويج بغيره؟!.

أرأيت لو جحدها الطلاق - ولا بينة للمرأة عليه - أليس كان يحلف وترد إليه حرامًا في الباطن،، وترك الإشهاد أعان عليه.

والعجب ممن لا يدري الإشهاد في الرجعة والطلاق فرضًا - مع الأمر به نصًا متلوًا - ويرى الشهود في النكاح فرضًا، ولا تلاوة فيه.

ولا أعرف عذر من يترك آية من كتاب الله، فيها حكم بين بأمر مفصح، ثم لا يأوي - فيه - إلى مثلها، أو سنة ثابتة، أو إجماع من الأمة تمهد له صنيعة، والله المستعان.

ومنها: أن " الفراق " لفظ لا يعد بنفسه تصريحًا، بل هو أسوة الكنايات في من لم يبنها الطلاق، لجعل الله - جل وعلا - إيّاه من ألفاظ الإخراج، لأن ألفاظ البينونة كما قال في السراح - بعد البينونة بالطلاق - (ثُمَّ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمَسُّوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُّونَهَا فَمَتِّعُوهُنَّ وَسَرِّحُوهُنَّ سَرَاحًا جَمِيلًا (٤٩) .

فجعلهما معًا من ألفاظ الإخراج لمن أبانها الطلاق، فليس لإعدادهما في عداد التصريح وجه لمن تدبرهما، ولا يكون لفظ التصريح إلا الطلاق وحده.

تفسير: (وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا) .

يؤكد أن المطلق ثلاثًا بكلمة واحدة، وإن عد -أيضاً - عاصيًا أشد ما قيل فيه أن الطلاق يقع عليه، وقد فاته المخرج بالرجعة.

L13752–13753 What is astonishing is someone who does not recognize calling witnesses to taking a wife back and to divorce as obligatory—despite the command to do so in an explicit, recited text—yet considers witnesses to marriage obligatory, although there is no recited text concerning it.

L13754–13756 I know of no excuse for someone who abandons a verse of Allah's Book containing a clear ruling conveyed by an express command, and then does not resort, in that matter, to a comparable verse, an established Prophetic practice, or a consensus of the community that would provide a basis for his action. Allah is the One whose help is sought.

L13757–13761 Among them is that "separation" is an expression that does not, by itself, count as an explicit pronouncement of divorce; rather, it is on a par with indirect expressions concerning a woman whom divorce has not irrevocably separated from her husband, because Allah—majestic and exalted—has made it one of the expressions for sending away, because the expressions of irrevocable separation, as He said concerning release—after irrevocable separation through divorce—"Then you divorce them before you have touched them, you have no waiting period to reckon against them; so provide for them and release them with a gracious release" (49).[1415]

L13762–13763 Thus He made both expressions terms for sending away a woman whom divorce has irrevocably separated from her husband. Anyone who reflects on them has no grounds for counting them among explicit pronouncements; the only explicit expression is "divorce" itself.

L13764–13765 Exegesis: "Whoever fears Allah, He will make a way out for him."[16]

L13766 This confirms that, concerning someone who pronounces three divorces in a single utterance, even though he is also counted as disobedient, the most severe judgment stated about him is that his divorce takes effect, and he has forfeited the way out afforded by taking his wife back.

[14]**Translator's note (L13760):** The supplied phrase beginning "because the expressions of irrevocable separation" is syntactically incomplete and appears corrupt. Its wording is retained without supplying a missing predicate or changing the causal particle.

[15]**Qur'an references (L13757):** Qur'an 33:49 (Al-Ahzab).

[16]**Qur'an references (L13764):** Qur'an 65:2 (At-Talaq).

وكذلك حدثني عبد الله بن الصباح الأصبهاني، قال: دثنا إسحاق بن أبي، إسرائيل، قال: دثنا حماد بن زيد، عن أيوب، عن عبد الله بن كثير، عن مجاهد.

قال. كنت جالسًا إلى عبد الله بن عباس، فجاءه رجل فقال: إني طلقت امرأتي ثلاثًا، فسكت عنه حتى ظننا أنه سيردها عليه، ثم قال: يعمد أحدكم فيعمد الحموقة، ثم يقول: يا ابن عباس.

وقد أنزل الله - تبارك وتعالى - على نبيه صلى الله عليه وسلم (يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ " في قبل عدتهن ") (١) ، وإنك لم تفعل وإن

(١) قوله: " في قبل عدتهن " هذه قراءة عبد الله بن عباس، فقد نقل ذلك عنه سفيان بن عيينة، وعبد الرزاق الصنعاني والطبري. انظر تفسير سفيان ص (٣٣٦) ، والمصنف (٦/ ٣٠٣) ، وتفسير الطبري (٢٨/ ٨٤) .

الله - تبارك وتعالى - قال، (وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا) .

وإنك لم تتق الله فما أرى لك مخرجًا، عصيت ربك وبانت منك امرأتك ".

فهذا ابن عباس - المعتمد على حديثه في الطلاق الثلاث من رواية طاووس عنه - يقول هذا القول بالإسناد الصحيح، ويدل على أن المخرج إنما هو لمن لم يجمع الثلاث، ويدل على أنه وإن عصى فطلاقه واقع، ولا مخرج لحديث طاووس إلا ما بيَّنَّاه في كتاب الطلاق " من شرح النصوص ".

L13767–13770 Likewise, Abd Allah ibn al-Sabbah al-Isbahani related to me, saying: Ishaq related to us, ibn Abi Isra'il, who said: Related to us Hammad ibn Zayd, from Ayyub, from Abd Allah ibn Kathir, from Mujahid.[17][18]

L13771–13773 He said: I was sitting beside Abd Allah ibn Abbas when a man came to him and said: "I have divorced my wife three times." He remained silent toward him until we thought he would return her to him. Then he said: "One of you sets about committing an act of foolishness, then says: 'O Ibn Abbas!'

L13774 Yet Allah—blessed and exalted—has revealed to His Prophet ﷺ: 'O Prophet, when you divorce women, divorce them "at the beginning of their waiting period."' (1) You have not done so, and indeed[19][20]

L13775

L13776 (1) His wording, "at the beginning of their waiting period": this is the reading of Abd Allah ibn Abbas. Sufyan ibn Uyaynah, Abd al-Razzaq al-San'ani, and al-Tabari transmitted it from him. See Sufyan's Exegesis, p. 336; al-Musannaf, 6/303; and al-Tabari's Exegesis, 28/84.[21]

L13777–13778 Allah—blessed and exalted—has said: 'Whoever fears Allah, He will make a way out for him.'[22]

L13779 You have not feared Allah, so I see no way out for you. You have disobeyed your Lord, and your wife has become irrevocably separated from you."

L13780–13784 Here, then, is Ibn Abbas—whose report concerning triple divorce is relied

[17] **Translator's note (L13767):** The supplied daththana is an abbreviated or defective form of the transmission formula "related to us."

[18] **Translator's note (L13768):** The comma within the name Ibn Abi Isra'il interrupts the name in the supplied text. The transmission formula is again written in the abbreviated or defective form daththana.

[19] **Translator's note (L13774):** The quoted wording "at the beginning of their waiting period" differs from the standard Quranic wording and is identified as a reading of Ibn Abbas in the following editorial footnote.

[20] **Qur'an references (L13774):** Qur'an 65:1 (At-Talaq).

[21] **Translator's note (L13776):** This is an editorial footnote identifying the quoted Quranic reading and providing references.

[22] **Qur'an references (L13778):** Qur'an 65:2 (At-Talaq).

upon through the transmission of Tawus from him—making this statement with an authentic chain of transmission. It indicates that the way out is only for someone who has not combined the three divorces, and it indicates that, although he has disobeyed, his divorce nevertheless takes effect. There is no way of explaining Tawus's report except what we have explained in the Book of Divorce "in Commentary on the Texts."[23][24]

L13785–13789 The interpretation of "Whoever fears Allah, He will make a way out for him" as meaning out of every matter that causes people difficulty does not refute what we have said, because restoring the woman by taking her back—after one or two divorces—is a relief afforded to the divorcing husband after he has sent her away through divorce, and falls within the category of matters that cause people difficulty.[25]

وليس قول من فسر (وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا) ، من كل أمر ضاق على الناس بدافع ما قلناه، لأن رجوع المرأة بالرجعة - بعد الواحدة والثنتين - من الفسحة على المطلق، بعد ما أخرجها بالطلاق. وداخل في الأمر الضيق على الناس.

L13790

L13791–13792 His statement, "As for those of your women who have despaired of menstruation, if you are in doubt, their waiting period is three months," is clear evidence that the menstrual courses mean periods of menstruation, because He mentions menstruation— by that very word—and makes the three months a substitute for it.[26][27]

قوله: (وَاللَّائِي يَئِسْنَ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنِ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ) ، دليل واضح على أن الأقراء الحيض، لذكره المحيض - بلفظه - وجعله الأشهر الثلاث عوضًا منه.

L13793 Women's Attainment of Maturity:

بلوغ النساء:

L13794

L13795–13801 His statement, exalted is He, "And those who have not menstruated," is evidence that women, too, have a form of maturity other than menstruation,

وقوله تعالى: (وَاللَّائِي لَمْ يَحِضْنَ) . دليل على أن للنساء - أيضًا - بلوغًا سوى الحيض، إذا بلغته قبل إدراك الحيض وجبت عليهن به الفرائض، لأن العدة فرض على النساء لا يجوز إيجابه إلا على من يجري عليه القلم - منهن - ولا تكون العدة أوكد من الصلاة والزكاة وسائر الأعمال المفروضة عليهن.

[23] **Translator's note (L13782):** The supplied al-kharj, rendered "the way out," appears to be a defective reading of al-makhraj, the expression used throughout the surrounding argument.

[24] **Translator's note (L13784):** The supplied quotation marks enclose "in Commentary on the Texts," although the title itself is "Commentary on the Texts."

[25] **Qur'an references (L13786):** Qur'an 65:2 (At-Talaq).

[26] **Translator's note (L13791):** "Menstrual courses" renders al-aqrāʾ, the disputed technical term that the author identifies here specifically with menstruation rather than intervals of purity.

[27] **Qur'an references (L13791):** Qur'an 65:4 (At-Talaq).

which, if a woman attains it before reaching menstruation, makes the obligatory duties binding upon them, because the waiting period is an obligation upon women that may be imposed only upon those subject to the recording pen— among them—and the waiting period cannot be more binding than prayer, obligatory almsgiving, and the other acts made obligatory upon them.[28][29]

L13802–13805 The threshold of this maturity in women—in my view, on the evidence of the Quran—is the age at which she can endure sexual intercourse and at which women of her age give birth. Do you not see that He said, "If you are in doubt"? Doubt arises only after consummation with someone capable of becoming pregnant. That is nine years, the age at which the Messenger of Allah ﷺ consummated his marriage with Aishah, may Allah be pleased with her, and women have been observed who became pregnant at that age.

L13806–13807 His—blessed and exalted—setting a period of three months while mentioning doubt is evidence that pregnancy becomes apparent within that period. It is also evidence that a woman who has despaired of menstruation may become pregnant, and that the flow of menstrual blood in women is not in every case a cause of pregnancy or an aid to it, although it usually is so.

L13808–13815 It is also possible that this age in women constitutes maturity solely for the obligation of the waiting period upon them, while the other obligatory duties do not become binding upon her until menstruation, because of the statement of the Messenger of Allah ﷺ: "The prayer of a woman who has menstruated is not accepted except with a head covering." Thus, the conclusion of consideration is that no waiting period is incumbent upon a divorced woman—wronged by the consummation of marriage with her at a time when she cannot endure it—because she is not among those whose pregnancy may be suspected, which Allah has made a condition in her case, nor among those upon whom all obligatory duties have become binding through attaining menstruation, such that the waiting period would be one of them, whether doubt arises or not.

وحد هذا البلوغ من النساء - عندي، بدليل القرآن - هو السن الذي تطيق فيه الجماع، وتلد في مثله، ألا ترى أنه قال: (إِنِ ارْتَبْتُمْ) ، ولا يكون الارتياب إلا بعد الدخول ممن يمكن أن تحمل وذلك تسع سنين، التي دخل رسول الله - صلى الله عليه وسلم - بعائشة رضي الله عنها، وشوهد من النساء من حملت فيها.

وفي توقيته - تبارك وتعالى - ثلاثة أشهر مع ذكر الارتياب دليل على أن الحمل يتبين فيها، ودليل -أيضاً - على أن الآيسة من الحيض قد تحمل، ولا يكون إدرار دم الحيض - من النساء - سبباً للحمل بكل حال، وعوناً عليه، وإن كان الأغلب أنه يكون كذلك.

وقد يحتمل أن يكون هذا السن من النساء بلوغًا في وجوب العدة عليهن - وحدها - وسائر الفرائض لا تجب عليها إلا بالحيض، لقول رسول الله صلى الله عليه وسلم " لا تقبل صلاة امرأة قد حاضت إلا بخمار ". فحد النظر أن لا يكون على المطلقة - المظلومة بالدخول بها في حين لا تطيقه - عدة، لأنها ليست ممن يُرتاب بحملها الذي ، شرطه الله فيها، ولا ممن وجب عليها جميع الفرائض ببلوغ الحيض، فتكون العدة أحدها، ارتيب، أو لم يرتب.

[28] **Translator's note (L13799):** "Subject to the recording pen" is an idiom for being legally accountable for one's actions.

[29] **Qur'an references (L13795):** Qur'an 65:4 (At-Talaq).

L13816–13823 The same applies if her husband dies while she is at this age, whether the marriage has been consummated with her or not consummated, because women whose marriages have not been consummated, although the waiting period following a husband's death is binding upon them, for they are the ones who understand the waiting they must observe concerning themselves, and the obligatory duties have become binding upon them through their attainment of puberty. No one doubts that the waiting period is an obligation upon women. Thus, any woman upon whom the obligatory duties have not become binding through puberty, and with whom intercourse has not taken place at a time when she could become pregnant, thereby giving rise to uncertainty concerning her, whoever imposes the waiting period upon her has no proof upon which he can rely from either the Book or the Sunnah. Rather, the Book and the Sunnah together indicate that it is waived for those whose condition is such among women. Allah knows best how the matter stands.

وكذلك إن مات عنها زوجها في هذا السن، مدخولاً بها، أو غير مدخول، لأن غير المدخولات بهن، وإن وجبت عليهن عدة الوفاة فهن اللواتي يعقلن التربص بأنفسهن، ووجب عليهن الفرائض ببلوغهن، ولا يشك أحد أن العدة على النساء فرض، فمن لم تجب عليها الفرائض بالبلوغ، ولا دخل بها في حين يجوز أن تحبل فيرتاب بها لم يكن لموجب العدة عليها حجة يعتمد عليها من كتاب، ولا سُنة، بل الكتاب والسنة - معًا - يدلان على إسقاطها عمن هذه حاله من النساء، والله أعلم كيف هو.

L13824–13829 Some commentators have said that the ten were added to the four months in the case of bereavement because the breathing of the spirit into the fetus occurs during them. According to this statement, pregnancy does not become apparent in fewer than one hundred and thirty days. This is a judgment concerning the intent of the Creator—glory be to Him—which the soul cannot bring itself to accept except through a matter transmitted from the Messenger of Allah, may Allah bless him and grant him peace ﷺ.[30]

ومن المفسرين من قال: إن العشرة ضُمت إلى الأربعة الأشهر في الوفاة، لأن نفخ الروح في الجنين فيها تكون، فليس يتبين الحبل على هذا القول في أقل من ثلاثين ومئة يوم، وهذا حكم على مراد الباري - سبحانه - لا تسمح النفس بقبول إلا باب مأثور عن رسول الله صلى الله عليه وسلم.

L13830–13835 Yet the duration given in the transmitted report is one hundred and twenty days. My father related to me, saying: Ali ibn Harb related to us, saying: Abd Allah ibn Dawud and Abu Muawiyah related to us, from al-Amash, from Zayd ibn Wahb, from Abd Allah ibn Masud, who said: The Prophet, may Allah bless him and grant him peace ﷺ, related to us—and he is the truthful one, whose truthfulness is confirmed—"Indeed, each of you has his creation gathered together in his mother's womb for forty days, then becomes a clinging clot

والأثر مدته عشرون ومئة يوم. حدثني أبي قال: دثنا علي بن حرب قال: دثنا عبد الله بن داود وأبو معاوية، عن الأعمش، عن زيد بن وهب، عن عبد الله بن مسعود قال: حدثنا النبي صلى الله عليه وسلم وهو الصادق الصدوق " إن أحدكم يجمع خلقه في بطن أمه أربعين. يومًا، ثم يكون علقة مثل ذلك، ثم يكون مضغة مثل ذلك، ثم يرسل الله الملك فينفخ فيه الروح ".

[30] **Translator's note (L13828):** The wording corresponding to "accept except through a matter" is grammatically irregular and may be corrupt. The translation preserves its apparent sense without treating a reconstructed reading as certain.

for a similar period, then becomes a morsel of flesh for a similar period. Then Allah sends the angel, who breathes the spirit into him."[31][32][33]

L13836–13839 How, in view of this, can one assert categorically that the breathing of the spirit occurs only on the last day of the ten added to the four months, without any specification of the time, when Allah has prescribed —majestic and exalted is He—the waiting period here, in the Chapter of Divorce, in the presence of uncertainty, as three months? The Quran is truth in which there is no doubt, whereas the report is accepted from its transmitters.

L13840 It is not used to testify concerning Allah—glory be to Him—as one testifies concerning Him on the basis of what occurs in the Quran.

L13841–13844 If women recognize a sign of pregnancy at three months, before the child moves, then the transmitted account agrees with the Quran on the basis of two signs: pregnancy has two signs, one of which becomes apparent through whatever makes it apparent at three months, and the other through movement at four months.[34][35]

L13845–13849 Otherwise, the Quran has stated that uncertainty ceases at three months, and it is the truth which falsehood approaches neither from before it nor from behind it. A report, however, may contain an error on the part of a transmitter before he traces it back to the Messenger of Allah, may Allah bless him and grant him peace ﷺ. Whatever it is known with certainty that the Messenger of Allah, may Allah bless him and grant him peace ﷺ, said contains no error, like the Quran, because He—blessed and exalted is He—

فكيف يمكن مع هذا الحتم على أن نفخ الروح لا يكون إلا في آخر يوم من العشر المضمومة إلى الأربعة الأشهر بلا توقيت، وقد جعل الله جل وتعالى العدة ها هنا - في سورة الطلاق - مع الارتياب بثلاثة أشهر، والقرآن حق لا ريب فيه، والخبر يقبل من رواته.

ولا يشهد به على الله - سبحانه - كما يشهد عليه بما ورد في القرآن.

فإن عَرف النساء - قبل تحرك الولد - علامة للحبل في ثلاثة أشهر فقد اتفقت الرواية مع القرآن لثنتين، للحبل علامتان تظهر إحداهما بما تظهر في ثلاثة أشهر، والأخرى بالتحرك في أربعة أشهر.

وإلا فقد أخبر القرآن عن زوال الارتياب بثلاثة أشهر، وهو الحق الذي لا يأتيه الباطل من بين يديه ولا من خلفه، والخبر قد يقع فيه الوهم من الراوي قبل أن يبلغ به رسول الله صلى الله عليه وسلم وما استوقن أن رسول الله صلى الله عليه وسلم قد قاله فلا وهم فيه كالقرآن، لقوله - تبارك وتعالى -: (وَمَا يَنْطِقُ عَنِ الْهَوَى (٣) إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى (٤) .

[31] **Translator's note (L13830):** The abbreviated or defective transmission formula دثنا is understood as "related to us"; its reporting function continues in the next segment.

[32] **Translator's note (L13831):** The transmission formula دثنا is abbreviated or defective in the supplied text.

[33] **Translator's note (L13834):** The supplied text places a stray full stop between "forty" and "days."

[34] **Translator's note (L13843):** The expression لثنتين, literally "for two," is awkward; it apparently anticipates the two signs mentioned immediately afterward.

[35] **Translator's note (L13844):** The wording بما تظهر is awkward and leaves unspecified what makes the first sign apparent; this uncertainty is retained.

says: “Nor does he speak from desire (3). It is only a revelation revealed (4).”[36]

L13850–13854 Whichever is the case, establishing the correctness of what the commentator said about adding the ten to the four cannot be accomplished. All have nevertheless agreed that the waiting period consisting of four months and ten days is obligatory for a woman whose husband has died, even if he had not consummated the marriage with her, and there is certainly no one there into whom the spirit could be breathed during the ten days or before them.

وأيهما كان فتصحيح ما قاله المفسر - في ضم العشر إلى الأربع - لا يمكن تحققه، وقد اتفق الجميع مع ذلك على أن العدة من الأربعة الأشهر والعشر واجبة على المتوفى عنها زوجها، وإن لم يكن دخل بها، وليس هناك بيقين من ينفخ فيه الروح في العشر ولا قبلها.

L13855

L13856 His saying: “As for pregnant women, their term is until they deliver what they carry.”[37]

قوله: (وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ) .

L13857–13860 This refers back—and Allah knows best—to those previously mentioned who have despaired of menstruation and those who have not reached it. That is, if they are pregnant, their waiting period is not the months, but rather the delivery of what they carry. Thus, there is now evidence in this that those whose waiting period He made three months are those who can become pregnant, rather than the little girls in whom a pregnancy giving rise to uncertainty is not possible.

راجع - والله أعلم - على من مضى من الآيسات من المحيض، واللائي لم يبلغنه أي إن كن أولات حمل فليس عدتهن الأشهر، ولكنه وضع الحمل، ففيه - الآن - دليل على أن من جعل عدتهن ثلاثة أشهر هن من يمكن أن تحمل، لا الأصاغر اللواتي لا يمكن فيهن حمل يرتاب به.

L13861

L13862 His saying: “Whoever fears Allah, He will grant him ease in his affair (4).”[38]

قوله: (وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا (٤) .

L13863–13864 This is evidence that every difficult matter becomes easy through reverent fear of Allah, even the hardship of restricted provision, recovery from an illness difficult to treat, and deliverance from confinement—through release from captivity— and things of that kind.

دليل على أن كل عسير من الأمور يتيسَر بالتقوى، حتى عسر تقتير الرزق، وشفاء الداء العسر العلاج، والخلاص من المحبس - من الفكاك من الأسر - وأشباه ذلك.

L13865

L13866 His saying: “That is Allah’s command, which He has sent down to you.”[39]

قوله: (ذَلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْكُمْ) .

[36] **Qur’an references (L13845):** Qur’an 41:42 (Fussilat); Qur’an 53:3 (An-Najm); Qur’an 53:4 (An-Najm).

[37] **Qur’an references (L13856):** Qur’an 65:4 (At-Talaq).

[38] **Qur’an references (L13862):** Qur’an 65:4 (At-Talaq).

This is proof that the Quran is uncreated, because Allah called it the command, and a command can only be speech that is spoken. The speech of the one commanding is one of His attributes, and the attributes of the Creator are uncreated. This is like His saying : “Indeed, His are the creation and the command.”[40]

“Which He has sent down to you” is a refutation of anyone who does not acknowledge that Allah—glory be to Him—is Himself in heaven.

Discussion of Repentance:

His saying: “Whoever fears Allah, He will expiate his evil deeds and make his reward great (5).”[41]

This is evidence that repentance, along with removing evil deeds, increases for him a reward in its own right. It is like His saying: “Those—Allah will replace their evil deeds with good deeds.”[42]

This is an effortlessly gained bounty for whoever understands it and is alert to it.

Muhammed ibn Ali said: The evidence that a woman divorced three times has no right to lodging or maintenance has already been mentioned in connection with His saying: “And fear Allah, your Lord; do not expel them from their houses.”[43]

Then He—glory be to Him—said in the other verse: “Lodge them where you dwell, according to your means, and do not harm them so as to make things difficult for them.” Making maintenance conditional upon their pregnancy has created ambiguity for the person examining it, leading him to think that the command to provide lodging here concerns the woman divorced three

[39] **Qur’an references (L13866):** Qur’an 65:5 (At-Talaq).
[40] **Qur’an references (L13867):** Qur’an 7:54 (Al-A’raf).
[41] **Qur’an references (L13874):** Qur’an 65:5 (At-Talaq).
[42] **Qur’an references (L13875):** Qur’an 25:70 (Al-Furqan).
[43] **Qur’an references (L13878):** Qur’an 65:1 (At-Talaq).

حجة فى أن القرآن غير مخلوق، لأن الله سماه بالأمر، والأمر لا يكون إلا كلامًا متكلمًا به وكلام الآمر نعت من نعته، ونعوت الخالق غير مخلوقة، وهو مثل قوله -: (أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ) .

(أَنْزَلَهُ إِلَيْكُمْ) ، رد على من لا يقر أن الله - سبحانه بنفسه - في السماء.

ذكر التوبة:

قوله: (وَمَنْ يَتَّقِ اللَّهَ يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُعْظِمْ لَهُ أَجْرًا (٥) .

دليل على أن التوبة مع ما تحط من السيئات، تنمي له أجرًا برأسه، وهو مثل قوله: (فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ) .
وهذه الغنيمة الباردة لمن عقلها وتيقظ لها.

قال محمد بن علي: وقد مضى ذكر الدليل على أن المطلقة ثلاثًا لا سكنى لها، ولا نفقة، عند قوله: (وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ) .

ثم قال - سبحانه - في الآية الأخرى: (أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجْدِكُمْ وَلَا تُضَارُّوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ) فقد شبّه اشتراط النفقة بالحمل عليهن على الناظر فيه، وأراه أن الأمر بالإسكان - هاهنا - هو للمطلقة ثلاثًا، إذ لو كان غيرها من المطلقات لوجب عليه لها النفقة حاملاً، وغير حامل، فهو يحتمل هذا، ويحتمل أن يكون الإسكان - في هذه الآية،أيضاً - لمن طلقت دون ثلاث، ويكون زيادة في البيان والتأكيد.

times, since, if it concerned any other divorced woman, he would owe her maintenance whether pregnant or not pregnant. It admits of this interpretation, and it also admits of the interpretation that lodging in this verse, too, concerns a woman divorced fewer than three times, constituting further clarification and confirmation.[44][45]

L13886–13903 Making maintenance conditional upon pregnancy would then establish a right belonging to the child in the womb, rather than a right belonging to her. The obligation of maintenance for a woman whose divorce is not final would be conceded on the basis of consensus, just as the effectiveness of a fresh divorce, an oath of sexual abstention, a declaration assimilating her to a forbidden female relative, and the obligation of inheritance have been conceded. For when divorce severs the marriage bond, sound reasoning requires that no consideration be given to the number. Do you not see that she becomes lawful for other husbands after the waiting period ends following a single divorce, just as she becomes lawful following three? If the bond had not been severed, the rulings applicable to wives would remain in force for her because the bond remained established, and she would not become lawful for other husbands, nor would she need a waiting period, nor the husband a taking back. This shows that these matters remain in force between her and her husband by a consensus whose effective cause cannot be rationally discerned, since the rationally discernible cause is the dissolution of marriage by a single divorce. These rulings were in force between her and her husband before the pronouncement of divorce. Once consensus had established the dissolution of marriage by a single divorce, just as it is dissolved by three divorces, pronounced separately or together, according to us and those who hold this view, and intercourse is forbidden without effecting a taking back by words, or by intercourse intended to effect a taking back according to those who hold that view, and she becomes lawful for other husbands when no taking back occurs, it is known that maintenance is not prescribed for someone who is not a wife as it is prescribed for her

واشتراط النفقة بالحمل حقًا من حقوق الولد - الذي في البطن - لا من حقها. ويكون وجوب النفقة لغير المبتوتة بالإجماع مسلّمًا له. كما سُلّم له إيقاع طلاق جديد، والإيلاء، والظهار، ووجوب الميراث، إذ الطلاق إذا قطع عصمة النكاح كان حق النظر أن لا ينظر فيه إلى العدد، ألا ترى أنها تحل للأزواج بعد انقضاء العدة بالواحدة، كما تحل بالثلاث، فلو لم تكن العصمة منقطعة كانت أحكام الزوجات لها قائمة، من أجل ثبوت العصمة ولما حلت للأزواج، ولا احتاجت إلى العدة، ولا الزوج إلى الرجعة، فدل أن هذه الأشياء قائمة بينها وبين زوجها بالإجماع الذي لا تعقل علته، إذ العلة المعقولة انفساخ النكاح بالتطليقة الواحدة، وهذه أحكام كانت قائمة بينها وبين زوجها قبل إحداث الطلاق، فلما حصل الإجماع على فسخ النكاح ، بالتطليقة الواحدة، كما ينفسخ بالطلاق الثلاث مفرقًا، وغير مفرق، عندنا وعند من يراه والوطء محرم دون إحداث الرجعة بكلام، أو جماع يقصد به الرجعة عند من يراه، وإباحتها للأزواج بترك الرجعة عُلم أن النفقة لا تفرض لمن ليست بزوجة، كما تفرض لها وهي زوجة، فلما أوجب لها السكنى القرآن، وأوجب لها النفقة الإجماع - مع ما ذكر من السكنى، - سُلّم لهما.

[44] **Translator's note (L13881):** The supplied شبّه ... على is syntactically awkward; the translation follows its apparent sense of creating ambiguity.

[45] **Qur'an references (L13879):** Qur'an 65:6 (At-Talaq).

while she is a wife. Thus, when the Quran made lodging obligatory for her and consensus made maintenance obligatory for her—along with the lodging mentioned—both were accepted.

وكانت المبتوتة بالثلاث زائلاً كل ذلك عنها إذ محال أن يزول الإيلاء والظهار والميراث، ويبقى لها السكنى والنفقة، وليس فيه قرآن يسلم له، ولا سنة، ولا إجماع يترك عندهما، كما ترك عند الأولى.

L13904–13906 All of that, however, ceases to apply to the woman finally divorced by three divorces, for it is impossible that the oath of sexual abstention, the declaration assimilating her to a forbidden female relative, and inheritance should cease while lodging and maintenance remain hers, when there is no Quranic text concerning this to which one must submit, nor any Sunnah or consensus on the basis of which the reasoning concerning those two would be set aside, as it was set aside in the first woman's case.[46]

L13907–13913 Nor is the supposition of one who supposes that Allah's making maintenance conditional upon pregnancy—after mentioning lodging—concerns exclusively women finally divorced by three divorces, to the exclusion of others, [well founded]. It is impossible that the verse should have been revealed after the community had agreed upon the obligation of maintenance for the others. How could the community agree upon a subsidiary legal ruling before its foundational ruling had been prescribed?! This has no basis Making maintenance obligatory because of pregnancy may concern the right of the child, whose maintenance is obligatory upon fathers, and on whose account the distribution of the inheritance is held back. This possibility is clearer than what we mentioned concerning the first verse, namely His saying: "Do not expel them from their houses." Allah knows best how the matter stands.[47][48][49]

وليس توهم المتوهم أن اشتراط الله النفقة بالحمل - بعد ذكر الإسكان - إنما هو في المبتوتات بالثلاث دون غيرهن، ومحال أن يكون نزول الآية بعد اتفاق الأمة على إيجاب النفقة لغيرهن، وكيف تتفق الأمة على فرع شرع قبل أن يفرض أصله؟! ، هذا ما لا وجه وإيجاب النفقة بالحمل ممكن أن يكون من حق الولد الواجب نفقته على الآباء، ويحُبس عليه قسمة الميراث، فهذا الاحتمال أبين مما ذكرناه في الآية الأولى. من قوله: (لَا تُخْرِجُوهُنَّ مِن بيُوتِهِنَّ) ، والله أعلم كيف هو.

L13914–13920 Analogy: Muhammed ibn Ali said: If there were no evidence for the invalidity of analogy other than the community's consensus on retaining rulings between two spouses whose marriage bond divorce has severed, that would

القياس: قال محمد بن علي: ولو لم يكن من الدليل على بطلان القياس إلا إجماع الأمة على إبقاء أحكام بين زوجين قد قطع الطلاق عصمة نكاحهما لكفى، فعلى أي علة وقع هذا الحكم - ليت شعري - والعلة المسماة بالنكاح الذي كانت الأحكام تجب بها زائلة بالطلاق الذي يحلها للأزواج، ويقطع ميراثها بعد انقضاء العدة. لو حدث الموت بعده.

[46] **Translator's note (L13906):** The dual pronoun in عندهما has an uncertain referent. It apparently concerns lodging and maintenance, but the syntax is awkward.

[47] **Translator's note (L13907):** The opening construction beginning وليس توهم lacks an explicit predicate in the supplied wording; "[well founded]" supplies the apparent sense.

[48] **Translator's note (L13909):** The final expression ما لا وجه appears incomplete; the usual completion would include "for it," which is absent from the supplied text.

[49] **Qur'an references (L13907):** Qur'an 65:1 (At-Talaq).

suffice. On what effective cause, I wonder, was this ruling based, when the effective cause designated as marriage, by virtue of which the rulings had been obligatory, has ceased through the divorce that makes her lawful for other husbands and cuts off her inheritance after the waiting period ends, if death occurs thereafter?[50]

L13921–13924 In this lies the greatest lesson for anyone who reflects: rulings are not established on the basis of effective causes; rather, they are established as a matter of pure, unalloyed devotional submission. The person subject to them must follow them and refrain from investigating their effective causes, much less extend them to cases he considers analogous.

L13925 ## Discussion of the Obligation to Maintain the Child:

L13926

L13927 His saying: "Then, if they breastfeed for you, give them their wages."[51]

L13928–13930 This is proof that maintenance of the child is obligatory, and that the mother is not denied her wage whether the father finds an unrelated woman willing to breastfeed without payment or does not, because Allah—majestic and exalted—commanded the payment of their wages in a general command, while knowing that among fathers are those who find a woman willing to do so without payment— providing sufficiency—alongside the general scope of the verse's command.[52]

L13931 It also contains evidence that something which cannot be divested of uncertainty, and cannot be precisely specified by naming it in contracts of hire, is permissible.[53]

[50] **Translator's note (L13920):** The supplied full stop before "if death occurs thereafter" interrupts a clause that is syntactically continuous.

[51] **Qur'an references (L13927):** Qur'an 65:6 (At-Talaq).

[52] **Translator's note (L13930):** The isolated word مغنى is syntactically unclear and may be corrupt. It has been rendered provisionally as "providing sufficiency"; its connection with the preceding and following wording is uncertain.

[53] **Translator's note (L13931):** The Arabic has an awkward grammatical mismatch between "something which" and the feminine adjective "permissible." The apparent legal point concerns permissible uncertainty in contracts of hire.

ففي هذا أكبر معتبر لمن اعتبر أن الأحكام لا تقع معللة، إنما تقع تعبدًا محضًا لا شوب فيه، وعلى المحكوم عليه اتباعها، وترك البحث عن عِلَلِها، فضلاً عن أن يحمل عليها أشباهها عنده.

ذكر وجوب نفقة الولد:

قوله: (فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ) .

حجة في وجوب نفقة الولد، وفي أن الأمَّ لا تحرم الأجرة وجد الأب متطوعة، من الأجنبيات، أو لم يجد، لأن الله - جل وتعالى - أمر بإيتاء أجورهن أمرًا عامًا، وهو يعلم أن في الآباء من يجد متطوعة - مغنى - مع عموم الآية بالأمر.

وفيها -أيضاً - دليل على أن ما لا يمكن تعريته من المجهول، ولا يضبط بالتسمية في الإجارات جائزة.

L13932

L13933 And His saying: “But if you make matters difficult for one another, another woman will breastfeed for him” (6).[54]

L13934 This is evidence that if the mother wishes to impose an unfair burden on the father by raising the wage for breastfeeding, the father may hand the child over to an unrelated woman, and the father is not compelled to pay more than the customary wage for a woman like her to breastfeed him.

L13935–13936 And His saying: “Let a man of ample means spend out of his ample means.”[55]

L13937–13938 This is evidence that being miserly in spending on oneself and one’s dependants, despite having ample means, is blameworthy. We do not know that the Messenger of Allah—may Allah bless him and grant him peace ﷺ—or the caliphs after him restricted their own spending despite having ample means. Rather, they were as Allah—glorified and exalted—said in this verse: “Let a man of ample means spend out of his ample means, and let anyone whose provision has been restricted spend out of what Allah has given him. Allah charges no soul beyond what He has given it. Allah will bring ease after hardship” (7).[56]

L13939–13940 And in “Let anyone whose provision has been restricted spend out of what Allah has given him” there is evidence that wealth itself is called provision, rather than the designation “provision” applying only to what is used up through eating, clothing, and similar things.[57]

L13941

L13942–13951 His saying: “Allah charges no soul beyond what He has given it. Allah will bring ease after hardship” (7) is evidence that someone who is obliged to maintain a group of people but cannot provide their maintenance in full is not required to venture into what is unlawful for him, but must confine himself

[54]**Qur’an references (L13933):** Qur’an 65:6 (At-Talaq).
[55]**Qur’an references (L13936):** Qur’an 65:7 (At-Talaq).
[56]**Qur’an references (L13937):** Qur’an 65:7 (At-Talaq).
[57]**Qur’an references (L13939):** Qur’an 65:7 (At-Talaq).

وقوله: (وَإِنْ تَعَاسَرْتُمْ فَسَتُرْضِعُ لَهُ أُخْرَى (٦) .

دليل على أن الأم إذا أرادت الإجحاف بالأب في إغلاء أجرة الرضاع، كان للأب دفعه إلى أجنبية، ولم يجبر الأب على أكثر من أجرة مثلها في إرضاعها.

وقوله: (لِيُنْفِقْ ذُو سَعَةٍ مِنْ سَعَتِهِ) .

دليل على أن التقتير في الإنفاق - مع السعة - على الأنفس والعيال مذموم، ولا نعلم رسول الله - صلى الله عليه وسلم - ولا الخلفاء بعده قتروا على أنفسهم مع السعة، وكانوا كما قال الله - سبحانه وتعالى في هذه الآية -. (لِيُنْفِقْ ذُو سَعَةٍ مِنْ سَعَتِهِ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا (٧) .

وفي (وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ) . دليل على أن نفس المال يسمى رزقًا، لا أن اسم الرزق لا يقع إلا على ما استهلك بالأكل، واللباس، وما أشبههما.

قوله: (لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا (٧) دليل على أن من وجب عليه نفقة قوم فلم يقدر على تمامها لم يلزمه الإقحام على ما لا يحل له، ووجب عليه الاقتصار على ما أوتي من الرزق، وعلى من يمون الصبر معه على انتقال حاله من العسر إلى اليسر الذي وعده الله في هذ“ الآية، ولو جعل هذا المعنى جاعل حجة في ترك التفرقة بين المعسر بنفقة أمرأته وجد فيها متفسحا - والله أعلم - إذ سبيل

to what he has been given of provision, while those whom he supports must patiently endure with him until his condition changes from hardship to the ease that Allah has promised him in this verse. Were someone to make this meaning an argument for refraining from separating a man unable to afford his wife's maintenance from her, he would find considerable scope in it—and Allah knows best—since the position of someone unable to provide all that is sufficient, and someone unable to provide part of it, is the same, because it is known with certainty that, where a specified minimum is indispensable, part of it does not suffice in place of all of it.[58][59][60]

L13952 The Unbeliever Is Called to Account on the Day of Resurrection:

L13953

L13954–13955 His saying: "And how many a town defiantly disobeyed the command of its Lord and His messengers," through to His saying: "Allah has prepared a severe punishment for them."[61]

L13956 This is evidence that it is permissible to defer the intended referent until the end of a statement while alluding to it at its beginning. For the town's defiance, and everything mentioned concerning it, refer to its inhabitants, to whom the letters hāʾ and mīm in "Allah has prepared for them" refer back. It also contains evidence that the unbeliever is called to account.[62]

L13957–13958 His saying: "So it tasted the evil consequences of its conduct."[63]

[58] **Translator's note (L13947):** The source's هذ" is an apparent typographical corruption in the demonstrative "this."

[59] **Translator's note (L13948):** The wording is defective: يين apparently stands for بين, "between," but the second party to the separation is not explicitly supplied. "From her" expresses the apparent intended relationship.

[60] **Qur'an references (L13942):** Qur'an 65:7 (At-Talaq).

[61] **Qur'an references (L13954):** Qur'an 65:8 (At-Talaq); Qur'an 58:15 (Al-Mujadila); Qur'an 65:10 (At-Talaq).

[62] **Translator's note (L13956):** The source reads رجحت, "outweighed," where the context appears to require رجعت, "referred back." The translation follows that apparent intended sense. The letters hāʾ and mīm form the plural pronoun "them."

[63] **Qur'an references (L13958):** Qur'an 65:9 (At-Talaq).

من أعسر بجميع الكفاية، ومن أعسر ببعضها واحد لإحاطة العلم بأن ما لابد منه من حد محدود لم يغن بعضه عن جميعه.

الكافر يحاسب يوم القيامة:

قوله: (وَكَأَيِّنْ مِنْ قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ) إلى قوله: (أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا) .

دليل على إجازة تأخير المعنى إلى آخر الكلام، والإشارة إليه في أوله، إذ العتو من القرية، وما ذكر من شأنها كله مقصود به أهلها الذين رجحت " الهاء والميم " عليهم في (أَعَدَّ اللَّهُ لَهُمْ) ، وفيه دليل على أن الكافر يحاسب.

قوله: (فَذَاقَتْ وَبَالَ أَمْرِهَا)

حجة في استعارة الكلام من المخلوقين، ووضعه موضع غيره إذا دل عليه لفظه، إذ أصل الذوق إنما هو بالفم، فلما أراد الإخبار عن وجود مضض العذاب، وسوء العاقبة، به أخبر، والقرآن نازل بلغة العرب، واذا كان الجليل - سبحانه - يفعل ذلك والكلام غير معوز عنده، ونسبة الضيق - عنه - إليه كفر ممن توهمه فالمضطر إليه من البشر أحرى أن يستعمله، ومثله قوله في سورة المائدة: (وَبَالَ أَمْرِهِ)

This is proof for borrowing expressions from created beings and using an expression in place of another when its wording indicates that meaning. For tasting is originally done only with the mouth; yet when He wished to speak of experiencing the pain of punishment and an evil outcome, He expressed it through tasting. The Quran was sent down in the language of the Arabs. If the Majestic One—glory be to Him—does this, although expressions are not unavailable to Him, and attributing limitation— away from Him—to Him is unbelief on the part of anyone who imagines it, then a human being compelled to resort to such usage has all the more reason to employ it. Similar to it is His saying in the Chapter of the Table Spread: "the evil consequences of his conduct."[64]

His saying: "Allah has indeed sent down to you a reminder (10), a messenger."[65]

This is proof that Allah—glorified and exalted—is Himself in heaven, or it is a refutation of anyone who denies it.

And His saying: "a messenger" involves an implicit expression—and Allah knows best—as though He said: "Allah has sent down to you a reminder and sent a messenger," because the reminder is the Quran. And Allah knows best.

And in His saying: "abiding therein forever" there is evidence that emphasis is permissible in the language of the Arabs, because "permanent abiding" makes "forever" unnecessary and conveys its meaning. Thus His saying "forever" is unquestionably an emphasis.

His saying: "Allah is He who created seven heavens, and of the earth their like."[66]

[64] **Translator's note (L13960):** The parenthetic عنه, literally "away from Him" or "from Him," is syntactically anomalous here. It may be a damaged expression of divine transcendence; its literal fragment has been retained.

[65] **Qur'an references (L13963):** Qur'an 65:10 (At-Talaq).

[66] **Qur'an references (L13971):** Qur'an 65:12 (At-Talaq).

قوله: (قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا (١٠) رَسُولًا) .

حجة في أن الله - سبحانه وتعالى - بنفسه في السماء، أو، هو رد على من ينكره.

وقوله: (رسولاً) إضمار - والله أعلم - كأنه قال: (أنزل الله إليكم ذكرًا وأرسل رسولاً) ، لأن الذكر هو القرآن، والله أعلم.

وفي قوله: (خَالِدِينَ فِيهَا أَبَدًا) دليل على جواز التأكيد في لغة العرب، لأن " الخلود " مغن عن " الأبد " ودال عليه، فقوله: (أَبَدًا) تأكيد من غير إشكال.

قوله: (اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ) .

L13972–13975 The likeness—and Allah knows best—refers to number, rather than form. It also contains evidence that “the earth” may be used in place of a plural, since He—glory be to Him—did not say “and of the earths,” then subsequently also uses a plural form.

المثل - والله أعلم - راجع على العدد، لا على الصورة، وفيه دليل على أن الأرض قد توضع موضع الجمع، إذ لم يقل - سبحانه - (ومن الأرضين) ثم يجمع بعد ذلك على لفظ الجمع أيضاً.

L13976–13979 In His saying, “The command descends among them,” there is evidence that the earths are layers like the heavens, and that between each earth and the next are creatures bound to worship, and that down to them the command is sent. “The command” in this passage—and Allah knows best—refers to His speech—majestic and exalted—in everything He sends down by way of commands and prohibitions through which He requires their worship.[67]

في قوله: (يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ) ، دليل على أن الأرضين طباق مثل السموات، وأن بين كل أرض وأرض خلق مستعبدون، ومنزول عليهم الأمر، والأمر في هذا الموضع والله أعلم، إخبار عن كلامه - جل وعلا - في كل ما ينزله مما يتعبدهم به من أمر ونهي.

L13980 As He said: “Indeed, His are creation and command.” Thus His command was the Quran.[68]

كما قال: (أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ) ، فكان أمره القرآن.

L13981–13983 Along with commands, it contains prohibitions, guidance, encouragement toward every good, the accounts of the prophets, and other things, rather than commands alone.

وفيه - مع الأمر - نهي وإرشاد وندب إلى كل خير، وقصص الأنبياء وغير ذلك، لا الأمر وحده.

L13984–13985 It also contains evidence that He—glory be to Him—is Himself in heaven, and that the command descends from Him to the earths. Otherwise, the expression “sending down” would have no meaning.

وفيه دليل -أيضاً - على أنه سبحانه في السماء بنفسه، والأمر ينزل منه إلى الأرضين، لولا ذلك ما كان “ للفظ ” التنزيل معنى.

L13986

L13987–13990 His saying: “And that Allah has encompassed everything in knowledge” removes every ambiguity concerning His being in heaven while His knowledge encompasses all things. Were it as the ignorant claim, it would have been—and Allah knows best—only “And that Allah has encompassed everything,” without “in knowledge” appearing in it. This explains every occurrence of “encompassing” in the Quran that is not accompanied by a mention of knowledge.[69]

قوله: (وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا) زوال كل لبسة من أنه في السماء، وعلمه محيط بالأشياء، ولو كان كما يقول الجهلة لكان - والله أعلم - ((وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ) فقط من غير أن يكون فيه (عِلْمًا) ، وهذا قد فسر كل محيط في القرآن ليس معه العلم.

L13991 And He knows best.

وهو أعلم.

[67] **Qur’an references (L13976):** Qur’an 65:12 (At-Talaq).
[68] **Qur’an references (L13980):** Qur’an 7:54 (Al-A’raf).
[69] **Qur’an references (L13987):** Qur’an 65:12 (At-Talaq).



سورة التحريم

Surah 66: The Prohibition (At-Tahrim)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[The Chapter of Prohibition]

His saying—blessed and exalted is He: "O Prophet, why do you prohibit what Allah has made lawful for you, seeking the pleasure of your wives?"[1]

It is said that this was revealed concerning honey which he prohibited for himself, undertaking not to drink it.

And it is said that it was instead revealed concerning his prohibiting Māriyah for himself, the mother of Ibrāhīm.

What seems likely to me—and Allah knows best—is that it concerned the prohibition of Māriyah, since his—may Allah bless him and grant him peace ﷺ—refraining from drinking honey, which he had prohibited for himself in the home of whichever of his wives or his slave woman it was, contains nothing by which he would seek the pleasure of the rest of them, nor anything that would remove their jealousy, if he entered her home and had intercourse with her after ceasing to drink honey in her home. Rather, the most likely thing is that they would say to him—peace be upon him ﷺ—"We detect on you the smell of maghāfīr," hoping to disparage the woman in whose home he had drunk that honey, so that he would lose interest in her and prohibit her for himself, rather than cease drinking honey in her home.[2]

[1] **Qur'an references (L13994):** Qur'an 66:1 (At-Tahrim).

[2] **Translator's note (L14004):** Maghāfīr is a type of gum or exudate associated here with an unpleasant smell.

[سورة التحريم]

قوله - تبارك وتعالى -: (يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ).

يقال: إنه نزل في عسل حرمه على نفسه ألاَّ يشربه.

ويقال: بل نزل في تحريمه مارية أم إبراهيم.

والذي يشبه - عندي، والله أعلم - أن يكون في تحريم مارية إذ ليس في تركه صلى الله عليه وسلم شرب عسل - حرمه عند من كان من أزواجه، أو جاريته - ما يبتغي به مرضات سائرهن، ولا ما يزول به غيرتهن، إذا دخل عليها ووطيها بعد أن لا يشرب عندها عسلاً، بل أشبه شيء أن يقلن له - عليه السلام -: نجد منك ريح المغافير، طمعا في تزييف من شرب عندها ذلك العسل، ليزهد فيها فيحرمها، لا ليترك شرب العسل عندها.

L14007–14008 Further confirming this is that honey is included among the good things which Allah forbade prohibiting in His saying: “O you who believe, do not prohibit the good things Allah has made lawful for you, and do not transgress. Indeed, Allah does not love transgressors” (87).[1]

ومما يزيده تاكيدًا أن العسل داخل في جملة الطيبات، التي نهى الله عن تحريمها في قوله: (يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ (٨٧) .

L14009–14012 It was revealed concerning a man who prohibited meat for himself, so Allah—majestic is His majesty—included him together with all the other believers in the prohibition against prohibiting the good things He had made lawful for them.

نزلت في رجل حرم اللحم على نفسه فعمه الله - جل جلاله - هو وسائر المؤمنين بالنهي عن تحريم ما حلَّله من الطيبات لهم.

L14013–14016 The Messenger of Allah—may Allah bless him and grant him peace ﷺ—the most exalted of the believers, was included in this prohibition together with his community. The Chapter of the Table Spread was the last of the Quran to be revealed. Had the verse of the Chapter of the One Who Prohibits been revealed concerning honey, the Prophet—may Allah bless him and grant him peace ﷺ—would have said to the man—and Allah knows best—“Release yourself from your oath prohibiting meat,” and would not have remained silent when the man asked him, waiting for revelation until it came down.[2]

ورسول الله صلى الله عليه وسلم أجل المؤمنين قد دخل في هذا النهي مع أمته، والمائدة آخر ما نزل من القرآن، فلو كانت آية المتحرّم نازلة في العسل لقال النبي صلى الله عليه وسلم للرجل - والله أعلم -: حلل يمينك في تحريم اللحم، ولما سكت عنه حين سأله منتظراً للوحي حتى نزل.

L14017–14022 “What Allah has made lawful,” in the Chapter of the One Who Prohibits, is a comprehensive expression that includes honey and meat, and other foods and drinks, with an explicit text naming honey, such that—according to someone who rejects analogy—a fresh explicit text would be needed concerning the prohibition of meat. Moreover, His saying, “seeking the pleasure of your wives,” is clear evidence that it concerns the slave woman, rather than honey.[3][4]

وما أحل الله في سورة المتحرّم، كلمة جامعة يدخل فيها العسل واللحم، وغيرها من المأكول والمشروب، بمنصوص على لفظ العسل فيحتاج - عند من يأبى القياس - إلى نص مجُدّد في تحريم اللحم، مع أن قوله: (تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ) . دليل واضح في أنه الجارية، لا العسل.

L14023–14027 If it is said: “Were it as you have stated, it would have been, ‘Why do you

فإن قيل: لو كان كما ذكرت لكان: لم تحرم من أحل الله لك، ولم يكن (مَا أَحَلَّ اللَّهُ لَكَ) ، إذ لفظ “من ” يخبر بها عن الحيوان، ولفظ “ ما ” يخبر بها عن غير الحيوان. قيل له: فقد قال الله - تبارك وتعالى -: (سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ) ، فدخل فيه الحيوان وغيره، وأخبر بلفظ “ما” عنهم، كما أخبر بلفظ “من ” في قوله: (وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ) .

[1] **Qur’an references (L14007):** Qur’an 5:87 (Al-Ma’idah).

[2] **Translator’s note (L14014):** The source calls the chapter al-Mutaḥarrim, “the One Who Prohibits,” rather than using the heading’s al-Taḥrīm, “Prohibition.” This designation is retained here and below.

[3] **Translator’s note (L14018):** The source reads بمنصوص, “with an explicit text,” although the argument appears to require a negation, such as “it is not an explicit text naming honey.” The supplied wording has been retained rather than silently repaired.

[4] **Qur’an references (L14017):** Qur’an 66:1 (At-Tahrim).

prohibit whom Allah has made lawful for you?' and would not have been 'what Allah has made lawful for you,' since the word 'who' is used to refer to animate beings, whereas the word 'what' is used to refer to inanimate things," the response is: "Allah—blessed and exalted—has indeed said, 'Whatever is in the heavens and whatever is on earth has glorified Allah.' This includes animate beings and other things, and He referred to them using the word 'what,' just as He referred using the word 'who' in His saying: 'There is not a thing but that it glorifies Him with His praise.'"[5][6]

L14028 Indeed, the exegetes unanimously agree that animate beings glorify Him, while they differ concerning inanimate things.

L14029–14032 Even if, for treating "what" and "who" alike, we had only this textual witness in this passage— also—it would be possible for "what" to refer to the prohibition of intercourse, leaving anyone whose grasp falls short of the breadth of the Arabs' language no basis for an objection in the statement of His that we have explained.[7]

L14033–14035 We now have several proofs concerning this: Among them is that every act of swearing—even by something other than Allah, exalted be His majesty—is called an oath, because He says: "Allah has prescribed for you the release from your oaths."[8]

L14036 Yet his oath, may Allah bless him and grant him peace ﷺ, was not sworn by Allah, majestic and exalted.

L14037–14041 Another is that the sexual access to a slave woman that was lawful—which ownership of her had made lawful—became prohibited through a declara-

[5]**Translator's note (L14027):** The author identifies من as the relative pronoun man, "who," but in the quoted wording it is the preposition min following a negation. The quotation contains no relative pronoun meaning "who." This apparent grammatical error has been preserved.

[6]**Qur'an references (L14023):** Qur'an 66:1 (At-Tahrim); Qur'an 59:1 (Al-Hashr); Qur'an 61:1 (As-Saf); Qur'an 17:44 (Al-Isra).

[7]**Translator's note (L14031):** The quotation marks in the source are irregular and do not clearly delimit a quotation. "What" and "who" represent the Arabic relative pronouns mā and man.

[8]**Qur'an references (L14033):** Qur'an 66:2 (At-Tahrim).

بل المفسرون على تسبيح الحيوان مجمعون، وفي غير الحيوان مختلفون.

ولو لم يكن لنا في الجمع بين "ما" و"من " إلا في هذا الموضع هذا الشاهد - أيضا - "لأمكن أن تكون "ما" واقعا على تحريم الوطء، فلا يكون لمن يقصر عن سعة لسان العرب متعلق بما بيناه من قوله.

فلنا الآن أدلة في ذلك: منها: أن كل حلف - وإن كان بغير الله، جل جلاله - يسمى يمينًا، لقوله: (قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ) .

ولم تكن يمينه صلى الله عليه وسلم بالله جل وتعالى.

ومنها: أن المباح من فرج الأمة - الذي أباحه ملكها - حَرُم بلفظ التحريم حتى تحلله الكفارة، كما حَرُمَ فرج الحرة المباح بعقد النكاح بلفظ الظهار حتى تحلله الكفارة، إلا أن كفارة الظهار أغلظ من كفارة التحريم في الأمة، لأن تلك مذكورة، وهذه مبهمة، فهي بردها إلى

tion of prohibition until expiation makes it lawful again, just as sexual access to a free woman, made lawful by the marriage contract, became prohibited through a declaration of marital prohibition by comparison with a forbidden female relative, until expiation makes it lawful again. The expiation for this marital prohibition, however, is more stringent than the expiation for declaring a slave woman prohibited, because the former is expressly stated, whereas the latter is unspecified. Thus, referring the latter to[9]

L14042

L14043–14044 His statement, "That is the expiation for your oaths when you swear"—because the two expressions agree in referring to oaths—is more appropriate than referring it to the wording concerning marital prohibition by comparison, or to the wording of admonition in[10]

L14045 His statement, "That is what you are admonished by," or to the wording concerning limits in His statement, "And those are Allah's limits," after the mention of expiation for marital prohibition by comparison. Thus, whoever pronounces a prohibition of sexual access that Allah has made lawful for him, whether to a slave woman or a free woman, owes the expiation for an oath, with a choice between feeding, clothing, or freeing a slave.[11]

L14046–14047 Whoever pronounces marital prohibition by comparison must free a slave—and nothing else—if he can find one, and must fast for two months if he cannot find one, and feed sixty needy people if he cannot fast for those two months.

L14048 This is so that each is governed by the condition Allah—exalted be His majesty—has stipulated for it.

L14049–14051 There is no justification for waiving expiation for someone who declares a free woman prohibited—even if his statement is not deemed a divorce—

[9] **Translator's note (L14040):** The technical term is ẓihār: a declaration comparing one's wife to a female relative with whom intercourse is forbidden. Subsequent occurrences are rendered "marital prohibition by comparison."

[10] **Qur'an references (L14043):** Qur'an 5:89 (Al-Ma'idah).

[11] **Qur'an references (L14045):** Qur'an 58:3 (Al-Mujadila); Qur'an 2:230 (Al-Baqarah); Qur'an 58:4 (Al-Mujadila); Qur'an 65:1 (At-Talaq).

قوله: (ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ) - لاتفاق اللفظين من الأيمان - أحق من ردها إلى لفظ الظهار، أو لفظ الموعظة في

قوله: (ذَلِكُمْ تُوعَظُونَ بِهِ) ، أو لفظ الحدود في قوله: (وَتِلْكَ حُدُودُ اللَّهِ) ، بعد ذكر الكفارة في الظهار، فيكون على اللافظ بتحريم فرج أحل الله له من أمَة، أو حرة كفارة يمين، يخير فيها من إطعام، أو كسوة، أو تحرير رقبة.

وعلى اللافظ بالظهار عتق رقبة - لا غير - إن وجدها، وصيام شهرين إن لم يجدها، وإطعام ستين مسكيناً إن لم يستطع صيامهما.

ليحمل كل على شرط الله - جل جلاله - فيه.

وليس لإسقاط الكفارة عن محرم الحرة - وإن لم يجعل قوله طلاقًا - معنى مع قوله: (لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ) ، وقوله على إثره: (قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ) .

given His statement, “Why do you prohibit what Allah has made lawful for you?” and His statement immediately afterward, “Allah has prescribed for you the release from your oaths.”[12]

L14052 She is among what Allah has made lawful for us. Since she is among what Allah has made lawful for us, it makes no difference whether she is a free woman or a slave woman: the obligation of expiation concerning her rests solely on the explicit text, not on analogy.

وهي مما أحل الله لنا، وإذا كانت مما أحل الله لنا فسواء كانت حرة، أو أمة لا يكون إيجاب الكفارة فيها إلا بالنص، لا بالقياس.

L14053 There is no sense in the position of someone who treats “Allah has prescribed for you the release from your oaths” as an independent beginning rather than a reference back to what precedes it, given that the Prophet, may Allah bless him and grant him peace ﷺ, made expiation for this statement of his. Had it been an independent beginning, as that person claims, the Prophet—may Allah bless him and grant him peace ﷺ—would not have made expiation for it.[13]

وليس لقول من جعل (قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ) ، ابتداء لا ردًّا على ما قبله - مع تكفير النبي صلى الله عليه وسلم، قوله هذا - معنى، إذ لو كان ابتداء كما زعم ما كفر النبي - صلى الله عليه وسلم - عنه.

L14054–14059 Our position, then, rejecting the legal effect of indirect expressions is consistent: we do not treat a declaration of prohibition concerning a free woman as divorce, nor one concerning a slave woman as manumission. We do, however, treat it as a bar to intercourse until the person who pronounced it removes it through the expiation Allah has prescribed for us. The legal provisions governing a wife remain in force in relation to her husband, and the legal provisions governing a slave woman in relation to her master remain as before, except for intercourse alone.[14]

فقولنا - الآن - فى إبطال الكنايات مستقيم، لا نجعل التحريم في الحرة طلاقًا، ولا في الأمة عتقًا، غير أنا نجعله مانعا للوطء حتى يحلله قائله بالكفارة، التي فرضها الله لنا، وأحكام الزوجة قائمة مع زوجها، وأحكام الأمة مع سيدها كما كان، غير الوطء وحده.

L14060–14069 Another is that someone who declares things other than a wife or slave woman prohibited, such as food and drink, owes no expiation for doing so, since expiation is confined to someone who declares wives and slave women prohibited in this verse. This has been made clear in the chapter The Table Spread, where He—glory be to Him—forbade declaring good things prohibited, without prescribing a release from that declaration as He prescribed in the chapter Prohibition, because it was revealed afterward. Although it

ومنها: أن محرم غير الزوجة والأمة من المأكول والمشروب لا كفارة عليه إذ حصلت الكفارة على محرم الزوجات والإماء في هذه الآية، وقد بان ذلك في سورة المائدة، حتى نهى - سبحانه - عن تحريم الطيبات ولم يفرض فيه تحلة كما فرضه في سورة التحريم. لنزولها بعدها، وهي وإن نزلت بعدها فليس يتبين أنها ناسخة لما قبلها، فتسقط بها الكفارة عن محرم الفروج المحللة الطيبة بالملك والنكاح، إذ لو جاز أن يقال ذلك ما كان على من حرم زوجته بالظهار - أيضا - كفارة، والإجماع محصل في وجوبها

[12] **Qur’an references (L14050):** Qur’an 66:1 (At-Tahrim); Qur’an 66:2 (At-Tahrim).

[13] **Qur’an references (L14053):** Qur’an 66:2 (At-Tahrim).

[14] **Translator’s note (L14055):** “Indirect expressions” renders kināyāt, expressions that may indirectly signify divorce or manumission in the legal discussion here.

was revealed afterward, it is not evident that it abrogates what preceded it, such that it would waive expiation for someone who declares prohibited the wholesome sexual access made lawful through ownership and marriage. For if that could be said, someone who declared his wife prohibited through marital prohibition by comparison would likewise owe no expiation, whereas consensus is established that it is obligatory for him. Thus, declaring sexual access prohibited is specifically subject to it, while it is waived for other things, such as food, drink, and the like. Allah knows best how the matter stands.[15][16]

عليه فكان تحريم الفروج مخصوصًا بها، وموضوعًا عن غيرها من المأكول والمشروب، وما أشبههما، والله أعلم كيف هو.

L14070–14073 What further confirms our statement that prescribing release from oaths refers back to what precedes it and is not an independent beginning is His mention—glory be to Him—of forgiveness immediately after the declaration of prohibition, just as He mentioned it immediately after marital prohibition by comparison. Here He said: "Why do you prohibit what Allah has made lawful for you, seeking the pleasure of your wives? And Allah is forgiving, merciful (1)." There He said: "Indeed, they utter a reprehensible statement and a falsehood, and indeed Allah is pardoning, forgiving (2)."[17]

وما يزيد ما قلناه تأكيدًا من أن فرض تحلة الأيمان راجع على ما قبله وليس بمبتدأ ذكره المغفرة - سبحانه - على إثر التحريم، كما ذكره على إثر التحريم بالظهار فقال - ها هنا -: (لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ (١) ، وقال - هناك -: (وَإِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ وَزُورًا وَإِنَّ اللَّهَ لَعَفُوٌّ غَفُورٌ (٢) .

L14074–14076 This indicates that He instituted expiation after forgiveness for the two statements, as an additional covering of what He had forgiven of declaring lawful things prohibited, so that through it He might erase the reprehensible element in the expressions of "marital prohibition by comparison" and "declaration of prohibition." And Allah knows best.

فدل على أنه جعل الكفارة بعد المغفرة للقولين زيادة في ستر ما غفره من تحريم المحلل ليمحو بها المنكر من لفظ "الظهار" و "التحريم " والله أعلم.

L14077–14083 His statement: "And when the Prophet confided a matter to one of his wives," through His statement: "And the angels, after that, are a supporter." Two interpretations have been mentioned concerning this "secret": One is that it was what the Prophet—may Allah bless him and grant him peace ﷺ—confided to Hafsah concerning his declaration that his slave woman Mariyah was prohibited to him; she then told Aishah about it. This is transmitted

قوله (وَإِذْ أَسَرَّ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا) إلى قوله: (وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ) ذكر فى هذا "السر" تفسيران: أحدهما: أنه ما أسره النبي - صلى الله عليه وسلم - إلى حفصة من تحريم جاريته مارية، فأخبرت به عائشة، وهذا يروى عن عمر بن الخطاب رضي الله عنه، وعنهما.

[15] **Translator's note (L14064):** The feminine pronouns are understood to refer to the chapter The Table Spread, said here to have been revealed after the chapter Prohibition.

[16] **Translator's note (L14069):** The Arabic compresses the relationship between declaring sexual access prohibited and the resulting expiation; "it" is understood as expiation.

[17] **Qur'an references (L14070):** Qur'an 66:1 (At-Tahrim); Qur'an 58:2 (Al-Mujadila).

from Umar ibn al-Khattab, may Allah be pleased with him, and from the two women.[18]

L14084–14085 The other is that he confided to her: “Your father and her father will hold authority after me.” This is transmitted from Habib ibn Abi Thabit.

L14086–14092 If the secret was as Habib interpreted it, it establishes their caliphates from the Quran, just as “Say to those of the desert Arabs who were left behind: You will be called against a people” made it clear for Abu Bakr. If, however, it was what Umar interpreted it to be—Allah’s mercy be upon him—that verse provides Abu Bakr— may Allah be pleased with him—with sufficient evidence from the Quran, together with the transmitted prophetic reports concerning him. For Umar, there is Abu Bakr’s appointment of him as his successor, together with the transmitted prophetic reports also mentioned concerning him, which our book The Unadorned Refutation of Opponents through Transmitted Reports contains.[19][20]

L14093

L14094 His statement: “If you two repent to Allah, your hearts have indeed inclined away.”[21]

L14095–14100 This is evidence that disclosing a secret is a sin on the part of the person disclosing it. Otherwise, the two women would not have been directed—Allah knows best—to repent of it. Although the two had disclosed the secret of Allah’s Messenger, may Allah bless him and grant him peace ﷺ, after they had been instructed to safeguard and conceal it—and obedience to him is obligatory in one circumstance and recommended in another, with no member of his community sharing either status with him—likewise, when a believer of lesser standing than him, may Allah bless him and grant him peace ﷺ, entrusts someone with his secret and that person betrays him by disclosing it against him, that person is inevitably sinful. For even if he were

والآخر: أنه أسر إليها بأن أباك وأباها يليان بعدي وهذا يروى عن حبيب بن أبي ثابت.

فإن كان السر كما فسره حبيب فهو يثبت خلافتهما من القرآن كما بينها (قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سَتُدْعَوْنَ إِلَى قَوْمٍ) . لأبي بكر. وأن كان ما فسره عمر، رحمة الله عليه، ففي تلك لأبي بكر - رضي الله عنه - كفاية من القرآن، مع ما فيه من السنن، ولعمر باستخلاف أبي بكر إياه، مع ما ذكر فيه -أيضاً - من سنن قد حواها كتابنا “المجرد في الرد على المخالفين بالأخبار”.

قوله: (إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا) .

دليل على أن إفشاء السر ذنب من مفشيه، لولا ذلك ما دُلتا - والله أعلم - على التوبة منه، وهما وإن كانتا أفشتا سر رسول الله صلى الله عليه وسلم بعد ما أمرتا بالتحفظ به، وكتمانه، وطاعته فرض في حال وندب في أخرى، لا يشاركه فيهما أحد من أمته، فمن دونه صلى الله عليه وسلم أيضًا من المؤمنين إذا ائتمن إنسانًا بوضع سره عنده فخانه بإفشائه عليه فهو لا محالة آثم “ إذ لو لم يكن آثماً إلا بإبدائه لكفاه عما سواه.

[18] **Qur’an references (L14077):** Qur’an 66:3 (At-Tahrim); Qur’an 66:4 (At-Tahrim).

[19] **Translator’s note (L14089):** The source writes wa-an where the conditional sense requires wa-in; the translation follows the evident conditional construction.

[20] **Qur’an references (L14087):** Qur’an 48:16 (Al-Fath).

[21] **Qur’an references (L14094):** Qur’an 66:4 (At-Tahrim).

sinful only for revealing it, that alone would suffice him without anything else.[22]

L14101

L14102–14111 His statement: “For indeed Allah is his protector,” after mentioning their supporting one another against him, is clear evidence that the protector is the supporter, not the owner; for if it meant an owner, he would not share that status with Gabriel and the righteous among the believers. This, then, refutes the Rejecters concerning the interpretation they impose on the Prophet’s statement, may Allah bless him and grant him peace ﷺ: “Whoever has me as his protector has Ali as his protector”: it is a relationship of support, not one of conferring ownership. This is among the follies of the Rejecters that are obscure to neither the learned nor the ignorant. Why, then, did he purchase—I would like to know—slave women and male slaves at high prices, if, as they claim, he was their owner and the owner of their masters?![23][24][25][26][27][28]

L14112–14114 Indeed, why did he give bridal payments to his free wives if they were his slave women by ownership? Or why did the Messenger of Allah—may Allah bless him and grant him peace ﷺ—do so before him, the one from whom

قوله: (فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ) بعد ذكر التظاهر دليل واضح أن المولى هو الناصر، لا المالك، إذ لو كان مالكًا لما شاركه فيه جبريل، وصالح المؤمنين، فهو - الآن - رد على الرافضة فيما يحملون عليه قول النبي صلى الله عليه زسلم: “من كنت مولاه فعلي مولاه) ، أنها ولاية النصرة، لا ولاية التمليك، وهذا من حماقات الرافضة التي لا تشكل على عالم، ولا جاهل، فلم ابتاع إذًا - ليت شعري - الجواري والمماليك بالأثمان الغالية إن كان على زعمهم مالكهم، ومالك ساداتهم،!.

بل لم أصدق حرائره إن كن بالملك جواريه،، أم لم فعله رسول الله - صلى الله عليه وسلم - قبله الذي ورث الولاية عنه، واستحقا به؟!.

[22] **Translator’s note (L14100):** The final clause is awkward: literally, “it would suffice him in place of anything besides it.” The translation preserves the apparent argument that disclosure alone suffices to establish sinfulness.

[23] **Translator’s note (L14102):** “Protector” renders mawlā, whose meaning the author discusses in the following units.

[24] **Translator’s note (L14105):** “The Rejecters” renders al-Rāfiḍah, the author’s polemical designation for the Shia.

[25] **Translator’s note (L14106):** The source’s salutation contains the typographical form zasallam in place of wa-sallam; its evident meaning is translated.

[26] **Translator’s note (L14107):** The Arabic shifts awkwardly from the opponents’ interpretation to the author’s explanation, “it is a relationship of support.” The translation retains both parts of the argument.

[27] **Translator’s note (L14109):** The subject of “he” is understood to be Ali.

[28] **Qur’an references (L14102):** Qur’an 66:4 (At-Tahrim).

he inherited this authority, and through whom they both became entitled to it?![29]

L14115 This is indeed the ugliest assertion and the one most deserving of taking the paths of absurdity. We seek refuge in Allah from error.

L14116 It is also said that "the righteous among the believers" refers specifically to Umar ibn al-Khattab—may Allah be pleased with him.

L14117 It is also said that it refers to Abu Bakr and Umar—may Allah be pleased with them both.

L14118–14121 It is singular in the Quran, but the wording may be singular while the reference is to more than one, given the breadth of the language, as we have mentioned in several places in this book. Allah knows best how the matter stands.

L14122–14125 His statement: "Perhaps his Lord, if he divorces you, will give him in exchange wives better than you," through His statement, "and virgins," is evidence against the Postponers concerning their claim that faith neither increases nor decreases, since no one doubts that the Prophet's wives, may Allah bless him and grant him peace ﷺ, were unquestionably Muslim women and believing women, and were not unbelieving women. Could those preferred over them in submission and faith, if they were divorced, be better than them except through an increase in faith and submission? This is clear to anyone who is fair in his own judgment and does not stubbornly defy his reason.[30][31][32][33]

L14126–14132 Including the previously married woman alongside the virgin—in a context

إن هذا لأقبح مقال، وأجدره بطرق المحال، نعوذ بالله من الضلال.

ويقال: إن صالح المؤمنين هو عمر بن الخطاب - رضي الله عنه - خاصة.

ويقال: هو أبو بكر وعمر - رضي الله عنهما.

وهو في القرآن موحد، وقد يجوز أن يكون اللفظ موحدًا والإشارة إلى أكثر منه، على سعة اللسان، كما ذكرناه في غير موضع من هذا الكتاب والله أعلم كيف هو.

قوله (عَسَى رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبْدِلَهُ أَزْوَاجًا خَيْرًا مِنْكُنَّ) إلي قوله (وَأَبْكَارًا) ، دليل على المرجئة فيما يزعمون أن الإيمان لا يزيد ولا ينقص، إذ لا يشك أحد أن نساء النبي صلى الله عليه وسلم كن لا محالة مسلمات مؤمنات، ولم يكن كوافر، فهل تكن المفضلات عليهن بالإسلام والإيمان إن طلقن يكن خيرًا منهن إلا بزيادة في الإيمان والإسلام، وهو بين لمن أنصف من نفسه، ولم يكابر عقله.

وفي إدخال الثيب مع البكر - في موضع المدح - دليل على أنها ممدوحة أيضاً، وإن كانت البكر أفضل منها بما بين على لسان النبي صلى الله عليه وسلم في قوله لجابر وغيره: " فهلاَّ تزوجت بكرًا، تعضها وتعضك، وتلاعبها وتلاعبك " وفي قوله: (عليكم بالأبكار فإنهن أعذب أفواهًا، وأنتق أرحامًا، وأرضى باليسير ".

[29] **Translator's note (L14113):** The source reads istaḥaqqā, a dual verb, "the two became entitled," although the surrounding argument appears to call for a singular subject. This irregularity is retained.

[30] **Translator's note (L14123):** "The Postponers" renders al-Murji'ah, the theological group criticized here.

[31] **Translator's note (L14124):** The salutation refers to the Prophet, as in the Arabic.

[32] **Translator's note (L14125):** The Arabic repeats the verb "be" in the rhetorical question; the translation retains its complete argument without duplicating an ungrammatical English construction. "Submission" renders islām, distinguished here from "faith," īmān.

[33] **Qur'an references (L14122):** Qur'an 66:5 (At-Tahrim).

of praise—is evidence that she too is praised, although the virgin is superior to her, according to what was explained through the words of the Prophet, may Allah bless him and grant him peace ﷺ, in his statement to Jabir and others: "Why, then, did you not marry a virgin, whom you could bite and who could bite you, and with whom you could play and who could play with you?" And in his statement: "Marry virgins, for their mouths are sweeter, their wombs more prolific, and they are more content with little."[34]

L14133

L14134–14140 His statement: "O you who believe, protect yourselves and your families from a Fire," Evidence that teaching one's household and disciplining them is obligatory. It is a collective designation for one's wife, children, brothers, sisters, and others, since no one can protect another from the Fire—which he does not control—except by directing him to what will keep him far from it: righteous deeds and avoidance of wicked deeds. Likewise, it is stated in the exegesis— also—that this means teaching them and disciplining them.[35][36]

L14141–14142 The household has also been singled out—in Surah Ta Ha—with the command to pray and to persevere in it. This confirms what we have said and what the exegetes before us said.

L14143 This is supported by the hadith of the Messenger of Allah, may Allah bless him and grant him peace ﷺ: "Each of you is a shepherd.

L14144–14146 And each of you is answerable for his flock. A man is a shepherd over the members of his household, and he is answerable for them."

L14147–14148 I fear that obligation is more applicable here than recommendation, since

[34] **Translator's note (L14130):** The supplied quotation explicitly reads "bite her and she bite you." This wording is retained without replacing it with a different version of the report.

[35] **Translator's note (L14136):** The Arabic shifts from the general term for household members to feminine plural pronouns in "teaching them" and "disciplining them," although the ensuing list includes both sexes.

[36] **Qur'an references (L14134):** Qur'an 66:6 (At-Tahrim).

قوله: (يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا) ، دليل على أن تعليم الأهلين، وتأديبهن فرض، وهو اسم جامع للزوجة، والولد، والإخوة، والأخوات، وغيرهم، إذ لا يقدر أحد يقي غيره النار - وهو لا يملكها - إلا بما يدله على ما يباعده منها من العمل الصالح، واجتناب الطالح، وكذا جاء في التفسير - أيضًا - أنه تعليمهن، وتأديبهن.

وقد أفرد الأهل - في سورة طه - بالأمر بالصلاة والاصطبار عليها، وهو يؤكد ما قلناه، وقاله المفسرون قبلنا.

ويؤيده حديث رسول الله صلى الله عليه وسلم: "كلكم راع.

وكلكم مسئول عن رعيته، فالرجل راع على أهل بيته، وهو مسئول عنهم ".

وأخاف أن يكون الفرض أغلب عليه من الندب، إذا ظاهر لفظ القرآن أمر، والسؤال لا يكون في إهمال الندب، والله أعلم.

the apparent wording of the Quran is a command, and one is not called to account for neglecting what is recommended. Allah knows best.[37]

L14149

L14150 His statement, "Whose fuel is people and stones," necessarily has a specific scope, since it does not apply to all people or to every stone.[38]

L14151 It is said that these are stones that Allah created from red sulfur.[39]

L14152–14155 Even if the only evidence of the breadth of the language were that the Fire is expressed—in its wording— in the manner of indefinite nouns, although it is definite, because it is qualified as having people and stones as its fuel, both of which have the form of definite expressions, even though their scope is specific.[40]

L14156 The reference is to a particular Fire that has been mentioned in many verses of the Quran.

L14157 The Arabs treat the referent in their speech as definite even when its expression has an indefinite form.[41]

L14158–14161 Al-Aʿsha said: Hurayrah said when I came to visit her: "Woe is me over you, and woe is me because of you, O man!" He thus put "man" in the nominative, although it is a singular indefinite noun used in direct address, because the woman was referring specifically to him.[42]

قوله: (وَقُودُهَا النَّاسُ وَالْحِجَارَةُ) - لا محالة - خصوص " إذ ليس بواقع على جميع الناس، ولا على كل الحجارة.

ويقال: إنها حجارة خلقه الله من كبريت أحمر.

ولو لم يكن من الدليل على سعة اللسان إلا خروج النار - في اللفظ - مخرج النكرات وهي معرفة، لنعتها بوقود الناس والحجارة، اللذين لفظهما لفظ معرفة، وإن كان فيهما خصوص.

والإشارة إلى نار بعينها قد جرى ذكرها في كثير من آي القرآن.

والعرب تعرف المشار إليه في كلامها، وإن كان لفظه لفظ نَكِرٍ.

قال الأعشى: قالت هريرة لما جئت زائرها ويلي عليك وويلي منك يا رجل فرفع "رجلا" وهي نكرة مفردة مناداة، لإشارة المرأة إليه.

[37] **Translator's note (L14147):** The supplied Arabic has "if/since" (idhā) in a position where the explanatory "since" (idh) would be more usual; the causal sense is followed here.

[38] **Qur'an references (L14150):** Qur'an 2:24 (Al-Baqarah); Qur'an 66:6 (At-Tahrim).

[39] **Translator's note (L14151):** The supplied verb has a singular object suffix despite the plural antecedent "stones"; the translation follows the evident reference.

[40] **Translator's note (L14155):** The conditional begun in 14153 has no explicit consequent in the supplied text; none has been added.

[41] **Translator's note (L14157):** The unvocalized verb can also mean "recognize"; the grammatical discussion favors "treat as definite."

[42] **Translator's note (L14161):** The quoted word is written rajulan, with the spelling normally associated with the accusative, although the author explicitly says it is nominative. This inconsistency has not been silently corrected.

قوله: (يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ نُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ) .

قد دخل في ظاهر الكلام الصحابة - رضي الله عنهم - بلا شك، واستوجبوا ما وعدهم الله - جل جلاله - في الآية، فمن تنقص واحدًا منهم، أو أخرجه مما وعده الله، فقد رد على الله.

وأرجو أن يكون سائر المؤمنين داخلين معهم في ذلك، لأن من آمن بعده فقد دخل في الاسم معه وإن لم يكن في الرؤية والفضيلة أسوة الصحابة.

والباء في (وَبِأَيْمَانِهِمْ) هي - والله أعلم - في معنى عن، مثل قوله في الفرقان: (فَاسْأَلْ بِهِ خَبِيرًا) ، أي عنه،، إن شاء الله.

قال علقمة ابن عَبَدة: فإن تسألوني بالنساء فإنني بصير بأدواء النساء طبيب إذا شاب رأس المرء أو قل ماله فليس له من ودهن نصيب.

أي عن النساء.

L14162

L14163 His statement: “On the day when Allah will not disgrace the Prophet and those who believed with him; their light runs before them and on their right sides.”[43]

L14164–14167 The Companions—may Allah be pleased with them—are included in the apparent wording without doubt, and have become entitled to what Allah—majestic is His majesty—promised them in the verse. Whoever disparages one of them, or excludes him from what Allah promised him, has contradicted Allah.

L14168–14170 I hope that the rest of the believers are included with them in this, because whoever believed after him is included with him under the designation, even if, in seeing him and in excellence, he is not on an equal footing with the Companions.

L14171–14172 The preposition bi- in “and on their right sides” has—Allah knows best—the meaning of ʿan, as in His statement in al-Furqan: “So ask one well informed about Him,” that is, “about Him,” if Allah wills.[44][45][46]

L14173–14177 ʿAlqamah ibn ʿAbadah said: “If you ask me about women, I am well versed in women’s ailments, a physician. When a man’s head turns gray or his wealth dwindles, he has no share in their affection.”

L14178 That is, “about women.”[47]

[43] **Qur’an references (L14163):** Qur’an 66:8 (At-Tahrim).

[44] **Translator’s note (L14171):** Here ʿan expresses position at a side; the following examples use its sense “about.” The Arabic prepositions are retained to preserve the grammatical argument.

[45] **Translator’s note (L14172):** The author explains the quotation’s bi-hi as ʿanhu, “about Him.”

[46] **Qur’an references (L14171):** Qur’an 25:59 (Al-Furqan).

[47] **Translator’s note (L14178):** This explains bi-l-nisāʾ in the first line of the quotation as ʿan al-nisāʾ.

سورة الملك

Surah 67: The Sovereignty (Al-Mulk)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah al-Mulk: Sovereignty]

His statement—blessed and exalted is He—"Who created death and life to test you as to which of you is best in deed" is evidence that anticipating death is the greatest of the admonitions of Allah—majestic is His majesty—and most conducive to helping one perform righteous deeds, since anticipating it curtails long hopes.[1]

It also eases the anguish of calamities and the swallowing of poverty's bitter draughts when it is abandoned, and brings renunciation of the soul's desires when it continues.[2][3]

His statement: "We have indeed adorned the lowest heaven with lamps" is evidence that the Arabs call a single thing by many names. Do you not see that Allah—majestic and exalted is He—called the stars here "lamps," and in al-Furqan, "a lamp," in His statement—blessed and exalted is He—"Blessed is He who placed constellations in heaven and placed therein a lamp"? The lamp may mean the sun. And in al-Saffat, "a flame," in His statement: "Except one who snatches a snatch, whereupon a piercing flame pursues him" (10).[4]

If He made all of these names particular designations, then it is as we have said; but if He called them "a flame" and "lamps" because of their brightness, light, and radiance, that is still stronger evidence of the breadth of the language.

Allah knows best how the matter stands.

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[1] **Qur'an references (L14181):** Qur'an 67:2 (Al-Mulk).

[2] **Translator's note (L14183):** The supplied "when it is abandoned" has no clear referent, and the following "and brings renunciation" is syntactically awkward. The passage appears disturbed; the translation preserves its uncertain wording without supplying a conjectural correction.

[3] **Translator's note (L14184):** "It" most plausibly refers to the anticipation of death, though the preceding wording is disturbed.

[4] **Qur'an references (L14186):** Qur'an 67:5 (Al-Mulk); Qur'an 25:61 (Al-Furqan); Qur'an 37:10 (As-Saffat).

[سورة الملك]

قوله - تبارك وتعالى -: (الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا) ، دليل على أن ترقب الموت أكبر مواعظ الله - جل جلاله - وأجدر بالمعونة على العمل الصالح، إذ ترقبه مقصر للأمل.

ومهوّن مضض المصائب، وتجرع مرارات الفقر إذا ترك، وتزهد في شهوات النفس إذا اتصل.

قوله: (وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ) دليل على أن العرب تسمي الشيء الواحد بالأسماء الكثيرة، ألا ترى أن الله - جل وتعالى - سمى الكواكب ها هنا بمصابيح وفي الفرقان، (سِرَاجًا) في قوله - تبارك وتعالى -: (تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا) ، ويحتمل أن يكون السراج الشمس، وفي الصافات " شهابًا " في قوله: (إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ (١٠) .

فإن كان جعلها أسماء كلها خواص فهو ما قلناه، وإن كان سماها "شهابًا" و "مصابيح " بضوئها ونورها وشعاعها فهو أدل على سعة اللسان.

والله أعلم كيف هو.

قوله: (هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا)

ذكر (ذَلُولًا) - والله أعلم - على لفظ (الأرضَ) وإن كانت مؤنثة.

قوله: (هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِنْ رِزْقِهِ وَإِلَيْهِ النُّشُورُ (١٥) .

حجة في السعي والحركة في طلب الرزق والتماسه بالمكاسب في الأسفار، والحضر، لاتفاق المسلمين - جميعًا - على أن القاعد ليس بفرض عليه أن يقوم فيمشي في مناكب الأرض، فلا يكون المشي في مناكبها، والأكل من رزقة - إن شاء الله - إلا على هذا المعنى.

وقد يجوز أن يكون ذكّرهم نعمته عليهم بتذليل الأرض لهم. وتمهيدها ليمشوا في مناكبها، ويأكلوا من رزقه فيها، والله أعلم كيف هو.

قوله: (أَأَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمُ الْأَرْضَ) إلى قوله (فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ (١٧) .

L14196

L14197 His statement: “He is the One who made the earth tractable for you.”[5]

L14198 **He used “tractable” in the masculine—Allah knows best—with the word “earth,” although it is feminine.**[6]

L14199

L14200 His statement: “He is the One who made the earth tractable for you, so walk through its shoulders and eat of His provision; and to Him is the resurrection” (15).[7][8]

L14201 This is an argument for striving and moving about in pursuit of provision, and seeking it through earning, both on journeys and while residing at home. For all Muslims agree that a seated person is under no obligation to stand up and walk through the earth’s shoulders. Thus, walking through its shoulders and eating of His provision can—if Allah wills—have only this meaning.[9]

L14202–14204 It is also possible that He was reminding them of His favor to them in making the earth tractable for them, and in smoothing it so that they might walk through its shoulders and eat of His provision therein. Allah knows best how it stands.

L14205–14207 His statement: “Do you feel secure that He who is in heaven will not cause the earth to swallow you,” through His statement, “Then you will know what My warning is like” (17).[10]

[5] **Qur’an references (L14197):** Qur’an 67:15 (Al-Mulk).

[6] **Translator’s note (L14198):** The unvocalized dhakara/dhakkara can mean “mentioned” or “made masculine”; the latter fits the argument. The author’s grammatical characterization is preserved, although dhalūl can qualify feminine nouns without an added feminine ending.

[7] **Translator’s note (L14200):** “Shoulders” preserves the bodily image in manākib, referring here to the earth’s regions or expanses.

[8] **Qur’an references (L14200):** Qur’an 67:15 (Al-Mulk).

[9] **Translator’s note (L14201):** The supplied rizqah has an apparent final-letter transcription error; the intended reference to “His provision” is clear from the quoted verse.

[10] **Qur’an references (L14206):** Qur’an 67:16 (Al-Mulk).

حجة على المعتزلة فيما يزعمون: أنه - جل بنفسه في السماء، وعلمه في الأرض.

قوله: (أَمْ أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا) .

زوال كل لبسة وريب، يرتابون به - أنه كما قلناه - في السماء على العرش، وعلمه في الأرض محيط بها.

وقد لخصناه في كتاب "الرد على الباهلي".

قوله (أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَافَّاتٍ وَيَقْبِضْنَ) .

" إِلَى " - في هذا الموضع جار مجرى الصلات، والطير جمع لا محالة لقوله (وَيَقْبِضْنَ) وقوله (مَا يُمْسِكُهُنَّ إِلَّا الرَّحْمَنُ) حجة على المعتزلة فى باب الاستطاعة؛ إذ قد أخبر بإمساكهن عن نفسه، ولم يقل يستمسكن بالذي جعله في استطاعتهن من سلطان الطيران بالأجنحة والقبض والبسط بهن، كما جعل للناس سلطان الحركات، والأعمال بالجوارح التي في أدوات الأفعال، وهم لايستطيعونها إلا به سبحانه.

L14208 This is an argument against the Mu'tazilah concerning what they claim: that He—exalted—in His very self is in heaven, while His knowledge is on earth.[11]

L14209

L14210 His statement: "Or do you feel secure that He who is in heaven will not send against you a stone-bearing storm?"[12]

L14211–14212 This removes every confusion and doubt that they entertain: that He is—as we have said— in heaven upon the Throne, while His knowledge is on earth, encompassing it.[13]

L14213 We have already set this out concisely in the book "The Refutation of al-Bahili."

L14214 His statement: "Have they not looked at the birds above them, spreading their wings and folding them?"[14]

L14215–14221 "Toward" here functions as a supplementary connective, and "birds" is unquestionably plural, because of His statement, "and they fold them," and His statement, "None holds them aloft except the All-Merciful," is an argument against the Mu'tazilah on the subject of capacity to act, since He has attributed holding them aloft to Himself, and did not say that they hold themselves aloft by the power He placed within their capacity to fly with wings, and to fold and spread them, just as He gave people power over movements and actions through the bodily members that are among the instruments

[11] **Translator's note (L14208):** The Arabic is apparently defective: the parenthetical glorification stops at "exalted," and the proposition introduced as the Mu'tazilah's claim is one the author himself affirms in the following passage. No negation or missing wording has been supplied.

[12] **Qur'an references (L14210):** Qur'an 67:17 (Al-Mulk).

[13] **Translator's note (L14211):** The supplied construction is awkward: the clause beginning "that He" expresses the conclusion established by removing doubt, rather than clearly specifying the doubt's content.

[14] **Qur'an references (L14214):** Qur'an 67:19 (Al-Mulk).

of actions, although they have no capacity for them except through Him, glorified is He.[15][16][17]

L14222

L14223 His statement: “Say: Have you considered, if your water should become sunken away by morning?”[18][19]

L14224–14228 This is evidence for putting figurative usage in the place of literal expressions—in wording—because entering the morning applies to beings endowed with souls, yet He has attributed an entering into morning to water, as you see. The permissibility of this indicates the breadth of the language, and refutes those pedants who profess ascetic devotion—without knowledge—and count speech by created beings resembling this manner of expression among lies, and attach sin to its speaker.[20]

L14229 “Sunken away”—Allah knows best—stands in place of “sinking,” an expression permitted by the breadth of the language.[21]

L14230–14232 The meaning is that its depth becomes so remote that buckets cannot reach it. Thus have said the exegetes. He reminds them of His favors in the flowing water that people’s hands can reach, as can the mouths of their livestock and beasts, without hardship. To Him belong praise and thanks; blessed and exalted is He.

[15] **Translator’s note (L14215):** The grammatical term ṣilāt here denotes supplementary connecting expressions. The verb “they fold” has a feminine plural ending, which supplies the author’s evidence.

[16] **Translator’s note (L14220):** The supplied syntax literally places the bodily members “in the instruments of actions”; the translation retains that relation across the segment boundary.

[17] **Qur’an references (L14215):** Qur’an 67:19 (Al-Mulk).

[18] **Translator’s note (L14223):** The explicit reference to morning preserves the sense of aṣbaḥa on which the author’s ensuing linguistic argument depends.

[19] **Qur’an references (L14223):** Qur’an 67:30 (Al-Mulk).

[20] **Translator’s note (L14224):** “Beings endowed with souls” renders al-rūḥāniyyīn in the contrast with inanimate water; the term can elsewhere denote spiritual beings.

[21] **Translator’s note (L14229):** The author contrasts the verbal noun ghawr with the active participle ghā’ir, explaining the former as standing in place of the latter.

قوله: (قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا) .

دليل على إقامة المجاز مقام الحقائق - في اللفظ، لأن الإصباح في الروحانيين، وقد جعل للماء إصباحًا كما ترى، وفي جواز ذلك إنباء عن سعة اللسان. ورد على المتنطعين من المنتسبين إلى التنسك - بغير علم - العادّين ما ضاهى هذا النمط من كلام المخلوقين في عداد الكذب، وإلحاق الحرج بقائله.

والغور - والله أعلم - مكانه غائر، خرج على سعة اللسان.

والمعنى: أنة يبعد قعره، حتى لا تناله الدلاء، كذلك قال المفسرون، يذكّر نِعَمه في الماء المعين الذي تناله أيدي الناس. وأفواه مواشيهم وبهائمهم بلا مشقة، له الحمد والشكر، تبارك تعالى.



CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة القلم

Surah 68: The Pen (Al-Qalam)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah Nun]

His statement—exalted is He—"You will see, and they will see (5), which of you is the afflicted one (6)." The preposition bi-—Allah knows best—is inserted by virtue of the breadth of the language.[1][2]

His statement: "And do not obey any contemptible habitual swearer" (10).[3]

This is evidence that whoever multiplies his oaths becomes contemptible before the All-Merciful, and his standing among people is lowered.

His statement: "We shall brand him upon the snout" (16).[4]

This is evidence that the speech of the Arabs contains metaphor and the use of one word in the place of another. "Snout" belongs to beasts of prey, but He used it of people, as you see. They may also use terms belonging to people of beasts of prey. Zuhayr said: "He has a mane; his nails have not been clipped." He thus referred to the lion's claws as "nails," which belong to people. All this is evidence of the breadth of the language. Whoever contends in their language before knowing this feature of their speech—and all the other subtle ways of indicating meaning that we have mentioned—has embarked upon a grave undertaking.[5]

I fear that he may plunge headlong into the Fire without knowing it.

His statement: "We have indeed tested them as We tested the owners of the

[1] **Translator's note (L14235):** "The afflicted one" renders al-maftūn, understood here as one afflicted with madness. The following unit explains the preposition bi- as inserted without an independent contribution to the sense.

[2] **Qur'an references (L14235):** Qur'an 68:5 (Al-Qalam).

[3] **Qur'an references (L14238):** Qur'an 68:10 (Al-Qalam).

[4] **Qur'an references (L14240):** Qur'an 68:16 (Al-Qalam).

[5] **Translator's note (L14245):** "Nails" deliberately preserves the human anatomical term on which the ensuing argument depends.

[سورة ن]

قوله - تعالى -: (فَسَتُبْصِرُ وَيُبْصِرُونَ (٥) بِأَيِّكُمُ الْمَفْتُونُ (٦) "الباء " - والله أعلم - مقحمة على سعة اللسان.

قوله: (وَلَا تُطِعْ كُلَّ حَلَّافٍ مَهِينٍ (١٠)

دليل على أن من أكثر الأيمان هان على الرحمن، واتضعت مرتبته عند الناس.

قوله: (سَنَسِمُهُ عَلَى الْخُرْطُومِ (١٦)

دليل على أن في كلام العرب استعارة، ووضع الكلمةَ موضع غيرها، فالخرطوم للسباع أخبر به عن الناس كما ترى، وقد يخبرون بما للناس عن السباع، قال زهير: له لبد أظفاره لم تقلم فأخبر عن مخاليب الأسد بالأظفار التي هي للناس، وكل هذا دليل على سعة اللسان، فمن زاحم في لسانها قبل أن يعرف هذا من كلامها - وسائر ما ذكرناه من لطيف إشارتها - ركب خطة عظيمة.

وأخاف أن يخوض النار خوضًا، وهو لا يعلم.

قوله: (إِنَّا بَلَوْنَاهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ) إلى قوله: (كَالصَّرِيمِ) .

garden," through His statement, "like the harvested field."[6][7]

L14253–14255 This is evidence that a thing may be called by another thing's name even if it does not resemble it in all its attributes. Do you not see that Allah—majestic is His majesty—has joined the garden of this world, which is an orchard, and the Garden of the Hereafter under one name, although they do not share all their attributes?

L14256–14264 This refutes the Muʿtazilah in their claim that Allah—majestic is His majesty—may not be described by anything whose name coincides with the name of something in a created being. They have overlooked examples like this and its like, and something greater still: the sharing of names between His names— glorified is He—and the names of His creatures, such as "the King," "the Compeller," "the Mighty," "the Great," and "the Generous," and others like them. This does not entail that He equals His creatures in all His attributes, nor that His creatures equal Him in all their attributes. And if this admits latitude in the name, it must also admit latitude in that to which the name applies, were it not for extreme ignorance and intense obstinacy.[8]

L14265–14267 In the punishment of those who omit the qualification "if Allah wills"—in this verse—there is a stern admonition and a warning to anyone who speaks without qualification and does not qualify his words with "if Allah wills," which is a means of success and attaining what one seeks, a way out of sins, and a safeguard against incurring punishment.

L14268–14270 Allah rebuked His Prophet, may Allah bless him and grant him peace ﷺ, disciplined him, and taught him not to speak of doing something he intends to do without accompanying it with the qualification "if Allah wills." He

دليل على أن الشيء يسمى باسم غيره، وإن لم يشبهه بجميع صفاته، ألا ترى أن الله - جل جلاله - قد جمع بين جنة الدنيا التي هي بستان وبين جنة الآخرة بالاسم، وهما لا يجتمعان في جميع صفاتهما.

وهذا رد على المعتزلة فيما يزعمون: أن الله - جل جلاله - لا يجوز أن يوصف بشيء مما يقع اسمه موافقًا لاسم ما في المخلوق، وأغفلوا مثل هذا وأشباهه، وما هو أعظم من هذا وهو الجمع بين أسمائه - سبحانه - وأسماء خلقه مثل: "الملك " و"الجبار" و"العزيز" و"العظيم " و"الكريم " وما ضاهاها، فلم يوجب ذلك أن يساوي خلقه في جميع صفاته، ولا على خلقه أدط يساووه في جميع صفاتهم، وإذا كان هذا غير ضيِّق في الاسم وجب ألاَّ يضيق فيما وقع عليه الاسم، لولا الجهل المفرط والعناد الشديد.

وفي معاقبة تاركي الاستثناء - في هذه الآية - عظة شديدة، وتنبيه لمن يرسل كلامه ولا يقيده بالاستثناء، الذي هو سبب النجاح والظفر بالحاجة، ومخرج من المآثم، ومؤمّن درك العقوبة.

وقد زجر الله نبيه، صلى الله عليه وسلم، وأدبه، وعلمه أن لا يقول لفعل شيء هو فاعله إلا مقرونًا بالاستثناء، وكذلك بسائر الأنبياء فعل - إن شاء الله - وعاقبهم على تركه.

[6] **Translator's note (L14252):** Al-ṣarīm admits several interpretations, including a harvested or stripped field and the dark night. "The harvested field" is adopted here; the Arabic itself does not settle the interpretation.

[7] **Qur'an references (L14251):** Qur'an 68:17 (Al-Qalam).

[8] **Translator's note (L14261):** The supplied adṭ is corrupt and has no clear meaning here. The surrounding construction evidently concerns whether His creatures must equal Him; that recoverable sense is translated, with the corrupt reading recorded rather than silently repaired.

likewise treated all the other prophets—if Allah wills—and punished them for omitting it.[9]

L14271–14272 For it is related that Solomon son of David—may Allah bless him—said: "I shall certainly go around tonight to a hundred women, each of whom will conceive a boy who will fight in the path of Allah."

L14273–14274 He did not add the qualification, and none of them conceived except one woman, who conceived half a boy. Then our Prophet, may Allah bless him and grant him peace ﷺ, said: "Had he added the qualification, it would have been as he said."

L14275–14277 His saying: "Then by morning it became like a reaped field" (20) is comparable to His saying: "Say: Have you considered, if your water should by morning have sunk away?" For the garden performs no action in entering the morning; this is simply an instance of the latitude of language.[10][11]

L14278

L14279 His saying: "The most balanced among them said: 'Did I not tell you: Why do you not glorify Allah?' (28) They said: 'Glory be to our Lord! We have indeed been wrongdoers.'" (29).[12]

L14280–14282 This is evidence that an act by which one draws near to Allah—exalted is Allah— whether obligatory or recommended, if neglected, can be made up and prove beneficial, since the people's glorification after its proper time—the time appointed for it—benefited them when they made it up.

L14283–14286 It is also evidence that the sinner who wrongs himself needs, in dealing with his Lord, to acknowledge his sin and his evil conduct with his tongue, even if he regrets it in his heart. Thus too our Prophet—may Allah bless him—

[9] **Translator's note (L14270):** The placement of "if Allah wills" is awkward: as transmitted, it interrupts the author's statement about Allah's treatment of the other prophets.

[10] **Translator's note (L14276):** The word translated "a reaped field," al-ṣarīm, can also denote the dark night or something cut off; the supplied passage does not specify which sense is intended.

[11] **Qur'an references (L14276):** Qur'an 68:20 (Al-Qalam); Qur'an 67:30 (Al-Mulk).

[12] **Qur'an references (L14279):** Qur'an 68:28 (Al-Qalam); Qur'an 68:29 (Al-Qalam).

فقد روي أن سليمان بن داود - صلى الله عليه - قال: لأطوفنّ الليلة على مائة امرأة، تحمل كل واحدة منهن غلامًا يقاتل في سبيل الله.

ولم يستثن، فلم يحمل منهن إلا امرأة واحدة، حملت بشق غلام. فقال نبينا، صلى الله عليه وسلم: " لوكان استثنى، لكان كما قال ".

قوله: (فَأَصْبَحَتْ كَالصَّرِيمِ (٢٠) نظير قوله: (قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا) ، إذ ليس للجنة فعل في الإصباح، وإنما هو على سعة اللسان.

قوله: (قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَكُمْ لَوْلَا تُسَبِّحُونَ (٢٨) قَالُوا سُبْحَانَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ (٢٩) .

دليل على أن الشيء المتقرب به إلى الله - جل الله - فرضًا كان، أوندبًا إذا فرط فيه تلوفي فنفع، إذ تسبيح القوم بعد وقته - الذي كان موضعه - نفعهم تداركه.

ودليل على أن المذنب الظالم لنفسه محتاج - مع ربه - إلى الاعتراف بذنبه، وسوء صنيعه بلسانه، وإن كان نادمًا عليه بقلبه، وكذا كان نبينا - صلى الله عليه - يقول في دعاء الاستفتاح: "ظلمت نفسي. واعترفت بذنبي".

used to say in the opening supplication of prayer: “I have wronged myself and acknowledged my sin.”

L14287–14288 This acknowledgment was therefore part of completing repentance and fully realizing submissiveness and humility.

L14289–14292 , and some scholars used to maintain that glorification can be put in place of the qualification “if Allah wills” and take effect. They would cite this verse as evidence, because the people were reproached for omitting the qualification, and the most balanced among them drew their attention to it using the expression “glorification,” as you see. They then said themselves: “They said: ‘Glory be to our Lord,’” and did not say: “If Allah wills.”[13][14]

L14293–14294 By my life, it does admit the interpretation he gave, but I do not know of any jurist who has mentioned it. Allah knows best how the matter stands.

L14295–14298 If someone argues that the qualification remains effective after one has broken off the statement being qualified and begun something else, then, in my judgment, he has overlooked the point. For supplying it here provides a way—if Allah wills—out of sin; it does not undo something the speaker has uttered with his tongue, so that it becomes something not said except with the qualification.

L14299–14301 We have already set out the argument on this question and explained its flaw in the chapter of the Cave, which makes repeating it here unnecessary.[15]

L14302

L14303 His saying: “Shall We then make those who submit like the criminals? (35) What is the matter with you? How do you judge? (36) Or do you have a book in which you study?” (37).[16]

[13] **Translator’s note (L14292):** The wording repeats “said” because the author introduces a quotation that itself begins “They said.”

[14] **Qur’an references (L14289):** Qur’an 68:29 (Al-Qalam).

[15] **Translator’s note (L14300):** “Its flaw” appears to refer to the preceding argument for the effectiveness of a delayed qualification.

[16] **Qur’an references (L14303):** Qur’an 68:35 (Al-Qalam); Qur’an 37:154 (As-Saffat); Qur’an 68:36 (Al-Qalam); Qur’an 68:37 (Al-Qalam).

فكان هذا الاعتراف من تمام التوبة، وتحقيق الاستكانة، والتواضع.

، وكان بعض أهل العلم يزعم: أن التسبيح يوضع موضع الاستثناء فيقع، ويحتج بهذه الآية، لأن القوم عيبوا بترك الاستثناء، فنبههم عليه أوسطهم، بلفظ “التسبيح ” كما ترى فقالوا هم -: (قَالُوا سُبْحَانَ رَبِّنَا) ، ولم يقولوا: (إن شاء الله) .

وهو - لعمري - محتمل لما قال، غير أني لا أعرف أحدًا من الفقهاء ذكره، والله أعلم كيف هو.

فإن احتج محتج بأن الاستثناء ينفع بعد قطع المستثنى فيه، والأخذ في غيره، فقد أغفل عندي، لأن تداركه في هذا الموضع مخرج - إن شاء الله - من المأثم، لا أنه يرد شيئًا أخرجه المتكلم بلسانه فيصير غير مقول إلا مع الاستثناء.

وقد أخبرنا بالحجة في هذا الفصل، وأخبرنا عن خلله في سورة الكهف، فأغنى عن إعادته في هذا الموضع.

قوله: (أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ (٣٥) مَا لَكُمْ كَيْفَ تَحْكُمُونَ (٣٦) أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ (٣٧) .

This is an argument against the Muʿtazilites and the Jahmites concerning "making," which they reckon to be creation in every occurrence. If they reckon it here to be creation, it becomes an even stronger argument against them.

For they acknowledge—with their own tongues—that He does not create the Muslim like the criminal. Thus, someone differentiated from another in creation cannot, in reason, be like him, because creation here applies to that to which the designation applies, and the designation does not apply to outward form.[17]

Rather, it applies to that on account of which the two persons are called a Muslim and a criminal.

If they reckon it to be something other than creation—which is the interpretation in this passage—they retreat from their reckoning it to be creation in every occurrence.

In His saying: "Or do you have a book in which you study?" (37), there is evidence that an authoritative proof can only be something read and written down, and cannot be something invented and imagined, since what is studied can only be what is written down, not what is made to resemble something written down. Allah knows best.[18]

His saying: "Ask them which of them guarantees that." (40) This is an argument establishing the validity of suretyship, and jurists before us have cited it as evidence.[19]

His saying: "On the day when a shin is uncovered."[20]

[17] **Translator's note (L14307):** "In reason" renders fī al-ʿaql, understood here as rational judgment; "in intellect" is also linguistically possible.

[18] **Qur'an references (L14312):** Qur'an 68:37 (Al-Qalam).

[19] **Qur'an references (L14316):** Qur'an 68:40 (Al-Qalam).

[20] **Qur'an references (L14321):** Qur'an 68:42 (Al-Qalam).

حجة على المعتزلة والجهمية في باب "الجعل " الذي يعدونه خلقًا في جميع الأماكن، فإن أعدوه هاهنا خلقًا كان أبلغ حجة عليهم.

إذ يعترفون - بألسنتهم - أنه لا يخلق المسلم كالمجرم، فمن خولف بينه وبين غيره في الخلق لم يستطع أن يكون مثله في العقل، لأن الخلق هاهنا واقع على ما وقع عليه الاسم، والاسم لم يقع على الصورة.

إنما وقع على ما سُمي الشخصان به مسلمًا ومجرمًا.

وإن أعدوه غير خلق - وهو القول في هذا الوضع - رجعوا عن إعدادهم إياه خلقًا في كل موضع.

وفي قوله: (أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ (٣٧) ، دليل على أن لا تكون الحجة إلا مقروءة مسطرة، ولا تكون مخترعة متوهمة، إذ لا يكون المدروس إلا المسطور، لا المشبه بالمسطور، والله أعلم.

قوله: (سَلْهُمْ أَيُّهُمْ بِذَلِكَ زَعِيمٌ (٤٠) حجة في تصحيح الكفالة، وقد احتج بها الفقهاء قبلنا.

قوله: (يَوْمَ يُكْشَفُ عَنْ سَاقٍ) .

يتأوّله الجهمية والمعتزلة، وكثير من أهل اللغة على الشدة، والأمر العظيم.

The Jahmites, the Muʿtazilites, and many scholars of language interpret it as hardship and a momentous affair.

We do not deny that “shin” can, in the language, signify hardship. Nevertheless, the fact that it signifies hardship does not make it impossible for it to signify something else. In our view, in this passage it signifies light. Thus it has been related from the Messenger of Allah, may Allah bless him and grant him peace, that he said concerning His saying, “On the day when a shin is uncovered”—he said: “A light of immense magnitude is uncovered, and they fall down in prostration before Him.”[21][22]

This, then, is the interpretation. This light can only be the light of Allah—exalted and mighty is He—because prostration is fitting only before Him, and created beings are summoned to it only before Him.

We have discussed this more fully in the book “The Refutation of al-Bāhilī.”

His saying, “They had indeed been called to prostrate while they were sound” (43), confirms this: they were called to prostrate before Him in the abode of this world, but refused, in accordance with His prior decree concerning them that they would not do it. Thus they were unable to do it either in this world or in the Hereafter. This is an established argument against them concerning “capacity.” Do you not see that He has explicitly stated of them that they cannot prostrate when they are called to do so in the Hereafter, whereas others, for whom mercy from Him had previously been ordained, were able to do it, and thus were able to do it in this world and in the Hereafter?[23]

His saying: “We shall draw them gradually onward from where they do not know.” (44).[24]

ونحن لا ندفع أن الساق - في اللغة - قد يقع على الشدة، غير أن ما وقع على الشدة، لا يحيل أن يقع على غيرها، وهو عندنا في هذا الموضع واقع على النور، كذلك روي عن رسول، الله صلى الله عليه وسلم، أنه قال في قوله: (يَوْمَ يُكْشَفُ عَنْ سَاقٍ) قال: “ عن نور عظيم فيخرون له سجدًا ”.

فهذا هو القول، ولا يكون هذا النور إلا نور الله - جل وعز - لأن السجود لا يصلح إلا له، ولا يدعى الخلق إلا إليه.

وقد ذكرناه بأتم من هذا في كتاب “ الرد على الباهلي ”.

وقد حقق ذلك قوله: (وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَالِمُونَ (٤٣) أنهم دعوا إلى السجود له - في دار الدنيا فامتنعوا، بما سبق في قضائه عليهم أنهم لا يفعلونه، فلم يستطيعوه في الدنيا، ولا في الآخرة. وهذا حجة ثابتة عليهم في باب “ الاستطاعة ”، ألا ترى أنه قد أخبر - نصًّا - عنهم أنهم لا يستطيعون السجود، لما يدعون إليه في الآخرة، واستطاعه غيرهم ممن سبقت لهم منه الرحمة، فاستطاعوه في الدنيا والآخرة.

قوله: (سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ (٤٤) .

[21] **Translator’s note (L14327):** The Arabic preposition introducing “light” occurs in the preceding segment; “is uncovered” supplies the understood verb from the quoted verse.

[22] **Qur’an references (L14323):** Qur’an 68:42 (Al-Qalam).

[23] **Qur’an references (L14332):** Qur’an 68:43 (Al-Qalam).

[24] **Qur’an references (L14336):** Qur’an 7:182 (Al-A’raf); Qur’an 68:44 (Al-Qalam).

L14337 This is an argument that chokes them, because drawing someone gradually onward, in the language, is like deception.

L14338 It is as though He does to them something they consider good, while in reality it is the opposite.

L14339–14341 Allah—majestic is His majesty—has thus stated, as you see, that He will draw them gradually onward from where they do not know, and grant them respite. He has confirmed this by His saying: "My stratagem is firm." Could any doubt remain after this, if they would judge themselves fairly, entrust the keys to understanding this justice to their Lord, and acknowledge their own ignorance?

L14342–14343 His saying: "Or do you ask them for a payment, so that they are weighed down by a financial liability?" (46).[25]

L14344 This is evidence that the admonitions of one who takes worldly gain pass out of people's hearts and do not benefit those admonished. We have explained this in the chapter "'Ayn Sīn Qāf," which makes expounding it here unnecessary.[26]

L14345 "So be patient for your Lord's judgment, and do not be like the companion of the fish."[27]

L14346–14347 This is evidence that among Allah's judgments concerning His servants there is that which bewilders, from which souls recoil and which minds do not welcome. Thus the Prophet, may Allah bless him and grant him peace ﷺ, despite his eminence and his knowledge of Allah— majestic is His majesty— needs to bear them patiently, compel himself to swallow their bitterness, and not regard victory over his enemies as slow in coming, lest his soul become distressed thereby.

L14348–14355 And in Allah's granting respite—majestic is His majesty—to the wrongdoers who spread corruption in the land, who harm His prophets and His friends,

[25] **Qur'an references (L14343):** Qur'an 52:40 (At-Tur); Qur'an 68:46 (Al-Qalam).

[26] **Translator's note (L14344):** "'Ayn Sīn Qāf" is the supplied designation for the chapter, referring to the disconnected letters associated with the chapter of Consultation.

[27] **Qur'an references (L14345):** Qur'an 68:48 (Al-Qalam).

حجة عليهم خانقة، لأن الاستدراج - في اللغة - هو كالخديعة.

كأنه يفعل بهم الشيء الذي يحسبونه خيرًا، وهو في الحقيقة ضده.

فقد أخبر الله - جل جلاله، كما ترى - أنه سيستدرجهم من حيث لا يعلمون، ويملي لهم، وقد حقق ذلك بقوله: (كَيْدِي مَتِينٌ) ، فهل بقي بعد هذا ارتياب، لو أنصفوا من أنفسهم. وسلموا مقاليد معرفة هذا العدل إلى ربهم، وأقروا على أنفسهم بجهلهم.

قوله: (أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ (٤٦) .

دليل على أن مواعظ آخذ نيل الدنيا زائلة عن القلوب، غير نافعة للموعوظين، وقد بينا في سورة"عسق " فأغنى عن تلخيصه في هذا الموضع.

(فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْحُوتِ) .

دليل على أن في أحكام الله على عباده محيرًا، تنبو عنه النفوس، ولا تهش لها العقول، فيحتاج النبي صلى الله عليه وسلم، في جلالته، ومعرفته، بالله - جل جلاله - أن يصبر عليها، ويحمل نفسه على تجرع مرارتها، ولا يستبطىء النصرعلى أعدائه، فتضيق نفسُه من ذلك.

وفي إمهال الله - جل جلاله - الظالمين المفسدين في الأرض. المؤذين أنبياءه، وأولياءه، وهم مستوجبون للعقوبة في أول قدم منهم دليل على أنهم قد ضرب لهم في قضائه مدة ينتهون إليها، لا يتقدمون عنها، ولا يتأخرون، فهو يستدرج أعداءه بأذى أوليائه مدة، لا يعجل الولي ذوق جزائه الحسنى، ولا العدو ذوق جزائه السيئ - مقدمين

though they deserve punishment from their very first step, there is evidence that in His decree a term has been appointed for them which they will reach, neither preceding it nor falling behind it. Thus He draws His enemies gradually onward through their harming His friends for a time, without hastening for His friend the taste of his good recompense or for His enemy the taste of his evil recompense— whether the two are brought forward in this world or deferred to the Hereafter—and all this belongs to the justice whose rationale is not known, and it is an argument against the Mu'tazilites and the Qadarites.[28][29]

كانا في الدنيا، أومؤخرين في الآخرة - وكل هذا من العدل الذي لا يُعرف وجهه، وهو حجة على المعتزلة والقدرية.

L14356–14362 And in His saying here concerning the companion of the fish—who is Jonah, peace be upon him— : "Had a blessing from his Lord not overtaken him, he would have been cast onto the barren shore while blameworthy. (49) Then his Lord chose him and made him one of the righteous" (50), and His attributing all of this to Himself—glory be to Him—and His saying elsewhere: "Had he not been among those who glorify" (143), there is the greatest evidence that none of this affects any of the rest, even though the glorification by which he belonged among those who practice it, and for which he was praised, was itself only through Allah's bestowing favor upon him as well, without dispute or doubt. Nothing remains between us and these people except that they discern what we have raised against them through the sequence of the verses. They will never be capable of this by themselves until their Creator grants them success in it.[30][31][32]

وفي قوله - هاهنا في صاحب الحوت - وهو يونس عليه السلام - : (لَوْلَا أَنْ تَدَارَكَهُ نِعْمَةٌ مِنْ رَبِّهِ لَنُبِذَ بِالْعَرَاءِ وَهُوَ مَذْمُومٌ (٤٩) فَاجْتَبَاهُ رَبُّهُ فَجَعَلَهُ مِنَ الصَّالِحِينَ (٥٠) ، وإضافة كل ذلك إلى نفسه سبحانه، وقوله - في موضع آخر -: (فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ (١٤٣) . أكبر الدليل أن لا يؤثر بعض ذلك في بعض، وإن لم يكن التسبيح الذي كان به من أهله ممدوح به إلا من إنعام الله -أيضاً - عليه، من غير مرية ولا شك، وما بقي بيننا وبين القوم إلا تبصر ما أثرناه عليهم على نسق الآيات، ولن يستطيعوه بأنفسهم حتى يوفقهم له خالقهم.

L14363 This too is an argument against them.

وهذا - أيضا - حجة عليهم.

[28] **Translator's note (L14348):** The supplied period interrupts a sentence that continues through the following segments.

[29] **Translator's note (L14353):** The unvocalized wording also permits reading the friend and enemy as the subjects: "the friend does not hasten to taste … nor the enemy …." The translation follows the preceding reference to Allah as the acting subject.

[30] **Translator's note (L14359):** The transmitted negative, "none of this affects any of the rest," is difficult in context. It has been retained rather than emended to an affirmation of causal influence.

[31] **Translator's note (L14360):** The syntax of the supplied wording concerning glorification and being praised is awkward; the translation retains its apparent sense.

[32] **Qur'an references (L14356):** Qur'an 68:49 (Al-Qalam); Qur'an 68:50 (Al-Qalam); Qur'an 37:143 (As-Saffat).

سورة الحاقة

Surah 69: The Reality (Al-Haqqah)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[The Chapter of the Inevitable Reality]

His saying—exalted is He: "The Inevitable Reality! (1) What is the Inevitable Reality? (2) And what will make you know what the Inevitable Reality is?" (3).[1]

This is expressed elliptically—Allah knows best—as though He draws attention to the magnitude of what the Inevitable Reality contains of terrors and hardships, rather than to the name itself, and admonishes him through what it contains on that day.

His saying: "Thamūd and ʿĀd denied the Striking Calamity." (4) He did not say, "in the Inevitable Reality," which serves as evidence for what we have said concerning the calamities within the Inevitable Reality that strike hearts with tremendous terrors. And He knows best.[2]

His saying: "As for ʿĀd, they were destroyed by a fiercely cold, raging wind (6)."[3]

He made its verb feminine when mentioning it together with Thamūd at the beginning of the passage, placing the verb before it, and made its verb masculine when placing the verb after it, as you see. This demonstrates the breadth of the language. He also mentioned two attributes of the wind—which is grammatically feminine—making one masculine in form, namely "fiercely cold," and the other feminine, namely "raging." What more could be sought after this? And how can the advocates of religious innovation find this language so restrictive that they claim that "making" has only one application, namely creation, and that a designation, when applied to something,

[1] **Qur'an references (L14366):** Qur'an 69:2 (Al-Haqqah); Qur'an 69:3 (Al-Haqqah).
[2] **Qur'an references (L14371):** Qur'an 69:4 (Al-Haqqah).
[3] **Qur'an references (L14374):** Qur'an 69:6 (Al-Haqqah).

[سورة الحاقة]

قوله - تعالى -: (الْحَاقَّةُ (١) مَا الْحَاقَّةُ (٢) وَمَا أَدْرَاكَ مَا الْحَاقَّةُ (٣) .

وارد - والله أعلم - على الاختصار، كأنه ينبه على عظم ما في الحاقة من الأهوال، والشدائد لا على نفس الاسم، ويعظه بما فيها يومئذ.

قوله: (كَذَّبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ (٤) ولم يقل: (بالحاقة) كالدليل على ما قلناه، مما في الحاقة، من القوارع التي تقرع القلوب بالأهوال العظيمة، وهو أعلم.

قوله: (وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ (٦) .

أنث فعلها مع ثمود في أول الكلام مقدمه، وذكّر فعلها مؤخره، كما ترى، فهو دليل على سعة اللسان، وذكر للريح - وهي مؤنثة - صفتين، ذكَّر إحداهما على اللفظ وهي "الصرصر" وأنث الأخرى وهي " العاتية " فأي شيء يلتمس بعد هذا، وكيف يضيق المبتدعون عن هذا اللسان، حتى يزعموا: أن الجعل ليس له إلا موضع واحد وهو الخلق، وأن الاسم إذا وقع على شيء وجب أن يشبهه من جميع جهاته، وإلا أنكروه بالكلية. وطلبوا له التأويلات المستنكرة.

necessarily requires that it resemble it in every respect; otherwise, they reject it altogether, and seek objectionable interpretations for it.[4][5]

L14380–14383 Had they reflected upon matters with sound deliberation and a discerning intellect, sought Allah's assistance in understanding them, and disclaimed any power or strength of their own, Allah would have revived them and shown them clearly what was too subtle for their understanding, granted them success, and disclosed to them what their religious innovation had obscured for them, along with their venturing into matters by themselves, in which they were consequently left without divine assistance.[6]

L14384

L14385 His saying: "So you would see the people lying prostrate therein, as though they were hollow trunks of palm trees (7)."[7]

L14386–14389 This is evidence that "the people" applies to men and women. It applies to men to the exclusion of women only when the person applying it intends that, not because it cannot apply to women at all, since no one doubts that, among ʿĀd, the raging wind did not destroy their men to the exclusion of their women.

L14390 Likening them, as they lay prostrate, to palm trunks is evidence for likening beings endowed with spirits to other things.[8]

L14391–14392 And this comparison cannot serve as evidence for analogical reasoning; we have explained this in more than one place.

[4] **Translator's note (L14375):** The author calls ṣarṣar masculine in form because it lacks a feminine ending; the translation preserves his grammatical characterization.

[5] **Translator's note (L14378):** The antecedent of "it" in the statement about resemblance is not explicit. The argument appears to concern the supposed requirement that things sharing a designation resemble one another in every respect.

[6] **Translator's note (L14383):** The syntax connects their independent ventures with their religious innovation as causes of confusion, although the preceding transcription places a full stop before this fragment.

[7] **Qur'an references (L14385):** Qur'an 69:7 (Al-Haqqah).

[8] **Translator's note (L14390):** Rūḥāniyyīn here appears to mean animate beings endowed with spirits, rather than specifically angels or immaterial beings.

ولو تدبروا الأمور بروية مستقيمة، وعقل ناقد، واستعانوا بالله على معرفتها، وتبرأوا من الحول والقوة لأنعشهم الله، وبصَّرهم جلي ما دق على أفهامهم، ووفقهم، وكشف لهم عما لبسته عليهم بدعتهم. ودخولهم في الأشياء بأنفسهم، فخذلوا فيها.

قوله: (فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ (٧) .

دليل على أن القوم واقع على الرجال والنساء، وإنما يقع على الرجال دون النساء إذا أراده الموقع، لا أنه لا يقع على النساء - بتة - إذ لا يشك أحد أن عادًا لم تهلك بالريح العاتية رجالهم دون نسائهم.

وتشبيههم صرعى بأعجاز النخل حجة في تشبيه الروحانيين بغيرهم.

وأن هذا التشبية لا يجوز أن يكون حجة - في القياس، وقد بيناه في غير موضع.

قوله: ﴿إِنَّا لَمَّا طَغَى الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ (١١) ﴾

أي حملنا من أنتم من نسلهم، ومن كانوا آباءكم، لأن الجارية - وهي السفينة - لم يُحمل فيها محمد، صلى الله عليه وسلم، وأصحابه الموجودون عند نزول الآية، وقد حقق ذلك.

قوله: ﴿لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً﴾

كما قال: ﴿وَآيَةٌ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلْكِ الْمَشْحُونِ (٤١) ، فجعل بعضهم من بعض، الآباء من الأبناء، والأبناء من الآباء، وكل ذلك على سعة اللسان.

﴿وَتَعِيَهَا أُذُنٌ وَاعِيَةٌ﴾ "الهاء" راجعة على التذكرة، وجعل للأذن وعْيًا، والمعروف أنه للقلب، وللأذن السمع، فإما أن يكون بمعنى شدة استماعها، وإما لأداء الأذن ما تسمع إلى القلب فيعيه القلب، فأخبر بالفعل عنها واعية، وإن كان نعتًا لها فهو فعلها، والله أعلم كيف هو.

L14393

L14394 His saying: “Indeed, when the water exceeded its bounds, We carried you in the sailing vessel (11).”[9]

L14395 That is, We carried those from whom you descend and those who were your forefathers, for Muhammed, may Allah bless him and grant him peace ﷺ, and his Companions who were alive when the verse was revealed were not carried in the sailing vessel—that is, the ship. He has indeed established that.[10]

L14396

L14397 His saying: “So that We might make it a reminder for you.”[11]

L14398 As He said: “And a sign for them is that We carried their offspring in the laden ship (41).” Thus He made some of them derive from others: the forefathers from the children, and the children from the forefathers. All this accords with the breadth of the language.[12]

L14399–14404 “And that a retaining ear might retain it.” The pronoun “it” refers back to the reminder. He attributed to the ear retention, although it is commonly understood to belong to the heart, while hearing belongs to the ear. Thus it either means the intensity of its listening, or it is because the ear conveys what it hears to the heart and the heart retains it. Thus He predicated the action of it by calling it “retaining”; although this is an attribute of the ear, it is nevertheless its action. Allah knows best how this is.[13][14]

L14405

[9] **Qur’an references (L14394):** Qur’an 69:11 (Al-Haqqah).

[10] **Translator’s note (L14395):** The subject of “has established” is not explicitly identified in the supplied text.

[11] **Qur’an references (L14397):** Qur’an 69:12 (Al-Haqqah).

[12] **Qur’an references (L14398):** Qur’an 36:41 (Ya-Sin).

[13] **Translator’s note (L14404):** The wording concerning predication, attribute, and action is compressed; “retaining” is an active participle functioning as an adjective in the quoted verse.

[14] **Qur’an references (L14400):** Qur’an 69:12 (Al-Haqqah).

His saying: “And on that day eight will bear the Throne of your Lord above them (17).”[15]

قوله: (وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ (١٧)

This refutes those among the Mu'tazilah who claim that the Throne is His dominion. How, then, could His dominion be carried? Or how could the angels be outside the dominion? It has thus become clear, without any difficulty, that it is the throne-seat.

رد على من يزعم من المعتزلة: أن العرش ملكه فكيف يكون ملكه محمولاً، أم كيف يكون الملائكة خارجين من الملك، فقد بان - بغير إشكال - أنه السرير.

His saying: “On that day you will be presented; no hidden thing of yours will remain hidden (18).”[16]

قوله: (يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَى مِنْكُمْ خَافِيَةٌ (١٨) .

This is expressed in accordance with the dispositions of human beings: when authority belongs to Him alone in a manner apparent to unbeliever and believer alike, what was concealed will not remain hidden. As for Him—exalted is His majesty—it is not hidden today, nor on that day. This is like His saying: “The day when they emerge into the open; nothing of them is hidden from Allah.” We have explained this elsewhere.[17]

وارد على ما في سجايا البشر من أنه إذا انفرد الأمر له من حيث يراه الكافر والمؤمن لم يخف المستور، فأما عليه - جل جلاله - فلا يخفى اليوم، ولا ذلك اليوم، وهذا كقوله: (يَوْمَ هُمْ بَارِزُونَ لَا يَخْفَى عَلَى اللَّهِ مِنْهُمْ شَيْءٌ، وقد بيناه في غير هذا الموضع.

His saying: “As for one who is given his record in his right hand, he will say, ‘Here, read my record (19). Indeed, I thought that I would meet my reckoning (20).’”[18]

قوله: (فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَاؤُمُ اقْرَءُوا كِتَابِيَهْ (١٩) إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيَهْ (٢٠) .

This is evidence that he invites others to read his record only after his evil deeds have been erased from it and his good deeds have remained. This delights him, so he presents it to whoever will read it, while he is delighted, since it is inconceivable that he would offer them his evil deeds to read.

دليل على أنه لا يدعو إلى قراءة كتابه إلا وقد محيت منه سيئاته، وبقيت حسناته فقر بذلك عينه، فعرضه على من يقرؤه. وهو قرير العين، إذ محال أن يعرض عليهم قراءة سيئاته.

The records of those who are forgiven—according to the evidence of the Book and the Sunnah—are of two kinds: For those among them who died repentant, their evil deeds will have been transformed into good deeds for

وكتاب المغفورين لهم - بدليل الكتاب والسنة - على لونين: فمن كان منهم مات تائبًا كانت سيئاته محولة - له - حسنات، فهو يقرأ، ويعرض على القرأة ما أنجزه الله من تبديل السيئات له حسنات بقوله: (إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ) .

[15] **Qur'an references (L14406):** Qur'an 69:17 (Al-Haqqah).
[16] **Qur'an references (L14410):** Qur'an 69:18 (Al-Haqqah).
[17] **Qur'an references (L14411):** Qur'an 40:16 (Ghafir).
[18] **Qur'an references (L14415):** Qur'an 69:19 (Al-Haqqah); Qur'an 69:20 (Al-Haqqah).

them. Thus such a person reads and presents to the readers what Allah has fulfilled by replacing his evil deeds with good deeds, in accordance with His saying: “Except those who repent, believe, and perform righteous deeds: for those, Allah will replace their evil deeds with good deeds.”[19]

L14422–14425 For those among them who died unrepentant—while forgiveness had already been ordained for them by their Lord—their evil deeds will have been erased from their records, and Allah knows best, so that they may be concealed from the eyes of those reading their records. Likewise, the linguistic meaning of forgiveness is the concealment of a thing. From this the word for a mail helmet, mighfar, is derived, because it conceals the head and protects it against weapons reaching it.

L14426–14429 It is related in the report that, when he reaches the last of the bridges of Hell, from which he sets his foot in Paradise, his evil deeds will be presented to him separately in a record that no one will view except him. In it is written: “My servant, nothing prevented Me from displaying them except a sense of shame before you.[20]

L14430 So enter Paradise through My mercy, for I have forgiven them for you.” Then he enters Paradise.

L14431

L14432 His saying: “As for one who is given his record in his left hand, he will say, ‘Would that I had not been given my record (25), and had not known what my reckoning was (26).’”[21]

L14433 This is evidence that the unbeliever is called to account, because of His saying at the end of the passage: “Indeed, he did not believe in Allah, the Magnificent (33).”[22]

L14434

[19]**Qur’an references (L14418):** Qur’an 25:70 (Al-Furqan).

[20]**Translator’s note (L14429):** The report first says that the deeds are privately presented, then says their display was withheld. Display before others appears to be intended in the second statement, but the Arabic does not explicitly supply that qualification.

[21]**Qur’an references (L14432):** Qur’an 69:25 (Al-Haqqah); Qur’an 69:26 (Al-Haqqah).

[22]**Qur’an references (L14433):** Qur’an 69:33 (Al-Haqqah).

ومن مات منهم غير تائب - والغفران له سابق من ربه - محيت منه. والله أعلم لتستر عن أعين قرأته، وكذا معنى المغفرة في اللغة هو ستر الشيء، ومنه اشتُق المغفر، لأنه يستر الرأس ويقيه من وصول السلاح إليه.

ورُوي في الخبر أنه إذا كان عند آخر قنطرة من قناطر جهنم الذي منه يضع قدمه في الجنة عرضت سيئاته مفردة عليه في كتاب لا يطلع عليها غيره، وفيها مكتوب “عبدي لم يمنعني من عرضها إلا حياء منك.

فادخل الجنة برحمتي، فقد غفرتها لك “، فيدخل الجنة.

قوله: (وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتَ كِتَابِيَهْ (٢٥) وَلَمْ أَدْرِ مَا حِسَابِيَهْ (٢٦) .

دليل على أن الكافر يحاسب لقوله - في آخر الكلام -: (إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ (٣٣) .

قوله: (يَا لَيْتَهَا كَانَتِ الْقَاضِيَةَ (٢٧)

فيه - والله أعلم - إضمار الموتة، وكذلك قال المفسرون: يا ليتها موتة لا حياة بعدها.

قوله: (وَإِنَّهُ لَحَقُّ الْيَقِينِ (٥١) .

حجة في إضافة الشيء إلى نعته، ألا ترى أن اليقين صفة للحق، لأنه في المعنى - والله أعلم - حق يقين، ومثله: (فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ (٩) ، الحصيد نعت للحب كما ترى، ومثله كثير.

وفي هذا رد على من يُلحن المحدثين في روايتهم عن النبي - صلى الله عليه وسلم - أنه قال: "في الجنين غُرةُ عبدٍ، أو أمةٍ"، مضافًا.

وأن قولهم ينبغي أن يكون: " في الجنين غُرة عبدٌ، أو أمةٌ "مرفوعًا مبدلاً خطأ، لا وجه له.

L14435 His saying: "Would that it had been the final end (27)."[23]

L14436–14437 Here—and Allah knows best—there is an implicit reference to death. The exegetes likewise said: "Would that it had been a death after which there was no life."

L14438–14439 His saying: "And indeed, it is the truth of certainty (51)."[24]

L14440 This is evidence for placing a thing in a genitive construction with its own attribute. Do you not see that "certainty" is an attribute of "truth"? For its meaning—and Allah knows best—is "certain truth." Similar is: "Then We caused gardens and the grain of the harvested crop to grow thereby (9)." "Harvested" is an attribute of the grain, as you see, and there are many similar examples.[25][26]

L14441 This also refutes those who accuse the hadith transmitters of grammatical error in their narration from the Prophet, may Allah bless him and grant him peace ﷺ, that he said: "For the fetus, a compensation consisting of a male or female slave," using a genitive construction.[27]

L14442–14444 And their assertion that the wording ought to be, "For the fetus, a compensation: a male slave or a female slave," with the latter words in the nominative as an appositional substitute, is mistaken and has no basis.

[23] **Qur'an references (L14435):** Qur'an 69:27 (Al-Haqqah).

[24] **Qur'an references (L14439):** Qur'an 69:51 (Al-Haqqah).

[25] **Translator's note (L14440):** The rendering "grain of the harvested crop" preserves the genitive form under discussion; the author interprets it adjectivally as "harvested grain."

[26] **Qur'an references (L14440):** Qur'an 50:9 (Qaf).

[27] **Translator's note (L14441):** The legal term ghurrah denotes the compensation due for a fetus. The grammatical dispute concerns whether "male slave or female slave" stands in the genitive after ghurrah or in the nominative as an appositional substitute.



CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة المعارج

Surah 70: The Ascending Stairways (Al-Ma’arij)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah of the Ways of Ascent]

L14445–14446

L14447–14448 His saying—mighty and majestic is He: “The angels and the Spirit ascend to Him in a day whose measure is”, is evidence that Allah—exalted is His majesty—is Himself in heaven, because the pronoun “Him” in “to Him” refers back to Allah, Possessor of the Ways of Ascent. If He were with them on earth—as they claim and falsely allege concerning Him—there would be no meaning in mentioning ascent to Him. Thus the error of their assertion has become clear, without any difficulty, to those ignorant people whom they confuse, although, through Allah’s praise and favor, it is already clear to most of them.[1][2]

L14449–14456 And in His saying: “And those in whose wealth there is a specified due (24), for the beggar and the deprived (25),” it is, in my view, the obligatory alms levy, as Qatādah and others among the exegetes have said. For if it meant giving something to the beggar and the deprived, it would be unspecified rather than specified. Thus nothing is specified except the alms levy, whose amount He—exalted is His majesty—has explained, together with its appointed time, through the words of His Prophet, may Allah bless him and grant him peace ﷺ, for the various kinds of wealth, since there is no difference between what He has explained in His Book and what He has made manifest through the words of His Messenger, may Allah bless him and grant him peace ﷺ. For He has stated concerning him that he does not speak from desire, and whenever he speaks, it is through revelation that he speaks.[3][4]

L14457–14461 Neither the report of al-Shaʿbī, from Fāṭimah bint Qays, “Indeed, there is a due upon wealth besides the alms levy,” nor his recitation of this verse amounts to anything in terms of transmission, because the trustworthy transmitters relate it with a disconnected chain. Only Abū Ḥamzah among its

[1] **Translator’s note (L14447):** The quotation stops at “whose measure is,” without supplying the measure; this incompleteness is preserved.

[2] **Qur’an references (L14447):** Qur’an 70:4 (Al-Ma’arij).

[3] **Translator’s note (L14456):** The Arabic repeats the verb “speaks” across these two segments in an awkward construction. The repeated verb is retained; the wording is the author’s paraphrase rather than an explicitly marked Quranic quotation.

[4] **Qur’an references (L14449):** Qur’an 70:24 (Al-Ma’arij); Qur’an 70:25 (Al-Ma’arij).

[سورة المعارج]

قوله - عز وجل -: (تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ) ، دليل على أن الله - جل جلاله - بنفسه في السماء، لأن " الهاء " في " إليه " راجعة على الله ذي المعارج، فلو كان معهم في الأرض - كما يزعمون ويفترون به عليه - ما كان لذكر العروج إليه معنى، فقد وضح - بلا إشكال - خطأ قولهم، لمن يلبسون عليه من الجهال، وإن كان غير مشكل على أكثرهم بحمد الله ونعمته.

وفي قوله: (وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ (٢٤) لِلسَّائِلِ وَالْمَحْرُومِ (٢٥) هو - عندي - الزكاة المفروضة، على ما قال قتادة وغيره من المفسرين، لأنه لو كان مناولة السائل والمحروم لكان مجهولاً غير معلوم، فلا معلوم إلا الزكاة، التي بيّن - جل جلاله - حدها ووقتها على لسان نبيه، صلى الله عليه وسلم، في أنواع الأموال، إذ لا فرق بين ما بينه في كتابه، أو أظهره على لسان رسوله، صلى الله عليه وسلم. إذ قد أخبر عنه أنه لا ينطق عن الهوى، وإنما ينطق فبوحي ينطق.

وليس حديث الشعبي، عن فاطمة بنت قيس: " إن في المال حقًّا سوى الزكاة " وتلاوته هذه الآية من جهة النقل بشيء لإرسال الثقات إياه، وإنما يصله أبو حمزة من رواته، وأشباهه ممن لا تقوم بروايتهم حجة.

transmitters, and others like him whose narrations cannot establish authoritative evidence, give it a connected chain.[5]

L14462–14467 And the report of Abū Hurayrah "concerning providing a mount on a fine she-camel, slaughtering a fat animal, and milk on the day of coming to water" is weaker than the report of Abū Ḥamzah. Thus the conclusion drawn from the verse is that the specified due is the obligatory alms levy, as we have explained.[6]

L14468–14473 And if it is the alms levy, then in it is the strongest evidence that no alms levy is due upon the wealth of orphans, nor upon the wealth of minors other than orphans, for whom prayer has not become obligatory and against whom the pens have not recorded the binding religious obligations whose neglect makes those who abandon them deserving of punishments. Do you not see Him saying—glory be to Him: "Except those who pray (22), who are constant in their prayer (23), and those in whose wealth there is a specified due (24)."[7][8]

L14474 He thus ascribed the wealth to them and made the specified due part of His praise of them. Therefore, whoever does not constantly perform prayer has no due upon his wealth, whether specified or unspecified, according to the ruling of the verse.

L14475 If it is said: "Could the conjunction 'and' in 'and those' not interrupt the description of those who pray and begin a fresh mention of others?"

L14476–14478 The answer is: That is not permissible, because if we make the conjunction 'and' interrupt the mention of those who pray and as beginning a new state-

وحديث أبي هريرة " في الحمل على النجيبة، وذبح السمينة، واللبن يوم الورود " أضعف من حديث أبي حمزة فحصل من الآية أن الحق المعلوم هي الزكاة المفروضة على ما بيناه.

واذا كانت الزكاة. وفيها أكبر الدليل على أن مال الأيتام لا زكاة فيها، ولا في أموال الأصاغر - غير الأيتام - الذين لم تجب عليهم الصلاة، ولم تجر عليهم الأقلام بالفرائض المحتومات، التي يستوجب لها تاركوها العقوبات، ألا تراه يقول سبحانه: (إِلَّا الْمُصَلِّينَ (٢٢) الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ (٢٣) وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ (٢٤) .

فأضاف الأموال إليهم، وجعل الحق المعلوم من مدحهم، فمن لا يديم إقامة الصلاة لم يكن في ماله حق معلوم وغير معلوم في حكم الآية.

فإن قيل: أفلا تكون "الواو" في (والذين) قاطعة نعت المصلين، ومستأنفة ذكر غيرهم؟.

قيل: لا يجوز ذلك، لأنا إن جعلنا الواو قاطعة لذكر المصلين ومستأنفة لغيرهم، لزمنا أن نوجب الزكاة على أموال الكفار، فنخرج من قول أهل الصلاة.

[5] **Translator's note (L14461):** The contrast is between irsāl, transmission with an omitted link, and waṣl, transmission with a connected chain.

[6] **Translator's note (L14463):** The quotation is an abbreviated allusion to a report. "Providing a mount" renders the compressed expression concerning carrying someone on a fine she-camel.

[7] **Translator's note (L14468):** The supplied text places a full stop after an unfinished conditional clause; the translation preserves the clause as unfinished.

[8] **Qur'an references (L14468):** Qur'an 70:22 (Al-Ma'arij); Qur'an 70:23 (Al-Ma'arij); Qur'an 70:24 (Al-Ma'arij).

ment about others, we would have to impose obligatory alms on the property of unbelievers, thereby departing from the position of the people of prayer.

L14479–14485 The conjunction “and” does not begin a new statement in every instance; it may instead coordinate some attributes with others. Do you not see that, if you said, “I came to Zayd, who honors visitors, and lodges guests, and carries burdens,” the two occurrences of “and” before “lodges” and “carries” would coordinate the completion of the description of Zayd, who honors visitors, with the preceding mention of him, rather than beginning a new statement assigning this description to someone else? Allah—blessed and exalted is He—said: “Or were you witnesses when death came to Jacob, when he said to his sons, ‘What will you worship after me?’ They said, ‘We will worship your God and the God of your fathers.’”[9]

L14486–14490 As this claimant maintains, if “And those in whose property there is a known entitlement (24)” were not a description of those who pray, it would read, “Except those who pray, who are constant in their prayer, those in whose property there is a known entitlement,” without “and,” because, according to him, “and” begins a new statement in every instance. Would he then say that, in His words, “your God and the God of your fathers,” the conjunction introduces a god other than the God of Abraham? How could that be?! Has it not become clear to him—without any ambiguity—that “and” coordinates “the God of the fathers” with “the God of Abraham,” while He is one God?[10][11][12][13][14]

والواو لا تكون للاستئناف في كل موضع، بل قد تكون ناسقة ببعض الصفات على بعض ألا ترى أنك لو قلت: قدمت على زيد مكرم الزوار، ومنزل الأضياف، وحامل الأثقال كانت الواو في “ منزل” و “حامل ” ناسقتين بتمام نعت زيد المكرم الزوار على ما تقدم من ذكره، ولم تكن مستأنفة بهذا النعت لغيره، قال الله - تبارك وتعالى -: (أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ) .

كما يزعم هذا الزاعم أن لو كان (وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ (٢٤) ليس من نعت المصلين لكان (إلا المصلين الذين هم على صلاتهم دائمون الذين في أموالهم حق معلوم) بلا واو، لأن الواو عنده مستأنفة في كل موضع، فهل يقول: إن قوله: (إِلَهَكَ وَإِلَهَ آبَائِكَ) ، استأنفت الواو بإله غير إله إبراهيم، فكيف؟! ، أو ليس قد بان له - بغير إشكال - أن الواو نسقت بإله الآباء على إله إبراهيم، وهو إله واحد.

[9] **Qur’an references (L14479):** Qur’an 2:133 (Al-Baqarah).

[10] **Translator’s note (L14486):** The conditional argument spanning this and the next unit appears inconsistent as transmitted: it says “were not a description,” although the proposed omission of “and” would ordinarily make the phrase a continuing description. The negative has been retained.

[11] **Translator’s note (L14487):** The quotation is a hypothetical reformulation omitting the conjunction, rather than a verbatim Quranic quotation.

[12] **Translator’s note (L14489):** The source names Abraham here, although the preceding quotation addresses Jacob. This apparent referential error is retained.

[13] **Translator’s note (L14490):** “Abraham” is retained as supplied; the quoted address is to Jacob.

[14] **Qur’an references (L14486):** Qur’an 70:24 (Al-Ma’arij); Qur’an 70:22 (Al-Ma’arij); Qur’an 70:23 (Al-Ma’arij); Qur’an 2:133 (Al-Baqarah).

وأن الواو في هذا الباب يكون كونها وحذفها غير مغير من معنى الصفات شيئًا، وكذلك نقول، والله أعلم كيف هو.

قوله: (لِلسَّائِلِ وَالْمَحْرُومِ (٢٥) .

دليل على أن الزكاة تجعل فى صنف واحد وصنفين فتجزىء، وليس نُحتِّم أن، تجعل في الثمانية الأصناف كلها وقد لخصنا ذلك في سورة براءة، وسورة بني إسرائيل فأغنى ذلك عن إعادته في هذا الموضع.

L14491–14492 And that, in this kind of construction, the presence or omission of “and” makes no change whatsoever to the meaning of the attributes? This is likewise our position, and Allah knows best how the matter stands.

L14493

L14494 His words: “For the beggar and the deprived (25).”[15]

L14495–14498 This is evidence that obligatory alms may be assigned to one category or two categories and thereby discharge the obligation. We do not require that they be assigned to all eight categories. We have already set this out concisely in Surat Bara’ah and Surat Bani Isra’il, which makes repeating it here unnecessary.

L14499

[15] **Qur’an references (L14494):** Qur’an 70:25 (Al-Ma’arij).

L14500 His words: “And those who guard their private parts (29), except with their spouses or those whom their right hands possess.”[1]

L14501–14505 This has specific scope—and He knows best—because, concerning the women named as forbidden in Surat al-Nisaʾ, He prohibited intercourse with them under a purportedly lawful entitlement, rather than merely under the designation of marriage. Thus, if uncertainty could arise concerning the prohibition of two sisters held in right-hand possession, uncertainty could also arise concerning a paternal aunt, a maternal aunt, and a sister through blood relationship or nursing among those so possessed. Indeed, uncertainty could arise concerning mothers and daughters. I know of no grounds for uncertainty in this matter, and the transmitted reports concerning it are, to my knowledge, either defective or mistakes by the transmitters.[2]

L14506–14508 We have discussed this more fully in Surat al-Nisaʾ. Thus, right-hand possession renders lawful only women other than those named there, excluding those women themselves.

L14509–14511 And in His words, “Whoever seeks beyond that—those are the transgressors (7),” there is evidence for the prohibition of masturbation. I believe that al-Shafiʿi—may Allah also be pleased with him— mentioned it in some of his books.[3][4]

L14512–14514 In all these characteristics that He—majestic and exalted is He—mentions, beginning with His words, “What is the matter with those who disbelieve, hastening toward you (36),” through to the end of the surah, there is evidence that the believer will not follow their course, nor be taken along their path, and that neither that nor humiliation will overwhelm the believers. For if

قوله: (وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ (٢٩) إِلَّا عَلَى أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ) .

خصوص - وهو أعلم - لأن المسميات بالتحريم في سورة النساء حرَّم فروجهن بالوطء المنسوب إلى الحلال، لا باسم النكاح، فلو جاز أن تشكل تحريم الأختين من ملك اليمين جاز أن تشكل العمة، والخالة، والأخت من النسب، والرضاع منه، بل جاز أن تشكل الأمهات. والبنات ولا أعرف للاشتباه في هذا وجهًا، ولا الروايات فيها إلا معلولة، أو أوهامًا من الراوين.

وقد ذكرناه في سورة النساء بأشرح من هذا، فليس تحل ملك اليمين إلا ماعدا المسميات هناك - فقط - دونهن.

و@ي قوله: (فَمَنِ ابْتَغَى وَرَاءَ ذَلِكَ فَأُولَئِكَ هُمُ الْعَادُونَ (٧) . دليل على تحريم الاستمناء، وأحسب الشافعي - رضي الله عنه أيضاً - قد ذكره في بعض كتبه.

وفيما ذكر - جل وتعالى - من هذه الخصال كلها من عند قوله: (فَمَالِ الَّذِينَ كَفَرُوا قِبَلَكَ مُهْطِعِينَ (٣٦) . إلى آخر السورة دليل على أن المؤمن لا يسلك مسلكهم، ولا يؤخذ به طريقهم، ولا يرهقهم ذلك ولا هوان، إذ لو ساواهم المؤمنون - في هذه النعوت أو في بعضها - ما كانت عقوبة لهم، وذلك بشارة للمؤمنين كبيرة.

[1] **Qur’an references (L14500):** Qur’an 23:5 (Al-Mu’minun); Qur’an 70:29 (Al-Ma’arij); Qur’an 23:6 (Al-Mu’minun); Qur’an 70:30 (Al-Ma’arij).

[2] **Translator’s note (L14504):** The attachment of منه (“of it/from it”) is awkward; it is understood here as referring to right-hand possession. The source places a full stop after “mothers,” although “and daughters” follows in the next unit.

[3] **Translator’s note (L14509):** The opening ي@و is corrupt, apparently representing وفي (“and in”). The supplied verse number 7 corresponds to the parallel wording in Surat al-Muʾminun; the passage under discussion in Surat al-Maʿarij is verse 31.

[4] **Qur’an references (L14509):** Qur’an 23:7 (Al-Mu’minun); Qur’an 70:31 (Al-Ma’arij).

the believers were equal to them in these characteristics, or in some of them, these would not constitute a punishment for them. This is great good news for the believers.[5][6]

[5]**Translator's note (L14514):** The wording ولا يؤخذ به طريقهم is syntactically awkward, and the pronouns shift between singular and plural. The translation preserves the apparent argument.

[6]**Qur'an references (L14512):** Qur'an 70:36 (Al-Ma'arij).

سورة نوح

Surah 71: Noah (Nuh)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surat Nuh — Noah]

[سورة نوح]

His words—exalted is He—reporting Noah, peace be upon him: "Indeed, when Allah's appointed term comes, it cannot be deferred, if only you knew (4)."[1]

قوله - تعالى، إخبارًا عن نوح عليه السلام -: (إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ لَوْ كُنْتُمْ تَعْلَمُونَ (٤) .

This is an argument against the Mu'tazilah and the Qadariyyah concerning their claim that a person who is killed dies at a time other than his appointed term. The appointed term fixed for death admits neither advancement nor postponement.

حجة على المعتزلة والقدرية فيما يزعمون: أن المقتول ميت، بغير أجله، فالأجل المؤجل من الموت لا تقدم فيه، ولا تأخر.

If it is asked: What, then, is the meaning of the Prophet's saying, ﷺ (may Allah bless him and grant him peace), "Maintaining kinship ties increases the appointed term"?

فإن قيل: فما معنى قول النبي، صلى الله عليه وسلم: " صلة الرحم تزيد في الأجل "؟.

The reply is: It means that it increases the appointed term fixed without maintaining kinship ties. It is as though it had already been determined in the decree that those who maintain kinship ties would be granted a span of life that would constitute an addition to their lifespans, just as it had already been determined therein that Adam would give David—peace be upon them both—forty years of his lifespan, constituting an addition to David's lifespan and a deduction from the lifespan of Adam, peace be upon them both.

قيل: معناه تزيد في الأجل الذي أجل بغير صله الرحم، كأنّه قد سبق في القضاء أن يوهب لواصلي الأرحام عُمُرًا يكون زيادة في أعمارهم، كما سبق فيه أنه يهب آدم لداود - عليهما السلام - أربعين عامًا، من عمره، تكون زيادة في عمر داود، ونقصانًا من عمر آدم عليهما السلام.

It is like his saying, ﷺ (may Allah bless him and grant him peace): "Tell me about the deeds we perform: are they within a matter already settled?" He was asked, "O Messenger of Allah, what, then, is the point of acting?!" He said, "Act, for everyone is facilitated toward that for which he was created."[2]

وهو مثل قوله، صلى الله عليه وسلم: " أرأيت ما نعمله من الأعمال، أهو في أمر قد فرغ منه، " قيل له: يا رسول الله، ففيم العمل؟! ، قال " اعملوا فكل ميسر لما خلق له ".

Thus, the decree concerning Adam's gift to David had already preceded it, so he was facilitated toward that for which he was created, and an addition was made to his lifespan.[3]

فكان القضاء بموهبة آدم لداود كان سابقًا فتيسَّر لما خلق له فزيد في عمره.

It has also been reported that "illicit sexual intercourse reduces the lifes-

وقد رُوي: " أن الزنا ينقص من العمر"، فهو على ما ذكرناه. من تقدم القضاء به، وهذا معنى قول الله - عز وجل -: (وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ وَلَا يُنْقَصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ) ، فيزاد فيه فضيلة الرحم، وينقص منه بالزنا، كما أداه الخبر، وبما شاء الله

[1] **Qur'an references (L14517):** Qur'an 71:4 (Nuh).

[2] **Translator's note (L14526):** The source attributes the ensuing question to the Prophet, although it reads like a question addressed to him. The attribution is retained.

[3] **Translator's note (L14530):** The pronoun in "he was facilitated" does not unambiguously identify Adam or David; the final addition concerns David's lifespan.

من الأعمال، التي لم يؤدها الخبر، وكذا قال ابن عباس - رضي الله عنه - حين سُئل عن قول: النبي، صلى الله عليه وسلم: " الدعاء يرد القضاء " فقال: هو من القضاء أن يرد الدعاء القضاء ".

فكل هذه الأشياء منتظمة مؤتلفة، غير مختلفةّ، لا تشكل على أفهام العلماء بالله، وبأمره ومنهاه سبحانه.

فإن قيل: فما معنى قول النبي، صلى الله عليه وسلم، حين أخبر عن ربه في قاتل النفس: " إن عبدي بادرني بنفسه، فحرمت عليه الجنة "، وقوله - عليه السلام للسائل حين ألقى إليه التمرة -: " خذها لو لم تأتها لأتتك ".

قيل: معناه أن الله - تبارك وتعالى - قضى أجل الموت، وقضى مبلغ الرزق، وحده، ومقداره، فيحرص قاتل النفس على ما يتزين له من قتلها، فيرى أنها لا تموت إن لم يقتلها، وينسى الأجل المقدور فيقحم على السبب الذي جعل لموته، ويقحم طالب الرزق على السبب الذي قضى له ويرى لشدة حرصه وجشعه أنه مدركه بسعيه.

pan." This is to be understood as we have explained, in terms of the decree concerning it having preceded it. This is the meaning of Allah's words—mighty and majestic is He: "No long-lived person is granted a long life, nor is anything deducted from his lifespan, except that it is in a Book." Thus, an addition is made to it through the merit of kinship, and a deduction is made from it through illicit sexual intercourse, as the report conveys, and through whatever Allah wills of deeds not conveyed by the report. Likewise, when Ibn ʿAbbas—may Allah be pleased with him—was asked about the Prophet's saying, ﷺ (may Allah bless him and grant him peace), "Supplication repels the decree," he said, "It is part of the decree that supplication should repel the decree."[45]

L14537–14539 All these matters are therefore ordered and harmonious, without disagreement, and present no difficulty to the understanding of those who know Allah and His commands and prohibitions—glory be to Him.

L14540–14542 If it is asked: What, then, is the meaning of the Prophet's saying, ﷺ (may Allah bless him and grant him peace), when he reported from his Lord concerning someone who kills himself, "My servant has forestalled Me concerning his own life, so I have forbidden Paradise to him," and of his saying—peace be upon him—to the beggar, when he tossed him the date, "Take it; had you not come to it, it would have come to you"?

L14543–14548 The reply is: It means that Allah—blessed and exalted is He—decreed the appointed term of death, and decreed the extent of provision, its limit, and its measure. The person who kills himself is therefore intent upon what is made attractive to him concerning killing himself. He thinks that he will not die unless he kills himself, and forgets the predetermined term, so he plunges into the means established for his death. Likewise, the seeker of provision plunges into the means decreed for him, thinking, in his intense eagerness and greed, that he attains it through his own striving.

[4] **Translator's note (L14534):** The construction فيزاد فيه فضيلة الرحم is grammatically awkward as supplied; "through the merit of kinship" gives its apparent sense without replacing the Arabic wording.

[5] **Qur'an references (L14532):** Qur'an 35:11 (Fatir).

فأعلمه النبي، صلى الله عليه وسلم، أن ليس إتيانه الذي ساق إليه التمرة، ولكن ساقها إليه ما سبق له من تقدير ربه، وجعله إيّاها من وهكذا قاتل نفسه قدّر أن يبادر أجله، ولم يعلم أن فعله بنفسه ليس هو الذي أماتها، وإنما أماتها أجله. مكتوب عليه من فعله بنفسه.

L14549–14552 The Prophet, ﷺ (may Allah bless him and grant him peace), therefore informed him that it was not his coming that had brought him the date; rather, what brought it to him was his Lord's prior determination for him and His making it part of Likewise, the person who kills himself supposed that he could forestall his appointed term, without knowing that what he did to himself was not what caused his death; rather, his appointed term caused his death. Written against him is what he did to himself.[6][7]

فحُرمت عليه الجنة، لتقديره الغلط، وظنه بما قام له من فرض التزيين أنه يغلب ربه بتعجيل ما أخره، ومعرفة كيفية العدل في هذا مغيب عنا منفرد بعلمه ربنا.

L14553–14556 Paradise was therefore forbidden to him because of his mistaken reckoning and his supposition, arising from the imposed embellishment that presented itself to him, that he could overcome his Lord by hastening what He had deferred. Knowledge of how justice operates in this matter is concealed from us; our Lord alone possesses knowledge of it.[8]

L14557

قوله: (قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا (٥) .

L14558 His words: "He said, 'My Lord, I have called my people night and day (5).'"[9]

دليل على أن اسم القوم واقع على الرجال والنساء، وأنه لا يفرد به الرجال إلا بإرادته ذلك وإضماره، لا أنه اسم لا يقع إلا على الرجال فقط، لإحاطة أن نوحًا دعا الرجال والنساء إلى دينه، وقد لخصناه في غير هذا الموضع.

L14559 This is evidence that the designation "people" applies to men and women, and that men alone are singled out by it only when the speaker intends and implicitly means that. It is not a designation that applies exclusively to men, since it is known with certainty that Noah called men and women to his religion. We have already set this out concisely elsewhere.

(يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا (١١) .

L14560 "He will send the sky upon you in abundant downpour (11)."[10]

ذكَّر المدرار - والله أعلم - لأن السماء في هذا الموضع اسم للمطر، لا للسقف المرفوع، وذلك سائر في كلام العرب قال الشاعر: إذا سقط السماء بأرض قوم رعيناه وإن كانوا غضابا فهو بين أن السماء اسم للمطر، وأحسبه سمي به لأنه من السماء ينزل، أو لأنه عالٍ ينزل إلى سافل، والله أعلم.

L14561–14566 He used the masculine form "abundant in downpour"—and Allah knows

[6] **Translator's note (L14550):** The sentence breaks off after "part of"; the supplied continuation does not complete it. No missing object has been supplied.

[7] **Translator's note (L14552):** The final clause, مكتوب عليه من فعله بنفسه, is syntactically uncertain. It may instead qualify the appointed term as prescribed for him through his own act. The supplied punctuation separates it from the preceding sentence.

[8] **Translator's note (L14553):** The construction بما قام له من فرض التزيين, continuing in the next unit, is obscure. فرض can suggest imposition or an assumption; the translation retains the apparent sense of an imposed embellishment without treating the reading as certain.

[9] **Qur'an references (L14558):** Qur'an 71:5 (Nuh).

[10] **Qur'an references (L14560):** Qur'an 71:11 (Nuh).

best—because "sky" here denotes rain, rather than the raised roof. This usage is current in the speech of the Arabs. The poet said: "When the sky falls upon a people's land, we graze it, even if they are angry." It is thus clear that "sky" is a designation for rain. I think it was so named because from the sky it descends, or because it is aloft and descends to what is below. Allah knows best.[11]

L14567

L14568 His words: "And He will supply you with wealth and sons."[12]

L14569 This is evidence for bringing down provision and increasing offspring through righteous deeds, because Noah promised his people a supply of wealth and sons in return for seeking forgiveness.

L14570–14571 It is related that a man fathered only daughters, with no sons born to him, so he persisted in seeking forgiveness, applying this verse and expectantly seeking what it promises those who ask forgiveness; afterward, he fathered male offspring.

L14572

L14573 His words: "And He made the moon a light within them."[13]

L14574–14587 Some practitioners of rational inquiry held that the moon is a light in one of them—the lowest heaven—rather than in all of them. One such person made this an argument for his position, in that he identified the "numbered days" as the days of Tashriq, yet was not thereby obliged to permit sacrificial slaughter on all of them, relying on the fact that Allah made the moon a light in some of the heavens—although the wording is "within them," rather than "within it." In my view, however, the matter is not so, since it is possible for the moon to illuminate, with its face turned toward heaven, all the inhabitants of the heavens because of their clarity, through the power of Al-

[11] **Translator's note (L14563):** "We graze it" refers to grazing the vegetation produced by the rain; the verse's compressed expression is retained.

[12] **Qur'an references (L14568):** Qur'an 71:12 (Nuh).

[13] **Qur'an references (L14573):** Qur'an 71:16 (Nuh).

قوله: (وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ) .

دليل على استنزال الرزق، وتكثير الأولاد بالعمل الصالح، لأن نوحا وعد قومه على الاستغفار إمدادًا بالأموال والبنين.

وذكر أن رجلاً كان مينانًا لا يلد له ذكور فلزم الاستغفار متأولاً لهذه الآية، محتسبًا ما وُعد أهل الاستغفار فيها، فأذكر بعد ذلك.

قوله: (وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا) .

كان بعض أهل النظر يذهب إلى أن القمر نور في إحداهن، وهي سماء الدنيا، ليس في جميعهن، ويجعل ذلك حجة لقوله، حيث جعل الأيام المعدودات. أيام التشريق، فلم يلزمه أن يبيح النحر في جميعها، اعتمادًا على أن الله جعل القمر نوراً في بعض السموات - وهو فى اللفظ فيهن - لا فيها. وليس هو عندي كذلك، إذ ممكن أن لكوّن القمر يضيء بوجهه الذي إلى السماء جميع أهل السموات لصفائهن، بقدرة الله - تبارك وتعالى - فيكون نورًا في جميعهن ليس في إحداهن) وليس في جعله الأيام المعدودات أيام التشريق ما يلزمه أن يبيح النحر فى جميعهن، لعدم جرى النحر وذكره في الأيام المعدودات، وإنما أمر الله - سبحانه - أن يذكّر فيها فإن كان النحر

lah— blessed and exalted is He—and thus be a light in all of them, rather than in just one of them. His identifying the numbered days as the days of Tashriq does not oblige him to permit sacrificial slaughter on all of them, since sacrificial slaughter is neither discussed nor mentioned in connection with the numbered days. Rather, Allah commanded —glory be to Him—that He be remembered during them. If, according to some people, the sacrificial slaughter that takes place on the tenth day of Dhu al-Hijjah is permissible—by some manner of interpretation—during these days, that is not because the days were called "numbered," such that he would be obliged to permit sacrificial slaughter on all of them. Rather, they permitted it— and Allah knows best—because these are the remaining days of the pilgrimage rites, for stoning the pillars and spending the night at Mina.[14][15]

الذي هو في يوم العاشر من ذي الحجة يجوز عند قوم - بضرب من التأويل في هذه الأيام - فليس ذلك لأن الأيام سميت بالمعدودات حتى يلزمه أن يجيز، النحر في جميعها، ولكن أجازوه - والله أعلم - لأنها بقايا أيام مناسك الحج لرمي الجمار والبيتوتة بمنى.

L14588–14589 Since sacrificial slaughter is one of the pilgrimage rites, when its appointed time had passed, it was permitted during the days associated with the pilgrimage and designated as completing its rites.

فلما كان النحر منسكًا من مناسك الحج ففات وقته أجيز في الأيام المنسوبة إليه، والمجعولة من تمام مناسكه.

L14590–14593 And we have, concerning this, a transmitted practice of the Messenger of Allah—may Allah bless him and grant him peace ﷺ— with an authentic chain of transmission, stating that he permitted slaughter on all the days of Tashriq. Through it, we have no need of interpretation to establish its permissibility.[16]

ويحيى - عندنا - فى ذلك سنة لرسول الله - صلى الله عليه وسلم - صحيحة الإسناد أنه أجاز الذبح في جميع أيام التشريق، فاستغنينا بها عن التأويل في إجازة ذلك.

L14594–14600 If someone says, "This investigator did not intend what you have taken him to mean and are arguing against him about; he only intended to refute the position of someone who obliges him to perform sacrificial slaughter for three days, with a fresh sacrifice each day," that would be still further

فإن قال: لم يرد هذا الناظر ما ذهبت إليه بل تتحجج عليه، إنما أراد إبطال قول من يُلزمه النحر ثلاثة أيام، في كل يوم نحرًا جديدًا كان ذلك أبعد من الصواب، لأن ابتداء النحر ليس هو في أول يوم من الأيام المعدودات حتى يلزمه أن يحدد النحر في كل يوم بالاسم، وإنما ابتداؤه في يوم الحج الأكبر، الذي ليس من الأيام المعدودات في شيء، والأيام المعدودات بعده قد فصل بينهما الليل بلا شك.

[14] **Translator's note (L14578):** "Within them" translates فيهن, with a feminine plural pronoun; "within it" translates فيها, with a feminine singular pronoun. The transmitted لكوّن is corrupt or malformed; the translation follows the apparent intended construction introducing the moon's possible illumination.

[15] **Translator's note (L14583):** The supplied vocalization of the verb is awkward; the context indicates remembrance of Allah.

[16] **Translator's note (L14590):** The opening word, literally "and Yahya" or "and he lives," is anomalous here. The translation reflects the apparent sense of the sentence, whose opening appears corrupt.

from correctness, because sacrificial slaughter does not begin on the first of the numbered days, such that their designation would oblige him to specify sacrificial slaughter for each day. Rather, it begins on the day of the greater pilgrimage, which is not one of the numbered days at all; and the numbered days follow it, with the night unquestionably separating the two.[17]

I therefore know of no point to his mentioning this here, and see no benefit in it— whatsoever—beyond his having interpreted "among them, a light" in a way that could quite plausibly be the opposite of his assertion and contrary to his interpretation. May Allah forgive us and the person who said it.

His saying: "And Allah caused you to grow from the earth, a growth (17)."[18]

This is the most compelling proof for latitude in speech whose context indicates its meaning, and the strongest rebuttal of the assertion of those affectedly devout people who indulge in excessive rigor. For it is certainly known that He—glory be to Him—did not cause us to grow from the earth in the manner of stemless plants and trees. Rather, He intended—and He knows best—that we descend from one whom He created from dust made into clay; and dust comes from the earth, so it is as though we grew from it, a growth.

What, then, becomes of the pedantry of the pedants and the restrictions imposed by the restrictive upon those who allow latitude in the expressions of speech, confining themselves therein to indications of meanings understood through concise wording?!

If it is asked, "Does this not provide a means of permitting analogy?"

The answer is: If analogy, according to those who employ it, means understanding the thing itself through abbreviating the wording used to mention

[17] **Translator's note (L14597):** The supplied verb means "specify" or "determine," although the preceding discussion might suggest "renew." That possible alternative has not been substituted.

[18] **Qur'an references (L14605):** Qur'an 71:17 (Nuh).

فلا أعرف لذكره ذلك معنى في هذا الموضع، ولا أرى فيه فائدة - بتة - أكثر من أنه تأوّل على (فِيهِنَّ نورًا) ما يمكن - وغير مستنكر - أن يكون ضد قوله، وخلاف تأويله، والله يغفر لنا ولقائله.

قوله: (وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا (١٧) .

أبلغ حجة في التوسع في الكلام، الذي يدل سياقه على معناه، وأرد شيء لقول المتنطعين من المتنسكين، لإحاطة العلم بأنه - سبحانه - لم ينبتنا من الأرض كهيئة النجم والشجر، وإنما أراد - وهو أعلم - أنا من نسل من خلقه من التراب المجعول طينًا، والتراب من الأرض، فكأنا نبتنا منه نباتًا.

فأين تحذلق المتحذلقين، وتضيّق المضيقين على المتوسعين في ألفاظ الكلام، المقتصرين فيه على الإشارات إلى المعاني المفهومة بالألفاظ المختصرة؟!

فإن قيل: أفلا يكون هذا ذريعة إلى إباحة القياس؟.

قيل: إن كان القياس عند مستعمليه فهم الشيء نفسه، باختصار اللفظ في ذكره، فهذا - لعمري - ذريعة إليه، ومبيح القول به.

it, then this is indeed—by my life—a means to it and a warrant for affirming it.

L14613–14618 But if analogy, according to its proponents, means assimilating a thing to its counterpart and treating the likeness of what is left unmentioned in the same manner as what is expressly named, then this is far removed from it. For if this were an instance of that, it would follow that all animate beings—birds, creeping creatures, all other crawling creatures, and insects—grow from the earth just as Adam and his descendants grew from it, in the sense that they are created from it.[19][20]

L14619–14621 Had these people understood what those who reject analogy say, they would have known that they do not deny understanding the subtleties of an address through eloquent speech. What they refuse is only the devising of effective causes for what is expressly stated, so as to extend them to what is not expressly stated.

L14622–14624 As for an effective cause indicated by the wording of the text and its context, they do not resist accepting it, since it is and a thing's indication of itself, and understanding what is subtle to those unfamiliar with the language through what is evident to those versed in the language.[21]

L14625 We have already explained this in Surat Al Imran, in the section on His saying, "Indeed, the likeness of Jesus in Allah's sight is as the likeness of Adam: He created him from dust." That passage is more liable to confusion than this one.[22]

L14626–14628 And in many sections, following the sequence of the surahs, there is material which, if they understood it, would spare them much of their imagining and inform them about what they find problematic, though it is not problematic

[19] **Translator's note (L14614):** The supplied wording corresponding to "treating" is syntactically irregular; the translation follows its apparent construction with the next segment.

[20] **Translator's note (L14616):** "Animate beings" renders a term that can elsewhere mean spiritual beings; the animals enumerated here indicate creatures endowed with life.

[21] **Translator's note (L14623):** The conjunction after "since it is" produces a broken construction in the supplied text. It has been retained rather than silently removed.

[22] **Qur'an references (L14625):** Qur'an 3:59 (Ali 'Imran).

وإن كان القياس عند أهله حمل الشيء على نظيره، وسالك شبه المسكوت عنه مسلك المذكور باسمه فهذا بعيد منه، إذ لو كان هذا مثله وجب أن يكون جميع الروحانيين من الطير والهوام، وسائر الدبيب. والحشرات نابتًا من الأرض كما كان آدم وذريته نابتين منه، بمعنى أنهم مخلوقون منها.

ولو فهم القوم عن دافعي القياس قولهم لعلموا أنهم لا ينكرون فهم خفي الخطاب بفصيح الكلام، وأن الذي يمتنعون منه إنما هو إنشاء العلل في الملفوظ، ليحملوا عليها غير الملفوظ.

فأمّا العلة الدالة عليها لفظ النص وسياقه، فلا يمانعوها، إذ هي ودليل الشيء على نفسه، وفهم ما يدق على غير أهل اللسان بالجليل عند أهل اللسان.

وقد بينا في سورة آل عمران في فصل قوله: (إِنَّ مَثَلَ عِيسَى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ) ، وهو أكثر اشتباهًا من هذا الفصل.

وفي فصول كثيرة على نسق السور ما لو فهموه لأغناهم عن كثير من توهمهم، وأنبأهم عما يشكل عليهم مما ليس بمشكل عند من شرح الله صدره، ولم يكابر عقله.

to someone whose breast Allah has opened and who has not obstinately defied his own reason.

L14629–14633 Yet they turn away from examining it perceptively, following someone whose understanding they do not comprehend, and who does not follow their course in seeking to permit analogy, and who is liable to the same inadvertence— in this—as he is in the questions concerning which they proceed to abandon following him without the proof being clear to them.[23]

L14634–14635 "Growth" (nabat) is a verbal noun formed contrary to the regular pattern of comparable verbal nouns, for if it were formed according to its corresponding pattern, it would be—and Allah knows best—"causing to grow" (inbat), rather than "growth" (nabat).

L14636–14637 Some grammarians have said that it is formed with an implicit "verb," as though the wording were: "And Allah caused you to grow from the earth, and you grew, a growth." He—glory be to Him—knows best how it is.

L14638

L14639 His saying: "And Allah made the earth a spread for you (19), so that you may travel upon it along broad paths (20)."[24]

L14640–14642 This is evidence that what Abu Ubayd preferred—having the verb immediately adjacent to the noun govern it— although a sound construction, does not preclude the verb further removed from it from governing it soundly as well, and that neither is to be preferred over the other, since both occur in the Quran.

L14643–14646 It cannot be that some of the Quran is more eloquent than other parts, because all of it is the speech of Allah— majestic and exalted is He. Do you not see that He referred the traveling back to the earth, rather than to the spread immediately adjacent to it?

L14647

وهم يضربون عن تبصره صفحًا اقتداء بمن لا يفهمون فهمه، ولا يسلك في السبيل إلى إباحة القياس مسلكهم، ويجوز عليه من السهو - فيه - ما يجوز في المسائل الذي يوصلون ترك الاقتداء به دون وضوح الحجة لهم.

والنبات مصدر خارج على غير قياس المصادر المشاكلة له، إذ لو كان خارجًا على شكله لكان - والله أعلم - "إنباتًا"، لا"نباتًا".

ومن النحويين من قال: إنه خارج على ضمير " فعل " كأنه: والله أنبتكم من الأرض فنبتم نباتًا، وهو أعلم سبحانه كيف هو.

قوله: (وَاللَّهُ جَعَلَ لَكُمُ الْأَرْضَ بِسَاطًا (١٩) لِتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا (٢٠)

دليل على أن ما اختاره أبو عبيد - من إعمال الفعل المتلاصق بالاسم. وإن كان وجها حسنًا، فإعمال المتباعد عنه -أيضاً - حسن، وأن ليس واحد منهما مختارًا على صاحبه، إذ كلاهما وارد في القرآن.

ولا يجوز أن يكون بعض القرآن أفصح من بعض، لأنه كله كلام الله - جل وتعالى - ألا تراه ردّ السلوك إلى الأرض، ولم يرده إلى البساط المتلاصق به.

[23] **Translator's note (L14632):** The supplied expression translated "proceed to abandon" is obscure and appears corrupt; this rendering is tentative.

[24] **Qur'an references (L14639):** Qur'an 71:19 (Nuh); Qur'an 71:20 (Nuh).

قوله: (لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا (٢٣) .

دليل على أن في كلام العرب تأكيدًا، كما ذكرناه في غير موضع من هذا الكتاب، إذ ليس يخلو الود والسواع ويغوث ويعوق والنسر من أن يكونوا تفسيرًا للآلهة المجملة، أو يكونوا غيرها.

فإن كانو تفسيرًا لها فقد أكد الكلام بـ (وَلَا تَذَرُنَّ) الثاني. وإن كانوا غيرها فقد أكد الكلام بها نفسها.

وإنما صرفها كلها، ولم يصرف يغوث، ويعوق، لأن هذين على لفظ الأفعال المستقبلة، والأسماء الأعجمية.

قوله - إخبارًا عن دعاء نوح عليه السلام -: (وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا (٢٤) .

حجة على المعتزلة والقدرية، من أجل أن نوحًا - عليه السلام - لا يجوز عليه أن يدعو بالباطل، ولا الله - تبارك وتعالى - يُسأل باطلاً، وقد سأله كما ترى أن يزيد الظالمين ضلالاً، فدل على أن الكفر فيهم، والزائد بدعائه معا من، عند ربه، ومعرفة كيفيته متفرد به - جل جلاله - بعلمه.

قوله: (مِمَّا خَطِيئَاتِهِمْ أُغْرِقُوا فَأُدْخِلُوا نَارًا)

دليل على أن اسم الخطيئة واقع على الكفر، ومعناها أنها ضد الصواب، فمن خالف الله - سبحانه وتعالى - في الإيمان الذي آمن به، أو واقع ما نهى عنه من كفر، أو معصية فهو مخطئ غير مصيب، وإنما تختلف عقوبة الفعلين فقط.

L14648 His saying: “You must not abandon your gods, and you must not abandon Wadd, nor Suwa, nor Yaghuth and Ya‘uq and Nasr (23).”[25]

L14649 This is evidence that Arabic speech contains emphasis, as we have mentioned in more than one place in this book. For Wadd, Suwa, Yaghuth, Ya‘uq, and Nasr must either explain the gods mentioned collectively or be other than them.

L14650–14651 If they explain them, then the statement has been emphasized by the second “and you must not abandon.” And if they are other than them, then the statement has been emphasized by mentioning those gods themselves.

L14652–14653 He gave all of them full declension, but did not give Yaghuth and Ya‘uq full declension, because these two have the form of future-tense verbs and foreign names.[26]

L14654 His saying—reporting the supplication of Noah, peace be upon him—“And increase the wrongdoers in nothing but error (24).”[27]

L14655–14657 This is an argument against the Mu‘tazilites and the Qadarites, because Noah—peace be upon him—cannot supplicate for what is false, nor may Allah—blessed and exalted is He—be asked for something false. As you see, Noah asked Him to increase the wrongdoers in error. This indicates that both the unbelief within them and the additional error resulting from his supplication come from his Lord, while knowledge of how this occurs belongs exclusively to Him—majestic is His glory—in His knowledge.

L14658

L14659 His saying: “Because of their sins they were drowned, then admitted into a Fire.”[28]

L14660–14663 This is evidence that the designation “sin” applies to unbelief. Its meaning is that it is the opposite of correctness. Thus, whoever contravenes Allah—

[25] **Qur’an references (L14648):** Qur’an 71:23 (Nuh).

[26] **Translator’s note (L14653):** The coordination of “future-tense verbs” and “foreign names” is awkward in the supplied explanation; both have been preserved.

[27] **Qur’an references (L14654):** Qur’an 71:24 (Nuh).

[28] **Qur’an references (L14659):** Qur’an 71:25 (Nuh).

glorified and exalted is He—in the faith he has professed, or commits what He has forbidden, whether unbelief or disobedience, is in error rather than correct. It is only the punishment for the two acts that differs.

L14664–14668 Thus, the Mu'tazilites' appeal, in the matter of the threat of punishment, to the designation "sin" whose punishment is said to include eternal abiding has no basis, if only they would judge themselves fairly and consider matters as they truly are. And if they discerned the inconsistency of their position and how little they consider this in the matter of justice, they would know that imposing eternal abiding alike upon someone who disobeyed Allah—majestic is His glory—throughout his life and someone who disobeyed Him on the day he died, without repentance, is far removed from the justice they claim to understand.

L14669 Still more so in the case of someone who disbelieved in Him throughout his life, who is then placed on the same footing as someone who believed in Him throughout his days.

L14670–14674 If, in their view, this does not impair justice, while there is an impairment in combining divine decree and punishment upon a servant, despite the gravity of the former and the slightness of the latter, does not wonder cease at someone who wonders at their obstinacy—or is their excessive madness greater? We seek refuge in Allah from misguidance.[29][30]

L14675

L14676 His saying: "And Noah said, 'My Lord, do not leave upon the earth a single inhabitant from among the unbelievers (26). Indeed, if You leave them, they will lead Your servants astray and will beget none but a wicked, inveterate unbeliever (27).'"[31]

L14677–14682 This is a forceful rebuttal of the Mu'tazilites and the Qadarites, if only they

فليس لتعلق المعتزلة في باب الوعيد باسم خطيئة ذكر في عقوبتها خلود وجه، لو أنصفوا من أنفسهم، وتدبروا الأمور بحقائقها، ولو ميزوا تناقض قولهم، وقلة النظر إلى ذلك، في باب العدل، لعلموا أن جمع الخلود على من عصى الله - جل جلاله - عمره، ومن عصاه يومه الذي مات فيه بغير توبة بعيد من العدل، الذي يدعون معرفته.

فضلاً عمن كفر به عمره، فيجمع بينه وبين من آمن به دهره.

ولئن كان هذا - عندهم - غير ثالم في العدل، وثلم في جمع القضاء والعقوبة على عبد، مع عظم ذاك، وخفة هذا، ألا يزول العجب ممن يتعجب من مكابرتهم، أو فرط جنونهم - أكبر - نعوذ بالله من الضلالة.

قوله: (وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا (٢٦) إِنَّكَ إِنْ تَذَرْهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا (٢٧) .

رد على المعتزلة والقدرية شديد لو تدبروه، وذلك أن نوحًا - مع نبوته - جمع في دعائه بين إضلالهم للعباد، وإيلادهم الفجار والكفار فلم ينكره عليه ربه، ثم أنزله على نبينا، صلى الله عليه وسلم، في كتابه، كما ترى مدحًا للداعي، وذمًّا للمدعو عليه، وأخبر -

[29] **Translator's note (L14671):** The sentence is syntactically strained, and the precise antecedents of "the former" and "the latter" are uncertain. The supplied comparison has been preserved.

[30] **Translator's note (L14672):** The placement of "greater" is irregular in the supplied text; its attachment to "madness" is tentative.

[31] **Qur'an references (L14676):** Qur'an 71:26 (Nuh); Qur'an 71:27 (Nuh).

نصّا بغير تفسير، ولا تأويل - أن المولود يلد فاجرًا كافرًا، قبل أن يكتسبهما كبيرًا بسيِيء عمله.

فإن قيل: لم يرد أنهم يلدون كذلك قبل الاكتساب، إنما أراد أنهم يبلغون فيكتسبون.
قيل: ليس هذا في التلاوة، ولو كان فيها أيضاً لما نفعهم، لأن من أخبر الله - جل جلاله - عنه بأنه يكتسب الفجور والكفر بعد البلوغ. لا يقدر على اجتنابهما، وقد سوّى في الخطاب بينه وبين من لم يخبر ذلك عنه، وأمره أن يجتنبهما، كما أمر غيره باجتنابهما.

فإن زعموا: أنه قادر على اجتنابهما إن شاء، أفليس إذا اجتنبها لم يكن فاجرًا ولا فاسقًا؟.
فإن قال: نعم. ولابد من نعم، نسب ربه - جل جلاله - إلى الكذب في قوله، والجهل بما يكون من فعل عبده، وكان ما يلحقه من الكفر في مقالته أكثر مما أردناه من مناقضته، وكفينا مؤنة الاشتغال وإن قال: لا يقدر على اجتنابهما، بعد إخبار الله عنه بهما - قيل له: أوَ خاطبه - مع ذلك - باجتناجهما، أو لم يخاطبه، وترك سدى؟.

would reflect upon it. For Noah—despite his prophethood—combined in his supplication their leading the servants astray and their begetting the wicked and the unbelievers, and his Lord did not disapprove of it. He then revealed it to our Prophet—may Allah bless him and grant him peace ﷺ—in His Book, as you see, praising the supplicant and condemning those against whom he supplicated. And He stated—explicitly, without explanation or interpretation—that the newborn begets a wicked unbeliever before he acquires the two qualities as an adult through his evil conduct.[32]

L14683–14688 If it is said, "He did not mean that they beget them in that condition before acquisition; He meant only that they reach maturity and then acquire those qualities," the answer is: This is not in the recited text. Even if it were in it, it would not benefit them, because anyone of whom Allah—majestic is His glory—has declared of him that he will acquire wickedness and unbelief after reaching maturity cannot avoid the two, yet He has addressed him in the same terms as someone of whom He has made no such declaration and has commanded him to avoid the two, just as He has commanded others to avoid them.

L14689–14691 If they claim that he is able to avoid the two if he wishes, is it not the case that, if he avoids it, he will be neither wicked nor iniquitous?[33]

L14692–14697 If he says, 'Yes'—and he must say yes—he attributes to his Lord—majestic is His glory— falsehood in His statement and ignorance of what His servant will do; and the unbelief that attaches to him through his assertion would exceed what we sought by exposing his contradiction, and we would be spared the trouble of engaging But if he says, 'He cannot avoid the two after Allah has declared that he will commit them'— he is asked: 'Did He nevertheless

[32] **Translator's note (L14681):** The supplied verb means "begets" or "gives birth." The argument appears to require "is born," but that would require a different written form; the apparent textual error has not been silently corrected.

[33] **Translator's note (L14691):** The source shifts from the dual pronoun, referring to wickedness and unbelief, to a singular feminine pronoun, and substitutes 'iniquitous' for 'unbelieving.' These shifts are retained.

address him with a command to avoid the two, or did He not address him and leave him without obligation?'[34][35]

فإن قال: لم يخاطبه. كابر في قوله، وخرج من قول، متبعيه ومخالفيه، وكافة البشر، ولن يقوله إن شاء الله.

L14698–14699 If he says, 'He did not address him,' he obstinately denies the truth in his assertion and departs from the position of his followers and his opponents, and of all humankind. He will never say this, if Allah wills.

وإن قال: بل خاطبه كما خاطب غيره، رجع إلى ما أنكره واستخف ما استكبره، واستسهل ما استوعره، واستراح من محالاته، وعرف ضلال نفسه، وكافة أصحابه، ولن يجد من ذلك مخلصًا، وعلم أن نسبة الإضلال إلى من لا يقدر على حفظه نفسه غير مؤثر في قضائه، بشقوته وشقوة غيره، ولا ملحق بربه - سبحانه - جورًا تصوره هو من عدل لم يحط بمعرفته، ولا جاز أن يكون شريكه في كنه وصفه " ومثل هذا المولود الذي قتله الخضر - صلى الله عليه - وإخبار الكفر عنه بلفظه، قبل بلوغ حينه واكتسابه بعمله، وقد ذكرناه في موضعه.

L14700–14710 But if he says, 'Rather, He addressed him just as He addressed others,' he returns to what he denied, regards as slight what he considered grave, finds easy what he considered difficult, and finds relief from his absurdities. He recognizes his own error and that of all his companions, and will find no escape from this. He learns that attributing the act of leading astray to one who cannot protect himself has no effect upon His decree concerning his wretchedness and that of others, nor does it impute to his Lord—glory be to Him— an injustice that he himself has imagined in a justice whose understanding he has not encompassed, nor could he be His partner in the innermost reality of His attribute." A similar case is this child whom al-Khidr—may Allah bless him ﷺ—killed, and the declaration of unbelief concerning him in his wording, before its time had arrived and before he had acquired it through his deeds. We have already discussed him in the appropriate place.[36][37][38][39]

وقول رسول الله، صلى الله عليه وسلم: " إن الله تبارك وتعالى خلق يحى بن زكريا - عليه السلام - في بطن أمه مؤمنًا، وخلق فرعون في بطن أمه كافرًا ".

L14711–14713 And the statement of the Messenger of Allah—may Allah bless him and grant him peace ﷺ: 'Indeed, Allah, blessed and exalted, created Yahya son

[34] **Translator's note (L14694):** The phrase 'the trouble of engaging' has no expressed complement before the next conditional begins; the apparent textual break is retained.

[35] **Translator's note (L14696):** The source's word for 'avoiding the two' is apparently corrupted; its intended meaning is indicated by the repeated wording immediately around it.

[36] **Translator's note (L14703):** The wording 'protecting himself' contains an apparent grammatical irregularity. The identity of 'one who cannot protect himself' and the ensuing pronoun references are difficult to establish securely.

[37] **Translator's note (L14704):** 'His decree' is understood as Allah's decree; the source's sequence of pronouns remains somewhat ambiguous.

[38] **Translator's note (L14706):** The source has a closing quotation mark here without a clearly identifiable corresponding opening mark in the supplied passage.

[39] **Translator's note (L14709):** 'In his wording' has an uncertain referent; the supplied text does not securely identify whose wording is intended.

of Zakariyya—peace be upon him—as a believer in his mother's womb, and created Pharaoh as an unbeliever in his mother's womb.'

L14714

L14715 His statement, 'My Lord, forgive me and my parents, and whoever enters my house as a believer, and the believing men and believing women,' is glad tidings for every believing man and believing woman who will exist until the Day of Resurrection, because Noah—peace be upon him—is a prophet, and his supplication is sound.[40]

[40]**Qur'an references (L14715):** Qur'an 71:28 (Nuh).

قوله: (رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِيَ مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ) ، بشارة لكل مؤمن ومؤمنة يكون إلى يوم القيامة، لأن نوحًا - عليه السلام - نبي، ودعاؤه مستقيم.

سورة الجن

Surah 72: The Jinn (Al-Jinn)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah of the Jinn]

And His statement—majestic is His glory: ‘Say: It has been revealed to me that a company of jinn listened and said, “Indeed, we have heard a wondrous Quran (1), guiding to right conduct, and we have believed in it.”’[1]

is an argument for anyone who calls for recourse to it in matters of argumentation, since it truly guides to right conduct. I therefore know of no excuse for anyone who turns away from it in such matters, after Allah—majestic is His glory—has praised humans and jinn for calling to it, and censured those who turn away from it. We have already set this out concisely in our book composed on ‘The Explanation of Texts,’ which makes repeating it unnecessary.[2]

His statement: ‘And exalted is the majesty of our Lord; He has taken neither a consort nor a child (3).’[3]

is evidence that the Arabs designate many meanings by a single term, since ‘majesty’ (jadd) here means greatness and grandeur, while elsewhere it means good fortune and one’s paternal grandfather.

It also refutes the Mu‘tazilah in their claim that, when a term is used to designate one thing, it is not subsequently applied to another. We have already set out their error in this concisely in more than one place.

Similar to this is His statement: ‘And they supposed, just as you supposed, that Allah would never raise anyone (7).’ Yet ‘the One’ (al-Ahad) is one of the names of Allah, blessed and exalted.[4][5]

[1] **Qur’an references (L14718):** Qur’an 72:1 (Al-Jinn); Qur’an 72:2 (Al-Jinn).

[2] **Translator’s note (L14720):** ‘For calling to it’ renders the compressed wording ‘for calling’; its object is understood from the preceding segment.

[3] **Qur’an references (L14723):** Qur’an 72:3 (Al-Jinn).

[4] **Translator’s note (L14729):** The argument concerns the shared Arabic word ahad, rendered ‘anyone’ in the preceding verse and ‘One’ in the divine name.

[5] **Qur’an references (L14727):** Qur’an 72:7 (Al-Jinn).

[سورة الجن]

وقوله - جل جلاله -: (قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا (١) يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ) .

حجة لمن يدعو في الحجج، إليه، إذ كان هاديًا إلى الرشد على الحقيقة، فلا أعرف عذر من ينحرف فيها عنه، بعد مدح الله - جل جلاله - الإنس والجن بالدعاء، وذمه المنحرفين عنه، وقد لخصناه في كتابنا المؤلف في "شرح النصوص" فأغنى ذلك عن إعادته.

قوله: (وَأَنَّهُ تَعَالَى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا (٣) .

دليل على أن العرب تسمي بالاسم الواحد المعاني الكثيرة، إذ الجد في هذا الموضع العظمة والجلال، وفي غيره البخت وأبو الأب.

وفيه - أيضاً - رد على المعتزلة فيما يزعمون: أن الشيء إذا سمي به شيء لم يعد به إلى غيره، وقد لخصنا خطأه عليهم في غير موضع.

ومثله قوله: (وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَنْ لَنْ يَبْعَثَ اللَّهُ أَحَدًا (٧) ، و"الأحد" اسم من أسماء الله تبارك وتعالى.

وفيه - أيضا - حجة على تسمية المخلوقين بأسماء الخالق عز وجل.

قوله: (وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مُلِئَتْ حَرَسًا شَدِيدًا وَشُهُبًا (٨) دليل على سعه اللسان، لأن الحرس جمع، وجعل الشديد في نعته، على لفظ الواحد، ولم يقل: أشداد

فأما أن يكون - والله أعلم - على اللفظ، لأن لفظ الحرس لفظ الواحد، وإن كان جمعًا، وأما أن يكون رُدَّ على الحارس، أي كل حارس من الحرس شديد.

وكذلك (شُهُبًا) دليل على السعة، لأن الشهب جمع شهاب.

والشهاب النار، لقوله - إخبارًا عن موسى -: (إِذْ قَالَ مُوسَى لِأَهْلِهِ إِنِّي آنَسْتُ نَارًا سَآتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ آتِيكُمْ بِشِهَابٍ قَبَسٍ) .

فأما أن يكون شبه لنا ضوء الكواكب وحرها بالنار، إذ جعله اسمًا لها وللنار معًا، وأيهما كان فالسعة فيه بينة.

قوله: (وَأَنَّا لَا نَدْرِي أَشَرٌّ أُرِيدَ بِمَنْ فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا (١٠) ، حجة على المعتزلة والقدرية، لإخبار الله - جل جلاله - عن الجن بإرادته الشر بمن في الأرض، كإرادته بهم الرشد، ولم ينكره من قولهم، ولا نسبهم إلى الكذب عليه فيه، بل أنزله في جملة القرآن العجب على رسوله صلى الله عليه وسلم.

L14730 This also provides an argument for naming created beings with the names of the Creator, mighty and majestic.

L14731

L14732–14734 His statement: ‘And we reached toward heaven and found it filled with stern guards and flaming meteors (8)’ is evidence of the language’s breadth, because ‘guards’ (haras) is plural, while ‘stern’ (shadid), used to qualify it, has the form of the singular; He did not say ‘stern ones’ (ashdad).[6][7]

L14735–14737 Either this follows the wording—and Allah knows best—because the word ‘guards’ has a singular form, although it is plural, or it refers back to ‘a guard,’ meaning that every guard among the guards is stern.

L14738 Likewise, ‘flaming meteors’ (shuhub) is evidence of this breadth, because shuhub is the plural of ‘flame’ (shihab).

L14739 A flame is fire, as indicated by His statement, reporting Moses’ words: ‘When Moses said to his family, “Indeed, I have perceived a fire. I shall bring you news from it, or bring you a flame taken as a firebrand.”’[8]

L14740–14741 Either He has likened the light and heat of the stars to fire for us, since He has made it a name for them and for fire alike; whichever of the two it is, the breadth of usage here is evident.[9]

L14742–14745 His statement, ‘And we do not know whether evil is intended for those on earth or their Lord intends right conduct for them (10),’ is an argument against the Muʿtazilah and the Qadariyyah, because Allah—majestic is His glory—reports the jinn as speaking of His intending evil for those on earth just as He intends right conduct for them. He did not reject this statement of theirs or accuse them of lying about Him in it; rather, He revealed it as part

[6] **Translator’s note (L14734):** The source gives ashdad as the proposed plural form, with irregular final vocalization; that form is retained rather than replaced with another plural.

[7] **Qur’an references (L14732):** Qur’an 72:8 (Al-Jinn).

[8] **Qur’an references (L14739):** Qur’an 27:7 (An-Naml).

[9] **Translator’s note (L14741):** The source says ‘whichever of the two,’ but does not clearly state a second alternative after the preceding ‘either.’

of the wondrous Quran to His Messenger—may Allah bless him and grant him peace ﷺ.[10]

L14746 His statement: 'Except a conveyance from Allah and His messages; and whoever disobeys Allah and His Messenger, for him is the fire of Hell, abiding therein forever (23).'[11][12]

L14747 This is necessarily the disobedience of unbelief, rather than the disobedience of sin. Whoever among the Mu'tazilah becomes confused about this and clings to the apparent wording of 'disobedience' is alerted to its meaning by His statement: 'Until, when they see what they are promised, they will know who is weaker in supporters and fewer in number (24).'[13]

L14748–14752 For a Muslim, whether disobedient or otherwise, has never described the Messenger of Allah—may Allah bless him and grant him peace ﷺ—as having no supporter and no great numbers through whom you could prevail. It was only the unbelievers who described him thus, thinking that he would be defeated because his numbers and supporters were few; and they used to disobey him and would not obey him, and they awaited the vicissitudes of death to befall him. Their disobedience to the Messenger was disobedience to Allah—blessed and exalted—so Allah revealed this verse concerning them and declared that, when they come to abide eternally in the Fire, they will know that it was they who were fewer in number and supporters.[14]

L14753 Except the Messenger—may Allah bless him and grant him peace ﷺ—and this is clear.[15]

قوله: (إِلَّا بَلَاغًا مِنَ اللَّهِ وَرِسَالَاتِهِ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا (٢٣) .

هو - لامحالة - عصيان الكفر، لا عصيان الذنب، فمن شبه عليه من المعتزلة، وتعلق بظاهر لفظ العصيان نبه عليه قوله: (حَتَّى إِذَا رَأَوْا مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا (٢٤) .

لأن المسلم - عاصيًا كان أو غير عاص - لم ينسب قط رسول الله، صلى الله عليه وسلم إلى أنه لا ناصر له، ولا كثرة عدد تغلب بهم، وإنما كان ينسبه إلى ذلك الكفار، ويرون أنه مغلوب لقلة عدده، وأنصاره، وكانوا يعصونه. ولا يطيعونه، ويتربصون به ريب المنون، وكانت معصيتهم للرسول معصية لله - تبارك وتعالى - فأنزل الله هذه الآية فيهم، وأخبر أنهم إذا أفضوا إلى الخلود في النار عرفوا أنهم كانوا هم الأقلين عددًا وأنصارًا.

إلا الرسول، صلى الله عليه وسلم، وهو بين.

[10] **Qur'an references (L14743):** Qur'an 72:10 (Al-Jinn).

[11] **Translator's note (L14746):** The Arabic shifts from singular 'for him' to plural 'abiding'; English 'abiding' leaves that number shift unexpressed.

[12] **Qur'an references (L14746):** Qur'an 72:23 (Al-Jinn).

[13] **Qur'an references (L14747):** Qur'an 72:24 (Al-Jinn).

[14] **Translator's note (L14748):** The supplied vocalization of 'you could prevail' is second person, despite the surrounding third-person reference to the Messenger. This apparent textual irregularity is retained.

[15] **Translator's note (L14753):** The supplied 'except the Messenger' is syntactically and contextually awkward. It may be a corruption of 'not the Messenger,' but it has not been silently corrected.

L14754

L14755 His statement: ‘Knower of the unseen, He discloses His unseen to no one (26), except a messenger whom He approves.’[16]

L14756 This refutes those among the Shiʿah who claim that the imam knows the unseen. This is among their greatest follies. Allah—majestic is His glory—has declared that He discloses it only to someone whom He approves as a messenger, and the imam is no messenger.

L14757–14759 Moreover, their advocacy of this imam itself is also folly, because an imam through whom those who have died awaiting him have not attained felicity will not bring felicity to those who live to encounter him, and he amounts to nothing, since every imam whom Allah—majestic is His glory—has established in any age has brought felicity to everyone, rather than some to the exclusion of others, except those who rebelled against his authority.

L14760–14761 A hidden imam is no imam. The imam is only the manifest one who commands and forbids, whether he is strong in his commanding and forbidding or weak.

L14762

L14763–14767 His statement: ‘For He places a watch before him and behind him (27),’ is an instance of the utmost ellipsis, since putting ‘the watch’ in the accusative necessarily involves an unexpressed element containing ‘to be.’ It is as though the wording were—and Allah knows best—‘For He places before him and behind him angels who are a watch for him.’ It is thus accusative as the predicate of the implicitly supplied ‘they are’; or its accusative may mark a circumstantial qualifier, as though the wording were ‘angels, as a watch for him.’[17][18]

L14768–14770 It is also possible—and Allah knows best—that what is meant is that Allah—

[16] **Qur’an references (L14755):** Qur’an 72:26 (Al-Jinn); Qur’an 72:27 (Al-Jinn).

[17] **Translator’s note (L14765):** The grammatical explanation uses ‘unexpressed element’ for damir, which here appears to mean something implicitly supplied rather than an ordinary personal pronoun. The source’s construction is compressed.

[18] **Qur’an references (L14763):** Qur’an 72:27 (Al-Jinn).

قوله: (عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا (٢٦) إِلَّا مَنِ ارْتَضَى مِنْ رَسُولٍ) .

رد على من يزعم من الشيعة أن الإمام يعلم الغيب وهذا من كبار حماقاتهم، وقد أخبر الله - جل جلاله - أنه لا يظهر عليه إلا من ارتضاه رسولاً، والإمام ليس برسول.

مع أن دعوتهم لهذا الإمام - نفسه، أيضاً - حماقة، لأن إمامًا لم يسعد به من قد مات من منتظريه، لا يسعد به مدركوه، وليس بشيء إذ كل إمام أقامه الله - جل جلاله - في زمان من الأزمنة سعد به الجميع، لا بعضهم دون بعض، إلا من شق عصاه.

والإمام المستور ليس بإمام، إنما الإمام الظاهر الآمر الناهي، قوي في أمره ونهيه أم ضَعُف.

قوله: (فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا (٢٧) ، أشد ما يكون من الاختصار، إذ نصب " الرصد " لابد من اختصار ضمير يكون فيه، كأنه - والله أعلم - " فإنه يسلك من بين يديه ومن خلفه ملائكة يكونون رصدًا له " فينصب على ضمير خبر يكونون، أو يكون نصبه حالاً، كأنه ملائكة رصدًا له.

وقد يجوز - والله أعلم - أن يكون المراد به أن الله جل جلاله يسلك من بين يديه ومن خلفه بالرصد من الملائكة، كما تقول: سلك الرجل الطريق، وسلك به غيره، فيكون نصب الرصد بانتزاع الخافض.

majestic is His glory—conducts a watch of angels before him and behind him, just as you say, 'The man traversed the road,' and 'Someone else conducted him along it.' The accusative of 'the watch' would thus result from removing the governing preposition.[19]

L14771 'So that He may know that they have conveyed the messages of their Lord.'[20]

L14772–14773 His knowledge of this—glory be to Him—does not originate at the time when the messengers convey the message. Rather, His knowledge of all things is eternal and beginningless, preceding their existence through His bringing them into being. This expression exemplifies the breadth of the language: that is, He sees them conveying the message, heeding their Lord and obeying.

(لِيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رِسَالَاتِ رَبِّهِمْ) .

فعلمه بذلك - سبحانه - ليس بمحدث في وقت تبليغ رسالة الرسل، بل علمه قديم أزلي بالأشياء كلها، قبل كونها بتكوينه لها، وهو في هذا على سعه اللسان، أي يراهم مبلغين للرسالة، سامعين لربهم، مطيعين.

[19] **Translator's note (L14769):** In this proposed construction the source uses a preposition with 'the watch,' preparing the explanation that follows concerning its omission in the verse.

[20] **Qur'an references (L14771):** Qur'an 72:28 (Al-Jinn).

سورة المزمل

Surah 73: The Enshrouded One (Al-Muzzammil)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah of the Enwrapped One]

His statement—exalted is He: ‘How, then, if you disbelieve, will you guard yourselves against a day that makes children grey-haired (17)’ is evidence that whoever does not believe in the Resurrection is an unbeliever.[1]

And His statement: ‘That makes children grey-haired’ may mean that it makes them grey-haired through its length.[2]

Or it may mean through its terrors, its frightful events, and the varieties of its widespread evil, which turn forelocks grey, by way of hyperbole. And Allah knows best—

His statement: ‘Heaven will be split apart by it’ treats ‘heaven’ as masculine—and Allah knows best—on the basis of its verbal form.[3][4]

As for ‘by it,’ the preposition ‘by’ may have the meaning ‘in,’ as He said: ‘When heaven splits apart (1).’ And Allah knows best.[5]

His statement: ‘Indeed, this is a reminder’ It is possible that the letter ‘hā’’ referring back to the admonition, or to the surah, although all of it consists of admonitions.[6]

It may also be on account of the grammatical femininity of “the reminder” itself, as when you say, “This is a serving girl.”

And Allah knows best.

[1] **Qur’an references (L14776):** Qur’an 73:17 (Al-Muzzammil).
[2] **Qur’an references (L14779):** Qur’an 73:17 (Al-Muzzammil).
[3] **Translator’s note (L14785):** The source’s unvocalized opening verb is understood as ‘treated as masculine,’ in reference to the masculine participle qualifying ‘heaven.’ The grammatical rationale ‘on the basis of its verbal form’ is terse.
[4] **Qur’an references (L14784):** Qur’an 73:18 (Al-Muzzammil).
[5] **Qur’an references (L14786):** Qur’an 82:1 (Al-Infitar).
[6] **Qur’an references (L14788):** Qur’an 73:19 (Al-Muzzammil); Qur’an 76:29 (Al-Insan).

[سورة المزمل]

قوله - تعالى -: فَكَيْفَ تَتَّقُونَ إِنْ كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا (١٧) دليل على أن من لم يؤمن بالقيامة فهو كافر.

وقوله: (يَجْعَلُ الْوِلْدَانَ شِيبًا) يحتمل أن يجعلهم شيبًا بطوله.

ويحتمل بأهواله وأفزاعه، وأنواع شره المستطير، التي تشيب النواصي، على المبالغة، والله أعلم -

قوله: (السَّمَاءُ مُنْفَطِرٌ بِهِ) ذكر السماء - والله أعلم - على اللفظ

و (به) قد يحتمل أن تكون الباء فيه بمعنى "في " كما قال: (إِذَا السَّمَاءُ انْفَطَرَتْ (١) ، والله أعلم.

قوله: (إِنَّ هَذِهِ تَذْكِرَةٌ) يجوز أن تكون " الهاء " راجعة على الموعظة، أو على السورة، وإن كانت كلها مواعظ.

ويجوز أن تكون لتأنيث التذكرة نفسها، كما تقول: هذه جارية.

والله أعلم.

قوله: فَمَنْ شَاءَ اتَّخَذَ) ليس بناقض لما ذكرناه فى سورة بعد

His saying: “So whoever wills may take” does not contradict what we have mentioned in surah after

surah concerning the subordination of the servants’ will to the will of Allah, majestic is His majesty.

His saying: “a way to his Lord” That is, toward an act of obedience through which he draws near to his Lord.[7]

Through it he will be safe from the terrors and horrors of the Resurrection. And Allah knows best.

His saying: “it is better and greater in reward” “It” enters the expression without changing the grammatical case, because the verb preceding it is stronger than it, and therefore governs the case rather than “it.” Similar examples occur in the Quran, such as His saying, “Those who have been given knowledge see that what has been sent down to you from your Lord is the truth,” and comparable passages, although I think that they have also used it.[8][9][10]

سورة من تبع مشيئة العباد لمشيئة الله جل جلاله.

قوله: (إِلَى رَبِّهِ سَبِيلًا) أي إلى طاعة يتقرب بها إلى ربه.

فيأمن بها من أفزاع القيامة، وأهوالها، والله أعلم

قوله: (هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا) دخلت (هُوَ) في الكلام، ولم تغير الإعراب، لأن ما تقدمه من الفعل أقوى منها، فعمل فى الإعراب دون هو، ومثله في القرآن موجود، مثل قوله: (وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقَّ) ، وأشباهه، مع أني أحسب أنهم قد استعملوها أيضاً.

[7] **Qur’an references (L14798):** Qur’an 25:57 (Al-Furqan); Qur’an 73:19 (Al-Muzzammil); Qur’an 76:29 (Al-Insan).

[8] **Translator’s note (L14803):** The discussion concerns the separating pronoun huwa, rendered “it,” which does not independently govern the case of what follows.

[9] **Translator’s note (L14805):** The referent of “they” and the particular usage intended are not specified in the supplied passage.

[10] **Qur’an references (L14802):** Qur’an 73:20 (Al-Muzzammil); Qur’an 34:6 (Saba).

سورة المدثر

Surah 74: The Cloaked One (Al-Muddaththir)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah: The Cloaked One]

[سورة المدثر]

His saying: "Then, when the trumpet is sounded (8), that day will be a difficult day (9), not easy for the unbelievers (10)."[1]

قوله: (فَإِذَا نُقِرَ فِي النَّاقُورِ (٨) فَذَلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ (٩) عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ (١٠) .

This is great glad tidings for the believers, since it cannot be not easy for the unbelievers without being easy for the believers. And Allah knows best.

بشارة للمؤمنين كبيرة، إذ لا يكون على الكافرين غير يسير، إلا وهو على المؤمنين يسير، والله أعلم.

If it were difficult for both groups alike, the believers would have no advantage over them, nor would there be any benefit in the statement.

ولو كان عليهما - معًا - عسيرًا ما كان للمؤمنين عليهم فضل، ولا كان في الكلام فائدة.

Among its eases are the shortening of its duration in their eyes and their taking shelter in the shade of the Throne of their Lord on the day when there is no shade except His shade, since no believer, Allah willing, is without the overflowing of his eyes when he remembers Allah alone. This may occur during his lifetime so many times that none can count them except his Lord. This is the most widely shared of the seven qualities concerning whose possessors the Messenger of Allah ﷺ mentioned that Allah, blessed and exalted is He, will shade them in His shade on the day when there is no shade except His shade.

فمن يسره تقصير طوله - في أعينهم - واستظلالهم في ظل عرش ربهم يوم لا ظل إلاّ ظلُّه، إذ ليس يخلو مؤمن - إن شاء الله - من فيض عينيه إذا ذكر الله خاليًا، وربما كان ذلك في عمره ما لا يحصي عدده غير ربه، فهذا أعم ما في السبع الخصال التي ذكرها رسول الله - صلى الله عليه وسلم - أن الله - تبارك وتعالى - يظل أصحابها في ظله، يوم لا ظل إلا ظله.

Through it all of them will attain felicity, Allah willing, and many of them will also share in the six mentioned alongside it—those whom their Lord grants success in doing so.

فيسعد بها - إن شاء الله - جميعهم، ويشارك كثير منهم في الستة المذكورة معه من وفقه له ربه.

The seven are: "A just ruler; a young man who grew up worshipping Allah; a man who remembered Allah alone and whose eyes overflowed; a man whose heart remained attached to the mosque whenever he left it until he returned to it; a man whom a woman of lineage and beauty invited, but who said, 'I fear Allah'; a man who gave charity and concealed it so that his left hand did not know what his right hand gave in charity; and two men who loved one another for Allah's sake, meeting on that basis and parting on it."

والسبع: " إمام عادل، وشاب نشأ بعبادة الله، ورجل ذكر الله خاليًا ففاضت عيناه، ورجل كان قلبه معلقًا بالمسجد إذا خرج منه حتى يعود إليه، ورجل دعته امرأة ذات نسب وجمال فقال: إني أخاف الله، ورجل تصدق بصدقة فأخفاها حتى لا تعلم شماله ما تصدق به يمينه، ورجلان تحابا في الله اجتمعا على ذلك وتفرقا ".

[1] **Qur'an references (L14809):** Qur'an 74:8 (Al-Muddaththir); Qur'an 74:9 (Al-Muddaththir); Qur'an 74:10 (Al-Muddaththir).

L14823

L14824 His saying: “Leave Me with the one whom I created alone (11).”[2][3]

L14825 This is one of the places where omitting the object pronoun hāʾ is felicitous, for He did not say, “I created him.”

L14826

L14827 His saying: “Then he turned away and acted arrogantly (23), and said, ‘This is nothing but magic handed down (24). This is nothing but the speech of a human being’ (25).”[4]

L14828 This has removed every ambiguity concerning the Quran’s being the speech of Allah, uncreated.

L14829–14832 Its utterance is also uncreated, because He threatened al-Walid ibn al-Mughirah over his attributing it to the speech of a human being. Since it is not the speech of a human being, it can only be the speech of the Creator. Even if it is recited by a human being as well, it does not become his speech; rather, it remains the speech of the One who originated it, namely Allah, majestic is His majesty.

L14833–14836 Thus it did not become, through Gabriel’s recitation of it to the Messenger of Allah ﷺ, created, although Gabriel is created; nor, through the recitation of it by the Messenger of Allah, may Allah bless him and grant him peace, to his Companions, did it become created, although the Messenger of Allah ﷺ is created; nor through the recitation of those who recite it until the Day of Resurrection, even though those who recite it are created.

L14837–14840 The Messenger of Allah ﷺ said: “Your mouths are pathways for the Quran, so purify them with the tooth-stick.” Mouths are created, and they convey it, yet it does not become created.

قوله: (ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا (١١) .

من المواضع التي يحسن فيها حذف هاء المفعول، لأنه لم يقل: “ خلقته ”.

قوله: (ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ (٢٣) فَقَالَ إِنْ هَذَا إِلَّا سِحْرٌ يُؤْثَرُ (٢٤) إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ (٢٥) .

قد أزال كل لبسة عن أن القرآن كلام الله، غير مخلوق.

واللفظ به غير مخلوق، لتواعده الوليد بن المغيرة فيما نسبه إلى قول البشر، وإذا لم يكن قول البشر، فلا يكون إلا قول الخالق، وإن تلاه البشر -أيضاً - فلا يكون قوله، بل يكون قول من بدأ به، وهو الله جل جلاله.

فلم يصر بتلاوة جبريل على رسول الله، صلى الله عليه وسلم. مخلوقًا، وجبريل مخلوق، ولا بتلاوة رسول الله، صلى الله عليه وسلم، على أصحابه مخلوقاً، ورسول الله، صلى الله عليه وسلم. مخلوق، ولا بتلاوة التالين إلى يوم القيامة، وإن كان التالون له مخلوقينْ.

وقال رسول الله، صلى الله عليه وسلم: “ إن أفواهكم طرق للقرآن، فطهروها بالسواك ” والأفواه مخلوقة، وهي تؤديه، فلا يصير مخلوقا.

وقد قال: طرق للقرآن - كما ترى - ولم يقل: لحكاية القرآن.

[2] **Translator’s note (L14824):** “Alone” is grammatically capable of describing either the Creator or the one created; the translation retains this ambiguity.

[3] **Qur’an references (L14824):** Qur’an 74:11 (Al-Muddaththir).

[4] **Qur’an references (L14827):** Qur’an 74:23 (Al-Muddaththir); Qur’an 74:24 (Al-Muddaththir); Qur’an 74:25 (Al-Muddaththir).

فالقرآن لا يكون لفظًا للعباد، ولا حكاية لهم عن غيرهم أبدًا لأنه ذلك الكلام بعينه الذي تكلم الله جل جلاله، كيف احتمل، وكيف أدي.

ولا أدري كيف اشتبه هذا على اللفظية، والقائلين بالحكاية، ولو أنعموا الرويّة باتقاء وخشية، ونصحوا أنفسهم، ولم يعتبوا عقولهم لعلموا: أن كل كلام ابتدأ به متكلم، ولفظ به لافظ، لا يقدر أحد غيره أن يتكلم به، ولا يلفظ به أبدًا، لأن الذي يحتمله من نطق غيره، ويؤديه إلى الأسماع هو كلام المبتدي به - لا محالة - لا كلامه، إذ محال أن يكون كلام واحد لمتكَلِّمَين، ولفظ واحد للافظين في حال واحدة، ولا في حالين -أيضاً - إن ظن ظان أنه يمكن في حالين، لأنه لا يكون إلا حالاً واحدة، إذ حال الكلام واحد بالسبق إليه.

والحال الثانية: تكون للأداء والإخبار، وكلاهما غير كلام المبتدي . وكلام المبتدي واحد حين ابتدأ، وحين أخبر عنه وأدي.

فإن كان هذا الإخبار والأداء عن كلام غير القرآن من كلام البشر. كان -أيضاً - كلام ذلك البشر، لأن كلام المخبر والمؤدي إخبار وأداء وإن كان الأداء والإخبار عن القرآن، الذي هو كلام الخالق فهو كلامه، وهو غير مخلوق، وإن كان يؤديه مخلوق، ويخبر به مخلوق، فتفهمه وإن دق عليك، فإنك تجده كذلك، إن شاء الله.

L14841 He said, as you see, “pathways for the Quran”; he did not say, “for a reproduction of the Quran.”[5]

L14842–14844 Thus the Quran can never be an utterance belonging to the servants, nor a reproduction by them of another’s speech, because it is that very speech which Allah, majestic is His majesty, spoke, however it is borne and however it is conveyed.

L14845–14854 I do not know how this became confused for the proponents of the utterance doctrine and those who advocate reproduction. If they had reflected carefully with piety and fear, dealt sincerely with themselves, and not reproached their intellects, they would have known that any speech originated by a speaker and uttered by an utterer can never be spoken or uttered by anyone else, because what someone takes up from another’s articulation and conveys to people’s hearing is the speech of the one who originated it, without a doubt, rather than his own speech, since it is impossible for one speech to belong to two speakers, or one utterance to belong to two utterers in a single circumstance, or in two circumstances either, should someone suppose that it is possible in two circumstances. For there can only be one circumstance, since the circumstance of speech is one, by virtue of priority in originating it.[6][7]

L14855–14856 The second circumstance is that of conveying and reporting, both of which are distinct from the speech of the originator . The originator’s speech is one and the same when he originates it and when it is reported and conveyed.

L14857–14862 If this reporting and conveying concerns speech other than the Quran, belonging to a human being, it likewise remains that human being’s speech, because the speech of the reporter and conveyor is reporting and conveying. If, however, the conveying and reporting concerns the Quran, which is the speech of the Creator, then it is His speech and is uncreated, even though

[5] **Translator’s note (L14841):** “Reproduction” renders ḥikāyah, the technical term disputed in the ensuing argument.

[6] **Translator’s note (L14845):** “Proponents of the utterance doctrine” renders al-lafẓiyyah, a polemical designation in the controversy over the createdness of the utterance of the Quran.

[7] **Translator’s note (L14848):** The reading yaʿtibū, translated “reproached,” is awkward in context and may be corrupt; it has not been silently replaced with a conjectural reading.

a created being conveys it and a created being reports it. Understand this, even if it is too subtle for you, for you will find it to be so, Allah willing.

L14863

L14864–14865 His saying: “Thus Allah leads astray whom He wills and guides whom He wills” is an argument against the Muʿtazilites and the Qadarites concerning His leading astray and His will in doing so. They do not believe in either at all, contradict the explicit text of the Quran concerning it, and follow the unbelievers in this matter.[8]

L14866–14868 For it has been related that Umar ibn al-Khattab was delivering a sermon, with a catholicos (1) present, interpreting for him. When Umar said, “Whomever Allah guides, none can lead astray, and whomever He leads astray, none can guide him,” the catholicos shook his robe in the manner of someone objecting to Umar’s words.

L14869–14870 Umar said, “What is he saying?” They kept silent in response to him three times, while throughout this the man kept shaking his robe.

L14871 Umar said, “What is he saying?” They said, “Commander of the Believers, he claims that Allah does not lead anyone astray.”

L14872–14873 Umar said, “You have lied, enemy of Allah! Rather, Allah created you, and He led you astray; then He will admit you to the Fire, Allah willing. Indeed, by Allah, were it not for the remnant (2) of a covenant granted to you, I would have struck

L14874

L14875 (1) The catholicos: Ibn Abbas explained that he is the chief of the Christian dignitaries. See Ibn Wahb’s Book of Divine Decree, p. 114.[9]

L14876–14878 (2) The manuscript reads “walt”; the correction comes from the sources that report this account, such as The Book of the Sunnah (2/423) and Explanation of the Foundations of the Belief of the People of the Sunnah (4/659). Walth

[8] **Qur’an references (L14864):** Qur’an 74:31 (Al-Muddaththir).

[9] **Translator’s note (L14875):** This is an editor’s explanatory and bibliographical footnote.

قوله: (كَذَلِكَ يُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ) حجة على المعتزلة والقدرية، في الإضلال والمشيئة - منه - فيه الذين لا يؤمنون بهما بتة، ويخالفون نص القرآن فيه، ويتابعون أهل الكفر فيه.

فقد روي أن عمر بن الخطاب كان يخطب، وعنده جاثليق (١) يترجم له، فلما قال عمر: من يهده الله فلا مضل له، ومن يضلل فلا هادي له، نفض الجاثليق جبته كهيئة المنكر لقول عمر.

فقال عمر: ما يقول، فسكتوا عنه ثلاث مرات، كل ذلك ينفض جبته.

فقال عمر: ما يقول، قالوا: يا أمير المؤمنين: يزعم أن الله لا يضل أحدًا.

فقال عمر: كذبت يا عدو الله، بل الله خلقك، وهوأضلك، ثم يدخلك النار - إن شاء الله - أما والله لولا ولث (٢) عقد لك لضربت

(١) الجاثليق: فسره ابن عباس أنه عظيم عظماء النصارى. انظر كتاب القدر لابن وهب ص (١١٤) .

(٢) في المخطوط " ولت، والتصحيح من المصادر التي أوردت الأثر، مثل كتاب السنة (٢/ ٤٢٣) ، وشرح أصول اعتقاد أهل السنة (٤/ ٦٥٩) . والولث: بقية العهد - عنقك. إن الله - تبارك وتعالى - خلق أهل الجنة وما هم عاملون.

means the remainder of a covenant— your neck. Allah, blessed and exalted is He, created the people of Paradise and what they would do.[10]

L14879 He created the people of the Fire and what they would do, and said, 'These are for this, and these are for this.'"

L14880 The people then dispersed, with no disagreement among them concerning divine decree.

L14881

L14882 And His saying: "By the morning when it grows bright (34)."[11]

L14883–14885 This is evidence that the brightening follows its rising, when it becomes clear, and that performing the dawn prayer at the brightening is to take place then, rather than leaving it until the stars fade away, in imitation of Christianity, as has been related from the Messenger of Allah ﷺ.[12]

L14886–14889 And that his saying, "Perform the dawn prayer when it grows bright, for that brings greater reward," refers to this brightening. This is also what Ahmad ibn Hanbal, may Allah be pleased with him, said when he was asked what the brightening was. He said, "It is for dawn to arrive so that there is no doubt about its rising."

L14890–14891 It is as he said, because at the beginning of its rising it appears faintly, so that not everyone can distinguish it.

L14892 When it becomes clear, everyone recognizes it.

L14893

L14894 His saying: "For whoever among you wills to advance or fall behind (37)."[13]

[10] **Translator's note (L14876):** This is an editor's textual note. It explicitly corrects the manuscript's walt to walth; the unmatched opening quotation mark in the Arabic has been regularized typographically.

[11] **Qur'an references (L14882):** Qur'an 74:34 (Al-Muddaththir).

[12] **Translator's note (L14883):** The syntax of huwa yaʿqubu in the supplied Arabic is awkward; the translation follows its apparent sense without changing the reading.

[13] **Qur'an references (L14894):** Qur'an 74:37 (Al-Muddaththir).

وخلق أهل النار وما هم عاملون، فقال: هؤلاء لهذه، وهؤلاء لهذه.

فتفرق الناس وهم لا يختلفون في القدر.

وقوله: (وَالصُّبْحِ إِذَا أَسْفَرَ (٣٤) .

دليل على أن الإسفار هو يعقب طلوعه إذا وضح، وأن الإسفار بصلاة الصبح يكون حينئذ، لا تركه إلى امتحاق النجوم، مضاهاة النصرانية، كما روي عن رسول الله، صلى الله عليه وسلم.

وأن قوله: " أسفروا بصلاة الصبح، فإنه أعظم للأجر ". هو هذا الإسفار، وهكذا قال أحمد بن حنبل - رضي الله عنه - حين سُئل عن الإسفار ماهو، فقال: هو أن يصبح فلا يشك في طلوعه.

وهو كما قال، لأنه يبدو عند ابتداء طلوعه خفيًّا لا يتبينه كل أحد.

فإذا وضح عرفه الجميع.

قوله: (لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ (٣٧) .

وكل ما في القرآن من مثل هذه المشيئة، فهي على ما بينته في غير موضع، أن مشيئتهم تبع لمشيئة الله - جل وتعالى - لقوله سبحانه: (وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ) .

فمن زعم: أن مشيئته غالبة مشيئة الله فقد كفر بيقين، فصح أن مشيئة العباد تبع لمشيئة الله - عز وجل - إذ لا ثالث له

قوله: (كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ (٣٨) إِلَّا أَصْحَابَ الْيَمِينِ (٣٩) فِي جَنَّاتٍ يَتَسَاءَلُونَ (٤٠) عَنِ الْمُجْرِمِينَ (٤١) مَا سَلَكَكُمْ فِي سَقَرَ (٤٢) .

يقال - في التفسير -: إنهم ولدان المسلمين فى هذا الموضع، لا يحاسبون، لأنهم لم يعملوا معصية ارتهنوا بها.

فإن قيل: فإذا كان هكذا، فما معنى قول النبي، صلى الله عليه وسلم، حين قالت له عائشة - في طفل أتي به ليصلي عليه -: عصفور من عصافير الجنة لم يعمل خطيئة. فقال: " أو غير ذلك يا عائشة، إن الله - تبارك وتعالى - خلق للجنة أهلا. بأسمائهم وأسماء آبائهم وقبائلهم، مدمن عليهم، لايزاد فيهم ولا ينقص منهم إلى يوم القيامة".

L14895 Every instance of such willing in the Quran is to be understood as I have explained in more than one place: their will is subordinate to the will of Allah, majestic and exalted is He, because of His saying, glorified is He: "You do not will unless Allah wills."[14]

L14896–14897 Whoever claims that his will overcomes the will of Allah has certainly disbelieved. It is therefore established that the will of the servants is subordinate to the will of Allah, mighty and majestic is He, since there is no third alternative to it[15]

L14898

L14899 His saying: "Every soul is held in pledge for what it has earned (38), except the people of the right (39), in gardens, asking one another (40) about the criminals (41): 'What brought you into Saqar?' (42)."[16]

L14900 It is said in Quranic exegesis that those meant here are the children of Muslims: they will not be called to account, because they committed no act of disobedience for which they could be held in pledge.

L14901–14907 If it is said: If that is so, what is the meaning of the saying of the Prophet, may Allah bless him and grant him peace—when Aishah said to him, concerning a child brought to him so that he might perform the funeral prayer over him: "A little bird among the birds of Paradise; he has committed no sin." He said: "Or might it be otherwise, Aishah? Indeed, Allah—blessed and exalted is He—created inhabitants for Paradise, with their names and the names of their fathers and their tribes, perpetually fixed upon them; none

[14] **Qur'an references (L14895):** Qur'an 76:30 (Al-Insan); Qur'an 81:29 (At-Takwir).

[15] **Translator's note (L14897):** The singular pronoun in "to it" has an unclear antecedent; the apparent sense is that no third alternative exists besides overcoming Allah's will or being subordinate to it.

[16] **Qur'an references (L14899):** Qur'an 74:38 (Al-Muddaththir); Qur'an 74:39 (Al-Muddaththir); Qur'an 74:40 (Al-Muddaththir); Qur'an 74:41 (Al-Muddaththir); Qur'an 74:42 (Al-Muddaththir).

will be added to them, nor will any be subtracted from them until the Day of Resurrection."[17]

L14908–14913 The reply is: The Quran—and Allah knows best—mentioned them according to the more general outward aspect, whereas the Prophet, may Allah bless him and grant him peace ﷺ, answered Aishah according to the more specific inward reality, when she pointed to a particular child and testified that he would enter Paradise. He—peace be upon him—therefore informed her that singling out a particular person in this way is impermissible, because it is not known how he was recorded with Allah, or in which of the two handfuls he came forth.

L14914–14918 This is like saying, "One killed in the path of Allah is a martyr." Yet when a particular person is killed, it is impermissible to testify that he attained martyrdom, as Umar ibn al-Khattab—may Allah be pleased with him—said in the report of Abu al-Ajfa al-Sulami: "And the other thing you say during your military expeditions is, 'So-and-so was killed as a martyr,' when perhaps he had loaded his riding animals with gold and silver— meaning the misappropriation of spoils—so do not say, 'So-and-so is a martyr.' Instead, say as the Messenger of Allah, may Allah bless him and grant him peace ﷺ, said: 'Whoever is killed in the path of Allah is a martyr.'"

L14919–14927 And it is like the report concerning Midam, the freedman of the Messenger of Allah, may Allah bless him and grant him peace ﷺ, when a stray arrow struck him during one of the military expeditions of the Messenger of Allah, may Allah bless him and grant him peace ﷺ, and killed him. The people said, "May Paradise be his to enjoy!" But the Prophet, may Allah bless him and grant him peace, said: "By no means! The cloak he took from the spoils—which had not been subjected to apportionment—is indeed blazing upon him as fire." When they heard that, a man brought a sandal strap and two sandal straps to the Messenger of Allah. The Messenger of Allah—may

[17] **Translator's note (L14906):** The reading "mudman ʿalayhim," rendered "perpetually fixed upon them," is obscure in this context and may be corrupt. The apparent irregularity in the quoted report has been retained.

قيل: القرآن - والله أعلم - ذكرهم على الظاهر الأعم، والنبي. صلى الله عليه وسلم، أجاب عائشة على الباطن الأخص، حين أشارت إلى طفل بعينه، وشهدت له بالجنة، فأعلمها - عليه السلام - أن الإشارة إلى شخص بعينه لا تجوز، لأنه لا يدرى كيف كتب عند الله، وفي أي القبضتين خرج.

وهذا كما يقال: المقتول في سبيل الله شهيد، فإذا قُتل شخص بعينه لم يجز أن يشهد عليه بالشهادة، كما قال عمر بن الخطاب - رضي اللَّه عنه - في حديث أبي العجفاء السلمي: والأخرى تقولونها في مغازيكم، قتل فلان شهيدًا، ولعله قد أوقر ركابه ذهبًا وفضة - يريد الغلول - فلا تقولوا: فلان شهيد، ولكن قولوا كما قال رسول الله، صلى الله عليه وسلم: " من قتل في سبيل الله، فهو شهيد".

وكحديث مِدْعم مولى رسول الله، صلى الله عليه وسلم، حين جاءه سهم غرب في بعض مغازي رسول الله، صلى الله عليه وسلم. فقتله. فقال الناس: هنيئًا له الجنة. فقال النبي، صلى الله عليه وسلم: " كلا إن الشملة التي أخذها من الغنائم - لم تصبها المقاسم - لتشتعل عليه نارًا " فلما سمعوا ذلك جاء رجل بشراك. وشراكين إلى رسول الله. فقال رسول الله - صلى الله عليه وسلم - " شراك من نار، وشراكان من نار".

Allah bless him and grant him peace ﷺ—then said: “A sandal strap of fire, and two sandal straps of fire.”[18]

L14928–14930 Thus he, may Allah bless him and grant him peace ﷺ, declared that although Midam’s being killed outwardly constituted martyrdom, its inward reality was otherwise, because of the misappropriation of spoils that preceded it. Consequently, he did not thereby become one of the martyrs. Reports conveying this meaning are numerous.[19]

L14931

L14932 His saying: “They said, ‘We were not among those who prayed (43), nor did we feed the needy person (44).’”[20]

L14933–14934 This is evidence of the emphasis placed on the inviolable rights of the needy person, since He associated neglecting him with abandoning prayer, engaging in the vain discourse of those who engage in it, and denying the Day of Recompense. It is also as He—blessed and exalted is He—said in

L14935 the surah The Inevitable Reality: “Indeed, he did not believe in Allah, the Magnificent (33), nor did he urge the feeding of the needy person (34).”[21]

L14936 And as in His saying: “Have you seen the one who denies the Recompense (1)? That is the one who harshly repels the orphan (2), and does not urge the feeding of the needy person (3).”[22]

L14937–14941 He—glorified is He—has thus emphasized it to this extent, yet people remain heedless of it, so that all they manage is to neglect their rights, take feeding

[18] **Translator’s note (L14925):** The text reads “and two sandal straps”; its conjunction has been retained rather than changed to “or.”

[19] **Translator’s note (L14929):** “Min ajallih” appears to be a transcriptional error for “min ajlihi,” meaning “because of it” or, here, “thereby.”

[20] **Qur’an references (L14932):** Qur’an 74:43 (Al-Muddaththir); Qur’an 74:44 (Al-Muddaththir).

[21] **Qur’an references (L14935):** Qur’an 69:33 (Al-Haqqah); Qur’an 69:34 (Al-Haqqah); Qur’an 107:3 (Al-Ma’un).

[22] **Qur’an references (L14936):** Qur’an 107:1 (Al-Ma’un); Qur’an 107:2 (Al-Ma’un); Qur’an 69:34 (Al-Haqqah); Qur’an 107:3 (Al-Ma’un).

فأخبر صلى الله عليه وسلم أن قتل مِدْعم، وإن كان ظاهره شهادة فباطنها غيرها، للغلول الذي تقدّمه، فلم يصر من أجلة في جملة الشهداء. والأخبار في هذا المعنى كثيرة.

قوله: (قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ (٤٣) وَلَمْ نَكُ نُطْعِمُ الْمِسْكِينَ (٤٤) .

دليل على توكيد حرمة المسكين، حين قرن تضييعه بترك الصلاة، وخوض الخائضين، وتكذيب بيوم الدين، وكما قال - تبارك وتعالى، في

سورة الحاقة -: (إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ (٣٣) وَلَا يَحُضُّ عَلَى طَعَامِ الْمِسْكِينِ (٣٤) .

وكقوله: (أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ (١) فَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ (٢) وَلَا يَحُضُّ عَلَى طَعَامِ الْمِسْكِينِ (٣) .

فقد أكده - سبحانه - هذا التأكيد، والناس في غفلة عنه، فقصارهم تضييع حقوقهم، والتهاون بإطعامهم، ونسيانهم بالكلية، وربما. زبروهم (١) ، وطردوهم، وانتهروهم، فماذا عسى يكون وزن هؤلاء عند ربهم؟! ، وما يكون حالهم في معادهم؟!.

them lightly, and forget them altogether. Sometimes they even rebuke them (1), drive them away, and scold them. What, then, can such people's standing before their Lord possibly be?! And what will their condition be when they return to Him?!

His saying: "So the intercession of the intercessors will not benefit them (48)."[23]

This is evidence that there are intercessors other than Muhammed, may Allah bless him and grant him peace ﷺ, who intercede and whose intercession is accepted, since He would not deny the benefit of intercession to some people unless there were others who benefit from it.[24]

His saying: "So whoever wills may remember it (55). And they do not remember unless Allah wills. He is worthy of being feared and worthy of granting forgiveness (56)."[25]

This is like His saying: "For whoever among you wills to go straight (28). And you do not will unless Allah wills." Like the similar passages discussed previously, it means that the servant's will follows Allah's will, and that His will—majestic and exalted is He—precedes the servant's will. Were that not so, the servant could do nothing, nor would there be any willing in any matter.[26]

(1) Rebuking means reproving and restraining. See Lisan al-Arab (6/11) and

قوله: (فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ (٤٨) .

دليل على أن هناك شفعاء يشفعون غير محمد، صلى الله عليه وسلم، فيشفعون، إذ لا يزيل منفعة الشفاعة عن قوم، إلا وهناك من ينتفع بها.

قوله: (فَمَنْ شَاءَ ذَكَرَهُ (٥٥) وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ هُوَ أَهْلُ التَّقْوَى وَأَهْلُ الْمَغْفِرَةِ (٥٦) .

مثل قوله: (لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ (٢٨) وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ) ، نظير ما مضى من أشباهه، في أن مشيئة العبد تبع لمشيئة الله، وأن مشيئته - جل وتعالى - متقدمة على مشيئته، لولا ذلك ما استطاع العبد فعل شيء، ولا كانت مشيئة في شيء.

(١) الزبر: هو الزجر والمنع. انظر لسان العرب (٦/ ١١) ، ومختار الصحاح ص (٢٠٣) ، مادة " زبر ".

[23] **Qur'an references (L14943):** Qur'an 74:48 (Al-Muddaththir).

[24] **Translator's note (L14944):** The unvocalized second occurrence of "fa-yashfaʿūn" is understood here in the passive sense, "whose intercession is accepted," as required by the argument; the written form also permits the active sense, "so they intercede."

[25] **Qur'an references (L14946):** Qur'an 74:55 (Al-Muddaththir); Qur'an 80:12 ('Abasa); Qur'an 74:56 (Al-Muddaththir).

[26] **Qur'an references (L14947):** Qur'an 81:28 (At-Takwir); Qur'an 76:30 (Al-Insan); Qur'an 81:29 (At-Takwir).

Mukhtar al-Sihah, p. 203, under the root "z-b-r."[27]

[27] **Translator's note (L14949):** An editorial lexical footnote explaining the verb translated as "rebuke."



سورة القيامة

Surah 75: The Resurrection (Al-Qiyamah)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah: The Resurrection]

[سورة القيامة]

His saying: “Then when sight is dazzled (7), and the moon is eclipsed (8), and the sun and moon are brought together (9), the human being will say that day, ‘Where is the escape?’ (10). By no means! There is no refuge (11).”[1]

قوله: (فَإِذَا بَرِقَ الْبَصَرُ (٧) وَخَسَفَ الْقَمَرُ (٨) وَجُمِعَ الشَّمْسُ وَالْقَمَرُ (٩) يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفَرُّ (١٠) كَلَّا لَا وَزَرَ (١١) .

This refutes those who maintain the doctrine of Time and the beginninglessness of the world, and those who say that the customary courses of night and day, sun and moon, do not change. Allah—exalted is He—has explicitly declared, as you see, that the sun and moon will be brought together; and their being brought together entails the disappearance of the customary pattern of their courses. If he believes in the Quran, the Quran has refuted his assertion. If he does not believe, it is recited to him. Then, if he accepts it, abandons his assertion, and acknowledges the Resurrection and the coming of the Hour; otherwise, he is required to repent. If he repents, so be it; otherwise, his neck is struck.[2][3]

رد على من يقول بالدهر، وقدم العالم، ومن يقول: إن المعتاد من مجاري الليل والنهار والشمس والقمر لا يتغير، وقد أخبر الله - تعالى، نصاً، كما ترى - أن الشمس والقمر يجمع بينهما، وفي الجمع بينهما ذهاب المعتاد من مجاريهما، فإن كان مؤمناً بالقرآن، فالقرآن قد نقض قوله، وإن لم يؤمن تلي عليه، فإن قبله ورجع عن قوله، وأقر بالقيامة، وقيام الساعة، وإلا استُتيب فإن تاب وإلا ضربت عنقه.

He is not permitted to persist in this assertion, because he is not among those eligible to pay the poll tax, such that it could be taken from him and he could be left to his doctrine and his belief.

ولا يقر على هذا القول، لأنه ليس من أهل الجزية، فتؤخذ منه ويخلى بينه وبين مذهبه، واعتقاده.

His saying: “Rather, the human being is a witness against himself (14).”[4]

قوله: (بَلِ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ (١٤) .

Some scholars of the Quran have said: He means, rather, the human being has, from his own self, an insight concerning himself. It is as though this interpretation directs him to draw a lesson from what he observes of himself and his conditions, as He said: “And within yourselves—will you not then

من العلماء بالقرآن من قال: يريد بل للإنسان من نفسه عليها بصيرة. كأنه يذهب به إلى الاعتبار بما يراه منها، ومن أحوالها، كما قال: وَفِيٓ أَنفُسِكُم أَفَلَا تبصرون) ، يقول أهل، التفسير: إنه سبيل الغائط والبول، يجعلهما الإنسان عبرة يعتبر بها، فيعلم أنه مدبر مملوك، وأن مالكه الذي أدخل الطعام والشراب في جحر واحد، وأخرجهما من جحرين مختلفين، مميزًا بينهما، مبقيًا نفعهما، هو القادر على كل شيء، وهو الرب الذي يفعل ما يشاء.

[1] **Qur’an references (L14953):** Qur’an 75:7 (Al-Qiyamah); Qur’an 75:8 (Al-Qiyamah); Qur’an 75:9 (Al-Qiyamah); Qur’an 75:10 (Al-Qiyamah); Qur’an 75:11 (Al-Qiyamah).

[2] **Translator’s note (L14957):** The conditional beginning in the preceding segment has no explicit consequent before “otherwise” in the supplied text; this syntactic omission is retained.

[3] **Qur’an references (L14954):** Qur’an 41:37 (Fussilat).

[4] **Qur’an references (L14961):** Qur’an 75:14 (Al-Qiyamah).

see?" The exegetes say: It is the passage of feces and urine: the human being makes the two a lesson from which he takes heed, and thus knows that he is governed and owned, and that his Owner, who brought food and drink in through a single opening and brought them out through two different openings, distinguishing between them while preserving their benefit, is the One who has power over everything, and is the Lord who does whatever He wills.[5]

L14968–14969 He therefore accustoms himself to obeying Him and avoids what incurs His displeasure, for he is in His grasp and cannot escape from Him.

L14970–14973 It may also retain its apparent meaning, so that it means: rather, the human being has insight into himself, with the final "h" being added for emphasis and intensification, as in their expressions, "a man who is exceedingly learned" and "an expert in genealogy"; and "against" would have the meaning of "into," just as the Arabs substituted one preposition for another. Allah knows best how it is.[6][7]

L14974

L14975 His saying: "Even though he casts forth his excuses (15)."[8]

L14976–14978 That is, even though he lets down his curtains when alone committing acts of disobedience.

L14979 The people of Yemen call curtains "maʿādhīr," the singular of which is "miʿd-

[5] **Translator's note (L14962):** The first interpretation paraphrases the verse using the word "baṣīrah" in the sense of insight; the subsequent discussion offers a different grammatical analysis. The Quranic quotation contains a minor orthographic irregularity in the supplied transcription.

[6] **Translator's note (L14971):** The "h" is the traditional designation here for the final feminine-form ending in "baṣīrah." The example "ʿallāmah" likewise has this ending despite describing a man.

[7] **Translator's note (L14972):** The grammatical discussion concerns the prepositions "ʿalā" and "bi-," represented in these English renderings by "against" and "into." "Nassābah," the genealogical example, also has the intensive ending discussed above.

[8] **Qur'an references (L14975):** Qur'an 75:15 (Al-Qiyamah).

فيوطن نفسه على طاعته، ويجتنب مساخطه، فإنه في قبضته لا يقدر على الفرار منه.

وقد يجوز أن يكون على ظاهره، فيكون بل الإنسان بنفسه بصير فتدخل فيه "الهاء" على التأكيد والمبالغة، كما قالوا: رجل علامة ونسابة، ويكون (عَلى) بمعنى "الباء" كما بدل العرب حروف الصفات بعضها من بعض، والله أعلم كيف هو.

قوله: (وَلَوْ أَلْقَى مَعَاذِيرَهُ (١٥) .

أي ولو أسبل ستوره عند خلوته بالمعاصي.

وأهل اليمن يسمون الستور المعاذير، واحدها معذار.

hār."[9]

L14980

L14981 His saying: "Do not move your tongue with it to hasten it (16)."[10]

L14982–14983 This is evidence for referring to a meaning even when its corresponding expression has not occurred at the beginning of the discourse, since the pronoun "it" in "with it" refers to the Quran, although it has not been mentioned beforehand. What is indicated by the end of the discourse therefore suffices, where He says: "Indeed, upon Us rests its gathering and its recitation (17)."[11]

L14984–14987 This is one of the places where the end of the wording explains its beginning. Moreover, it is among the clearest proofs that the Quran heard from the tongues of servants is Allah's uncreated speech, that it has not become an utterance or a reproduction, that it is the very Quran which Allah spoke, and that the servants have in it no utterance of their own whatsoever. They merely bear it as bearers and convey it as conveyors, just as the scribe bears it through his writing, without any utterance of his own being mingled with it. This is clear and should not be too subtle for the understanding of anyone who acknowledges that it is Allah's uncreated speech, causing him to entertain doubts concerning utterance and reproduction.[12]

L14988–14994 For neither the reciter, nor the scribe, nor the memorizer, nor the listener has any agency in the utterance or the reproduction. Whoever entertains doubts concerning these two and supposes that he has an utterance of his own in it when he conveys it, and that through his conveying it it becomes a reproduction, has retracted his assertion that it is Allah's uncreated speech, has become equal to those who maintain that it is created, and has committed outright unbelief. For an utterance cannot proceed from two utterers at the same time, nor can speech be both a reproduction and that which is

قوله: ﴿لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ (١٦)﴾.

دليل إلى الإشارة إلى المعنى، وإن لم يجر لفظه في أول الكلام، لأن "الهاء" في (به) راجعة على القرآن، ولم يذكر قبلها، فاستغنى بما دل عليه آخر الكلام، إذ يقول: ﴿إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ (١٧)﴾.

وهو من المواضع التي يبين آخر اللفظ فيه عن أوله، وهو مع ذلك من أدل دليل على أن القرآن المسموع من لسان العباد كلام الله غير مخلوق، ولم يصر لفظًا ولا حكاية، وأنه القرآن المحض الذي تكلم الله به، وليس للعباد به لفظ أصلاً، إنما حملوه حملاً، وأدوه أداء، كما يحمله الكاتب بكتابته من غير أن يكون له فيه ممازجة لفظ، وهو بين لا ينبغي أن يدق على فهم من أقر بأنه كلام الله غير مخلوق، فيشك في اللفظ والحكاية.

لأنه ليس للتالي، ولا للكاتب، ولا للحافظ، ولا للسامع صنع في اللفظ، ولا في الحكاية، ومن شك فيهما وقدر أن له لفظًا فيه إذا أدّاه، ويصير بأدائه حكاية فقد رجع عن قوله: إنه كلام الله غير مخلوق، واستوى مع من يقول بخلقه، وكفر كفرًا صراحًا لأن اللفظ لا يكون من لافظين في حال واحدة، ولا الكلام يكون حكاية ومحكيًّا من واحد في حال واحدة، إذ لابد من عدم أحدهما بوجود الآخر.

[9] **Translator's note (L14979):** The author interprets the Quranic word commonly rendered "excuses" through a Yemeni usage meaning "curtains."

[10] **Qur'an references (L14981):** Qur'an 75:16 (Al-Qiyamah).

[11] **Qur'an references (L14982):** Qur'an 75:17 (Al-Qiyamah).

[12] **Translator's note (L14984):** "Utterance" translates "lafẓ," and "reproduction" translates "ḥikāyah," technical terms in the theological argument developed below.

reproduced from one speaker at the same time, since the existence of one necessarily entails the nonexistence of the other.

L14995–15002 Thus, since a speaker cannot originate speech in which someone has preceded him, such that he would also be originating it just as the first speaker originated it, when he recites the Quran which Allah originated by speaking it, the speech belongs to Allah alone, and it is what exists, while the reciter's speech, which someone supposes to be his own speech, is certainly nonexistent. For it is impossible that Allah's speech should become nonexistent—while it is His speech—through the conveying of a being created by Allah; and the verse is not speech. Allah has deprived all people of any hope of producing the like of this Quran, saying: "Say: If humankind and the jinn were to gather together to produce the like of this Quran, they would not produce its like, even if they supported one another (88)."[13][14][15]

فلما كان المتكلم لا يقدر على ابتداء كلام قد سبق إليه، فيكون هو - أيضًا - مبتدئًا به، كما كان الأول مبتدئًا به، فتلا القرآن الذي ابتدأ الله بالتكلم به كان الكلام لله وحده، وكان هو الموجود. وكلام التالي الذي يظن الظان أنه كلامه عدمًا بيقين، إذ لا يجوز أن يكون كلام الله عدمًا - وهو كلامه - بأداء مخلوق بالله، والآية ليست بكلام، وقد أيَّس الله الناس جميعًا أن يأتوا بمثل هذا القرآن، فقال: (قُلْ لَئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا (٨٨) .

[13] **Translator's note (L14998):** The supplied "'adaman" has an irregular accusative form in this construction; the intended predicate appears to be "nonexistent."

[14] **Translator's note (L14999):** The supplied text reads "the verse is not speech" across this and the following segment. This is unexpected in the argument and may reflect corruption; it has been translated as supplied.

[15] **Qur'an references (L14995):** Qur'an 17:88 (Al-Isra).

أفليس من يظن على أن يقدر على اللفظ بالقرآن فقد زعم أنه من أتى بمثله وحده من غير تظاهر، وكذب الله - جل جلاله - في قوله، واستحق القتل.

(وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ (٢٢) إِلَى رَبِّهَا نَاظِرَةٌ (٢٣) .

نص بلا تأويل أنها تنظر إلى ربها نظر العين - لا محالة - ومن قال: إنها منتظرة تنتظر الثواب فليس بخلاف، لما دل عليه القرآن إذ لا ثواب أجل من انتظاره رؤية الرب - سبحانه - لأنه غايه الطالبين، وأمتع تمتع المتمتعين، ولولا خذلان الجهمية ما أنكروا ذلك، ولو لم يكن فيه قرآن يتلى، ولا أخبار عن الرسول التي تروى برواية الصادقين الأعلام المشهورين.

وهو موضوع بشرحه في ردنا على الباهلي، والدوري وابن أبي يعقوب.

قوله: (وَوُجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ (٢٤) تَظُنُّ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ (٢٥) . الظن فيها بمعنى العلم، وهو كلمة من الأضداد، قد ذكرناها في غير هذا الموضع، وهكذا (وَظَنَّ أَنَّهُ الْفِرَاقُ (٢٨) . أي وعلم، والله أعلم.

L15003–15004 Has not someone who thinks he can utter the Quran thereby claimed that he is one who has produced its like all by himself, without mutual assistance, and declared Allah— exalted be His majesty—to have spoken falsely, and made himself deserving of execution?[1]

L15005 "Faces that day will be radiant (22), looking toward their Lord (23)."[2]

L15006–15007 an explicit statement, requiring no figurative interpretation, that they will look upon their Lord with their eyes—without fail. Whoever says that they are waiting, awaiting the reward, does not contradict what the Quran indicates, since no reward is more sublime than one's awaiting the vision of the Lord—glory be to Him—for it is the ultimate goal of seekers and the most delightful enjoyment of those who enjoy delight. Had the Jahmiyyah not been forsaken, they would not have denied this, even if there were no Quran recited concerning it, nor reports from the Messenger transmitted through the narrations of truthful, renowned, distinguished authorities.[3]

L15008–15009 It is set out with its explanation in our refutation of al-Bahili, al-Duri, and Ibn Abi Ya'qub.

L15010

L15011–15014 His saying: "And faces on that day will be scowling, (24) thinking that a back-breaking calamity will be inflicted upon them. (25)" "Thinking" here means knowing. It is a word that bears opposite meanings; we have discussed it elsewhere than this passage. The same applies to "And he thought that it was the parting. (28)" That is, "and he knew." Allah knows best.[4]

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[1] **Translator's note (L15003):** The wording corresponding to "thinks he can" is syntactically irregular in the supplied text, apparently through an intrusive preposition. The question continues into the next segment.

[2] **Qur'an references (L15005):** Qur'an 75:22 (Al-Qiyamah); Qur'an 75:23 (Al-Qiyamah).

[3] **Translator's note (L15006):** The wording concerning awaiting the vision is syntactically awkward; the translation retains its reference to awaiting rather than silently replacing it with the vision itself.

[4] **Qur'an references (L15011):** Qur'an 75:24 (Al-Qiyamah); Qur'an 75:25 (Al-Qiyamah); Qur'an 75:28 (Al-Qiyamah).

L15015

L15016–15018 His saying: “He neither affirmed the truth nor prayed. (31)” supports the position that abandoning prayer is unbelief, since He—majestic is His glory—coupled it with declaring the messengers liars and failing to affirm their truthfulness.[5]

L15019

L15020–15022 His saying: “Does the human being suppose that he will be left without obligation? (36) Was he not a drop of emitted semen? (37)” has a specific scope, since Adam, Eve, and Jesus—peace be upon them—are excluded from origination through the emission of semen.[6]

[5] **Qur’an references (L15016):** Qur’an 75:31 (Al-Qiyamah).

[6] **Qur’an references (L15020):** Qur’an 75:36 (Al-Qiyamah); Qur’an 75:37 (Al-Qiyamah).

قوله: (فَلَا صَدَّقَ وَلَا صَلَّى (٣١) . يؤيد أن ترك الصلاة كفر. إذ قرنه - جل جلاله - مع تكذيب الرسل، وترك تصديقهم.

قوله: (أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى (٣٦) أَلَمْ يَكُ نُطْفَةً مِنْ مَنِيٍّ يُمْنَى (٣٧) . فيه خصوص، إذ آدم، وحواء، وعيسى - عليهم السلام - خارجون من الإمناء.

سورة الانسان

Surah 76: The Man (Al-Insan)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah “Has There Come”]

His saying—exalted is He: “Has there come upon the human being a period of time when he was not a thing mentioned? (1)” Some people hold that “has …?” means “indeed”: “Indeed, there has come upon the human being.”[1]

In my view, this is not so. Rather—and Allah knows best—it retains its apparent meaning, “has …?” For it is impossible for a period of time to come upon a nonexistent thing; a period of time comes only upon an existing thing. It is as though He said—and Allah knows best: “Has there come upon the human being, since he was created and became a human being, a period of time when he was not mentioned among created beings, or was not mentioned in connection with good or evil, with a threat or glad tidings, with an enumeration of the blessings bestowed upon him, or with a warning of what lies ahead of him of the terrors of the Resurrection and the Fire, and things like that?” I do not know what compelled the person who took it to mean “indeed” to depart from customary usage, despite its being plain and clear and having little ambiguity.

His saying: “We indeed created the human being from a drop of mixed fluids, testing him, and made him hearing and seeing. (2)” is a powerful, choking argument against the Jahmiyyah. Do you not see how He stated that He made the mixed fluids being tested hearing and seeing, and thereby described him with the hearing and sight with which He described Himself, when He says: “And Allah has ever been hearing and seeing”?[2][3]

Thus He made the two descriptions alike and did not use differing expressions, and stated this because Allah is hearing through hearing and sight that

[1] **Qur’an references (L15025):** Qur’an 76:1 (Al-Insan).

[2] **Translator’s note (L15038):** The Arabic awkwardly calls the object made hearing and seeing “the mixed fluids being tested”; this has been retained rather than replaced with “the human being.”

[3] **Qur’an references (L15037):** Qur’an 76:2 (Al-Insan); Qur’an 4:134 (An-Nisa).

[سورة هل أتى]

قوله - تعالى -: (هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَذْكُورًا (١) . يذهب ناس إلى أن (هَل) بمعنى“قد” أتى على الإنسان.

وليس هو عندي كذلك، بل هو - والله أعلم - على ظاهره (هَل) إذ محال أن يأتي الحين على الشيء العدم، إنما يأتي الحين على الشيء الموجود، فكأنه قال - والله أعلم -: هل أتى على الإنسان منذ خلق فصار إنسانًا حين من الدهر لم يذكر في جملة المخلوقين، أو لم يذكر بخير، أو بشر، أو بتهديد، أو بتبشير، أو بتعديد النعم عليه، أو بتخويف مما وراءه من أهوال القيامة، والنار، وما أشبه ذلك ولا أدري كيف اضطر من جعله بمعنى “قد” نخرج عن العرف، مع بيانه ووضوحه، وقلة تشابهه.

قوله: (إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا (٢) حجة على الجهمية شديدة خانقة، ألا تراه كيف أخبر عن تجعيله الأمشاج المبتلى سميعًا بصيرًا، ووصفه - به - بما وصف به نفسه من السمع والبصر، إذ يقول: (وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا) .

فسوى بين الصفتين، ولم يخالف بين اللفظين فأخبر ذلك، لأن الله سميع بسمع وبصر غير مخلوقين، يعرف صفتهما من نفسه كهيئة ما هما له سبحانه.

are uncreated; He knows their character within Himself, in the manner in which they belong to Him—glory be to Him.[4]

L15042–15045 We make no assertion about their modality, without pretending ignorance of them and thereby stripping them of their literal realities and taking them along the path of figurative meanings, thus falling into the negation of divine attributes. For whoever denies of Allah—majestic is His glory—the literal realities of His description or the literal realities of His action has negated His attributes.

L15046–15049 Whoever negates His attributes has disbelieved, and his blood becomes lawful to shed. If he does not affirm them, and takes "the Hearing" and "the Seeing" to mean perception for fear of likening Allah to creation, he has not escaped such likening. Rather, he has hastened his own loss by abandoning two expressions revealed in His Book and reducing two names of His— glory be to Him—to a single name, namely "the Perceiver."

L15050–15055 How could he escape likening Allah to creation?! Does not the created being also have perception of things, even if he does not perceive them all, as Allah perceives them all?! Just as he has knowledge of things, even if he does not sense them all, as Allah knows them all, he is called "knowing" and "knowledgeable," and Allah is called "knowing" and "knowledgeable." This does not constitute likening Allah to creation, as is supposed by the deluded Jahmi, because the created being's knowledge, by virtue of which he is called "knowing" and "knowledgeable," is acquired and learned, whereas His knowledge—glory be to Him—is eternal, an attribute among His attributes, neither learned nor acquired. Likewise, the created being's hearing is made and perishable, and his sight is like it: Allah causes both to perish when

[4]**Translator's note (L15040):** The Arabic says "hearing through hearing and sight," without supplying "seeing" alongside "hearing." This irregular wording is retained.

ولا نقول نحن بكيفيتهما من غير أن نتجاهلهما، فنزيل عنهما الحقائق ونأخذ بهما طريق المجازات، فندخل في التعطيل، لأن من نفى عن الله جل جلاله - حقائق وصفه، أو حقائق فعله فقد عطله.

ومن عطله، فقد كفر وحل دمه. وإن لم يثبت وأخذ بالسميع والبصير إلى معنى الإدراك خوفًا من التشبيه لم يسلم من التشبيه بل تعجل الخسران في ترك لفظين نازلين في كتابه، ورد اسمين له - سبحانه - إلى اسم واحد، وهو "المدرك ".

وكيف يسلم من التشبيه؟! أليس للمخلوق - أيضاً - إدراك لأشياء. وإن لم يدرك جميعها، كما يدرك الله جميعها؟! ، كما له أن علمًا بأشياء، وإن لم يحس بجميعها، كما يعلم الله جميعها فهو يسمى عالمًا وعليمًا، ويسمى الله عالمًا وعليمًا، فلا يكون تشبيهًا كما يظنه الجهمي المخدوع، لأن علم المخلوق الذي سُمي به عالمًا وعليمًا مستفاد متعلم، وعلمه - سبحانه - أزلي صفة من صفاته غير متعلم ولا مستفاد، كذلك سمع المخلوق مصنوع فان، وبصره مثله يفنيهما الله إذا شاء، ثم يعيدهما إذا أحياه كما ابتدأهما بقدرته، وكذلك بصره.

He wills, then restores both when He brings him back to life, just as He originated both by His power; and likewise his sight.[5][6][7]

وسمع الله وبصره كائنان أزليتان فيه بلا إحداث محدث، ولا صنع صانع، حقيقيا غير مجازين، معروفان عند نفسه، معروف حقيقتهما عنده، معروف عندنا حقيقتهما بغير معنى الإدراك، بل بمعنى السمع والبصر، مسكوت عن كيفيتهما، كهيئة ما هما عنده سبحانه.

L15056–15060 Allah's hearing and sight exist eternally in Him, without being brought into being by an originator or fashioned by a maker, literal rather than figurative, known to Himself, their reality known to Him, their reality known to us in a sense other than perception, but rather in the sense of hearing and sight, with silence maintained concerning their modality as they are with Him—glory be to Him.[8]

L15061

قوله: (إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلَ وَأَغْلَالًا وَسَعِيرًا (٤) . دليل على أن المؤمن وإن دخل النار بعصيانه وجرمه وأحرق في النار بقدر جنايته لم يغل، ولم يجعل في السلاسل حتى يعتقه الله برحمته، ويذر الكافرين في السلاسل، والأغلال، والسعير الذي يستعر عليهم، كلما نَضَّجَ له جلدًا استعر على الجلد الذي يبدل له، خالدًا مخلدًا.

L15062–15065 His saying: "We have indeed prepared for the unbelievers chains, shackles, and a blazing fire. (4)" is evidence that the believer, even if he enters the Fire because of his disobedience and wrongdoing and is burned in the Fire in proportion to his offense, will neither be shackled nor put in chains, until Allah frees him by His mercy and leaves the unbelievers in the chains, shackles, and blazing fire that blazes against them; whenever it has thoroughly burned his skin, it blazes against the skin substituted for him, while he abides forever, perpetually.[9][10]

L15066

وقوله: (عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ) .

L15067 And His saying: "A spring from which Allah's servants drink."[11]

دليل على أن "الباء" إذا دخلت مقحمة - في الكلمة على سعة اللسان - لم يغير من المعنى شيئًا.

L15068 is evidence that when the preposition "with" (ba') is inserted into an ex-

[5] **Translator's note (L15051):** The phrase corresponding to "just as he has knowledge" has an irregular word order and an apparently intrusive particle in the supplied Arabic. Its probable sense is translated here.

[6] **Translator's note (L15052):** The Arabic uses "sense" here, rather than repeating "know."

[7] **Translator's note (L15055):** The final "and likewise his sight" repeats a point already included in the preceding dual pronouns. The repetition is present in the supplied text.

[8] **Translator's note (L15057):** The Arabic has inconsistent grammatical gender in its paired predicates; the sense is nevertheless intelligible.

[9] **Translator's note (L15064):** The Arabic shifts from plural unbelievers to a singular pronoun in this clause; the shift is retained.

[10] **Qur'an references (L15062):** Qur'an 76:4 (Al-Insan).

[11] **Qur'an references (L15067):** Qur'an 76:6 (Al-Insan).

pression, as the latitude of the language permits, it changes nothing of the meaning.

L15069–15071 This also provides an argument for those who say that His saying, "And wipe your heads," changes nothing concerning wiping the whole head, just as He said concerning purification with earth: "Then wipe your faces," which changes nothing concerning wiping the whole face.

L15072 And that the claim that its occurrence in the command to wipe the head expresses partiality is an oversight.[12]

L15073–15079 His saying: "And they give food, despite their love for it, to a needy person, an orphan, and a captive. (8)" is evidence that the person who feeds a captive is rewarded for feeding him, and that this is an approved trait of his character, even if the captive is an unbeliever, because Allah—blessed and exalted is He—coupled it with feeding the orphan and the needy person, as you see, and made it grounds for praising the person who does it. No one may therefore adopt excessive rigor and say: "I will not feed him, nor treat him kindly, because that assists him in his unbelief." For Allah—blessed and exalted is He—has prepared for him in the Hereafter a punishment, in his abiding forever in the Fire if he dies in unbelief, that suffices in place of starving him in this world. Do you not consider Abraham, the intimate friend—may Allah bless him—when he prayed for the Sacred City, saying: "And provide its people with fruits—those among them who believe in Allah and the Last Day"?[13][14]

L15080–15082 The Lord—mighty and majestic is He—said: "And whoever disbelieves." That is, "And those who disbelieve—I provide for them."

L15083

L15084 And His saying: "We indeed fear from our Lord a scowling, intensely harsh

[12] **Translator's note (L15072):** "Its" refers to the preposition ba'; "partiality" here means a partitive sense, indicating that only part of the head is to be wiped.

[13] **Translator's note (L15078):** The phrase rendered "in his abiding forever" literally uses "upon/for his abiding forever"; its connection to "punishment" is awkward in the supplied Arabic.

[14] **Qur'an references (L15074):** Qur'an 76:8 (Al-Insan); Qur'an 2:126 (Al-Baqarah).

وفيه حجة لمن يقول: إن قوله: (وَامْسَحُوا بِرُءُوسِكُمْ) . لم يغير من مسح جميع الرأس شيئًا، كما قال في التيمم: (فَامْسَحُوا بِوُجُوهِكُمْ) فلم يغير من مسح جميع الوجه شيئًا.

وإن قول القائل: إن دخولها في مسح الرأس للتبعيض إغفال.

قوله: (وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا (٨) دليل على أن إطعام الأسير يؤجر المطعم عليه، وهو مرضي أخلاقه، وإن كان الأسير كافرًا لأن الله - تبارك وتعالى - قرنه بإطعام اليتيم والمسكين كما ترى، وجعله مدحًا لفاعله، فليس لأحد أن يتنطع فيقول: لا أطعمه. ولا أحسن إليه، لأنه معونة على كفره، لأن الله - تبارك وتعالى - قد أعد له في الآخرة عذابًا على خلوده في النار، إن مات على كفره، ما هو كاف من إجاعته في الدنيا، ألا ترى إلى الخليل إبراهيم - صلى الله عليه - حين دعا للبلد الحرام فقال: (وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ) .

قال الرب - عز وجل -: (وَمَنْ كَفَرَ) أي ومن كفر فأنا أرزقهم.

وقوله: (إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا (١٠) فَوَقَاهُمُ اللَّهُ) الآية.

day. (10) So Allah protected them”—the verse.[15]

L15085–15087 is evidence that whoever fears it in this world and makes his preparations through obedience to his Lord, He will grant him safety from its terrors and protect him from its frights. Likewise, He said in Surah The Ants: “Whoever comes with a good deed will have something better than it, and they will be safe from terror that day. (89)” It is said that “the good deed” in this passage is “There is no deity but Allah,” and “the evil deed” is associating partners with Him.[16]

L15088–15097 His saying: “And He rewarded them for their patient endurance with a garden and silk. (12)” through His saying: “And its clusters of fruit were brought low, fully within reach. (14)” Some Quran commentators said: “For their patient restraint concerning the world as a whole.” Thus there falls within this every severe affliction and calamity involving loss of wealth or the death of a loved one, a relative, a kinsman, or a friend; the anguish of poverty, pains, and illnesses; fear of the enemy; the injustice of the ruler; and similar things. When a person swallows their bitter draughts, patiently endures their pains, and submits amid them to his Lord’s judgment, knowing that his welfare is being considered through this, that it is being made expiation for his sins, that it raises him in his ranks, and that through it he is being led along the path of His prophets, His messengers, His friends, and the righteous among His servants, what he is experiencing then becomes easy for him, and he becomes certain of the reward of his Lord and does not resent receiving more of it.[17][18]

L15098–15100 The Messenger of Allah—may Allah bless him and grant him peace ﷺ—said: “Those who enjoyed well-being in this world will surely wish, on the Day of Resurrection, that their skins had been cut with shears, because of what they see of the reward of those who suffered affliction.”

دليل على أن من خافه في الدنيا، وأخذ أهبته من طاعة ربه، أَمَّنَه من أهواله، ووقاه أفزاعه، وكذا قال في سورة النمل: (مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَهُمْ مِنْ فَزَعٍ يَوْمَئِذٍ آمِنُونَ (٨٩) . ويقال: إن الحسنة - في هذا الموضع - لا إله إلا الله، والسيئة الشرك.

قوله: (وَجَزَاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا (١٢) ، إلى قوله: (وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا (١٤) قال بعض المفسرين: بما صبروا عن الدنيا جملة، فدخل فيه كل مصيبة شديدة ورزية، بفقد مال وموت حميم، وقريب، ونسيب وصديق، ومضض الفقر والأوجاع والأمراض، وخوف العدو، وجور السلطان، وأشباه ذلك، إذا جرع غصصه، وصبر على آلامه، وسلم فيها لحكم ربه، وعلم أنه منظور له بذلك، ومجعول كفارات لذنوبه. ورافع له في درجاته، ومسلوك به سبيل أنبيائه ورسله، وأوليائه. والصالحين من عباده، هان عليه - عندها - ما هو فيه، وأيقن بثواب ربه، ولم يكره بالازدياد منه.

وقد قال رسول الله صلى، الله عليه وسلم: “ ليودنَّ أهل العافية في الدنيا - يوم القيامة - أن جلودهم قرضت بالمقاريض، بما يرون من ثواب أهل البلاء”.

[15] **Qur’an references (L15084):** Qur’an 76:10 (Al-Insan).

[16] **Qur’an references (L15085):** Qur’an 27:89 (An-Naml).

[17] **Translator’s note (L15097):** The construction “does not resent receiving more” is grammatically awkward in the Arabic. “Of it” may refer to the affliction or to the reward; the reference remains open in translation.

[18] **Qur’an references (L15089):** Qur’an 76:12 (Al-Insan).

And he said: “Allah—blessed and exalted is He—indeed regularly tends His friend with affliction, just as a mother regularly tends her child with good things.”

He—peace be upon him—was asked which people suffer the severest affliction. He said: “The prophets, then the most excellent, followed by the next most excellent. A man is afflicted according to his religion”—or he said: “In proportion to his religion. If he is firm in religion, accordingly; and if he is weak in religion, then accordingly. Affliction continues to beset the servant until he walks in the marketplaces with no sin upon him.”[19]

And he said: “When Allah loves a people, He afflicts them. Whoever is content will have His good pleasure, and whoever is displeased will have His displeasure.” There are other sayings similar to this.

When he is thus, he becomes entitled—through His mercy—to what He promised him in this verse, through

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His saying: “And its clusters of fruit were brought low, fully within reach.”[20]

It is said concerning “were brought low”: they were brought near so that they could reach and pluck them while standing, sitting, sleeping, and in every condition. The tree lowers itself for them until they may take its fruits without weariness or toil; and when they have finished taking them, it rises up and returns to its former state. This is their way forever and ever.

It has also been said concerning “And He rewarded them for their patient endurance”: that they patiently abstained from desires. Desires, too, belong to this world, and relinquishing them involves anguish and hardship for souls; thus this agrees with what we have said.[21]

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[19]**Translator’s note (L15105):** The Arabic leaves the consequence after “if he is firm in religion” elliptical: literally, “according to that.”

[20]**Qur’an references (L15113):** Qur’an 76:14 (Al-Insan).

[21]**Qur’an references (L15119):** Qur’an 76:12 (Al-Insan).

وقال: “إن الله - تبارك وتعالى - ليتعاهد وليه بالبلاء كما تتعاهد الوالدة ولدها بالخير”.

وسئل - عليه السلام - أي الناس أشد بلاء، قال: “الأنبياء، ثم الأمثل فالأمثل، يبتلى الرجل على حسب دينه ” أو قال: “ على قدر دينه، فإن كان صلب الدين على حسب ذلك، وإن كان رخو الدين فعلى حسب ذلك، ولا يزال البلاء بالعبد حتى يمشي في الأسواق وما عليه خطيئة”.

وقال: “ إذا أحب الله قومًا ابتلاهم، فمن رضي فله الرضى، ومن سخط فله السخط ”. مع أشباه لهذا.

وإذا كان كذلك استوجب - برحمته - ما وعده في هذه الآية، إلى

قوله: (وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا) .

يقال في (وَذُلِّلَتْ) : أدنيت حتى يتناولوها بالقطف قيامًا، وقعودًا، ونيامًا، وعلى كل حال، تتطامن لهم الشجرة حتى يتناولوا ثمارها بلا تعب، ولا نصب، فإذا فرغوا من تناولها استعلت فعادت كما كانت، هذه سبيلهم أبد الأبد.

وقد قيل في: (وَجَزَاهُمْ بِمَا صَبَرُوا) : إنهم صبروا عن الشهوات. والشهوات - أيضا - من الدنيا في تركها مضض. وشدة على النفوس، فهو موافق لما قلناه.

قوله: (وَيُطَافُ عَلَيْهِمْ بِآنِيَةٍ مِنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرَا (١٥) قَوَارِيرَ مِنْ فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا (١٦) .

يقال: قدروها على مقدار ريهم.

وفيه دليل على أنهم عوضوا من تركهم إدارة المحّرم عليهم من خمر الدنيا في أقداح الزجاج، بأواني الفضة، التي هي في صفاء الفضة، وبياض المرجان من خمر الجنة، التي (لَا يُصَدَّعُونَ عَنْهَا وَلَا يُنْزِفُونَ (١٩) أي لا تنزف عقولهم بالسكر، ولا أموالهم التي كانوا يجعلونها - في الدنيا - أثمانًا للأعناب المعصورة، ومنقودة فيها نفسها، وشربه فيما أعان على شربها، ومجعوله في الملك، وأثمان المغنيات، وأجدادهن، وعطاياهن، وعطايا غيرهن ممن يجري مجراهن في ملاذ النفوس، وشهوات القلب.

فصار الداخلون إلى الجنة في أمن من كل ذلك، يغرف الخمر من. أنهار الجنة الجارية فيها بلا ثمن، والاستمتاع بما يحبرون في رياضها. بلا حذر، ولا عطية، رغدًا كيف شاءوا، ومتى شاءوا، كما قال - تبارك وتعالى -: (فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَهُمْ فِي رَوْضَةٍ يُحْبَرُونَ (١٥) .

L15123 His saying: “And vessels of silver and cups that were crystal will be passed around among them (15), crystal of silver, which they have measured precisely (16).”[22]

L15124 It is said: They have measured them according to the amount needed to quench their thirst.

L15125–15129 This contains evidence that they were compensated for refraining from passing around what was forbidden to them of this world’s wine in glass goblets, with silver vessels, which have the clarity of silver and the whiteness of coral, containing the wine of Paradise, from which “they suffer no headache, nor are they depleted (19)”— that is, neither are their minds depleted by intoxication, nor their wealth, which they used in this world as payment for pressed grapes, and as cash paid for the wine itself, and its drinking in whatever assisted in drinking it, and what was assigned to ownership, and the prices of singing women, and their grandfathers, and gifts to them, and gifts to other women who serve the same purposes as they do in the pleasures of souls and the desires of the heart.[23][24][25]

L15130–15133 Thus those who enter Paradise are safe from all that, with wine being ladled from the rivers of Paradise flowing within it, without payment, and with enjoyment of the things that delight them in its gardens, without apprehension or gifts, in abundance, however they wish and whenever they wish, as He said— blessed and exalted is He—“As for those who have faith and do righteous deeds, they shall be delighted in a garden (15).”[26][27]

[22] **Qur’an references (L15123):** Qur’an 76:15 (Al-Insan); Qur’an 76:16 (Al-Insan).

[23] **Translator’s note (L15128):** The supplied text says “the clarity of silver and the whiteness of coral”; these descriptions have been retained as written. The rendering “depleted” preserves the sense developed in the author’s following explanation.

[24] **Translator’s note (L15129):** Several expressions appear corrupt or grammatically disjointed: “its drinking,” “what was assigned to ownership,” and “their grandfathers.” These follow the supplied readings وشربه، ومجعوله في الملك، وأجدادهن without silently reconstructing a different text.

[25] **Qur’an references (L15125):** Qur’an 56:19 (Al-Waqi’ah).

[26] **Translator’s note (L15130):** The source places a period after “from,” although the construction continues in the next unit.

[27] **Qur’an references (L15130):** Qur’an 30:15 (Ar-Rum).

قال: السماع في الجنة.

وقد قيل في قوله: ﴿إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغُلٍ فَاكِهُونَ (٥٥) ﴾ إنه ضرب الأوتار تصوّت بالتسبيح والتقديس بنغم لم يسمع الخلائق بمثلها.

وقيل في الشغل: إنه افتضاض العذارى.

وهو عندي هذا وهذا، يلهون تارة بالسماع وأصوات الأوتار، وتارة بافتضاض العذارى، وكذا قال - في سورة أخرى: - ﴿يَتَنَازَعُونَ فِيهَا كَأْسًا لَا لَغْوٌ فِيهَا وَلَا تَأْثِيمٌ (٢٣) وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَكْنُونٌ (٢٤) ﴾

أي بكأس الخمر - والله أعلم - فلا يكون فيها لغو أهل الدنيا وأباطيلهم. وهَذْر القول الذي يؤثم قائله ومستمعه، والنظر إلى المدير، وتمني المعصية معه، فعرضوا في الإدارة عليهم في الجنة - لما تجنبوا في الدنيا مثله - بغلمان يديرونها، ويطوفون بها عليهم، من غير إثم يلحقهم بالنظر إليهم، لما نزع من صدورهم من الغل في تمني الباطل. واستغنائهم بالحور العين، وافتضاض الأبكار.

L15134–15135 He said: Listening to music in Paradise.[28]

L15136–15138 It has also been said concerning His saying, “Indeed, the inhabitants of Paradise today are delighting in an occupation (55),” that it is the plucking of strings that sound forth glorification and sanctification in melodies such as created beings have never heard the like of.[29]

L15139 And it has been said concerning this occupation that it is the deflowering of virgins.

L15140–15141 In my view, it is both this and that: at times they divert themselves with listening to music and the sounds of strings, and at times with the deflowering of virgins. Likewise, He said in another surah: “They pass a cup back and forth among themselves therein, with neither idle talk nor incitement to sin in it (23). And youths of their own circulate among them, as though they were carefully sheltered pearls (24).”[30]

L15142–15149 That is, a cup of wine—and Allah knows best—so there will be none of the idle talk of the people of this world or their falsehoods, or the outpouring of speech that makes its speaker and its listener sinful, or gazing at the cupbearer and wishing to commit sin with him. Thus, for the serving of drink to them in Paradise—because they avoided in this world its like—they were presented with youths who pass it around and circulate among them with it, without any sin attaching to them through looking at them, because the rancor involved in wishing for falsehood has been removed from their breasts, and because they find satisfaction in the fair, wide-eyed maidens and in the deflowering of virgins.[31][32]

[28] **Translator’s note (L15135):** “Listening” here renders samāʿ, which in this context refers to listening to music or singing. The person to whom “He said” refers is not identified in the supplied passage.

[29] **Qur’an references (L15136):** Qur’an 36:55 (Ya-Sin).

[30] **Qur’an references (L15140):** Qur’an 52:23 (At-Tur); Qur’an 52:24 (At-Tur).

[31] **Translator’s note (L15146):** The supplied فعرضوا means “they were presented/offered,” but the construction with the following “with youths” is awkward. It may be a corruption of فعوضوا, “they were compensated.” The translation retains the idea of presentation rather than silently substituting that reading.

[32] **Translator’s note (L15148):** The association of “rancor” with “wishing for falsehood” is awkward in the supplied text and has been retained.

L15150

L15151 His saying: “And therein they will be given a cup to drink whose mixture is ginger (17), a spring therein called Salsabil (18).”[33]

L15152 This is evidence that wine’s stinging of the tongue is a commendable quality in it and a pleasure for its drinker. For this reason He praised it for its mixture of ginger, in accordance with human dispositions. Yet He prohibited it, with all its qualities, in this world. Thus He—glory be to Him—compensated those who abstained from it in this world with the pleasurable sting it contains, and removed from it the intoxication that is a defect in it.

L15153 It is said: It is mixed for the companions of the right, while those brought near drink it unmixed.

L15154–15157 And it is said: Salsabil is that which flows swiftly. It also has another admixture, namely camphor. But He—and Allah knows best—mentioned camphor for its fragrance, not for its bitterness, since there is no bitterness in Paradise to spoil any of its foods or drinks.

L15158–15160 Allah mentioned this cup at the beginning of the surah for the righteous, who drink it mixed in this way for them with camphor, as a recompense for their fulfillment of vows and their fear of a day whose evil is widespread.

L15161

L15162 His saying: “And perpetually youthful boys circulate among them; when you see them, you would think them scattered pearls (19).”[34]

L15163–15166 This admits of two interpretations. The first is that He described them in terms of the purity of their complexions, the freshness of their bodies, and the absence of impurities, just as fresh pearls are described, sheltered from dust and other things, so that their clarity remains and their luster does not disappear; thus the boys, in the estimation of anyone looking at them, are forever like that.

[33] **Qur’an references (L15151):** Qur’an 76:17 (Al-Insan); Qur’an 76:18 (Al-Insan).
[34] **Qur’an references (L15162):** Qur’an 76:19 (Al-Insan).

قوله: (وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا (١٧) عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا (١٨) .

دليل على أن لذع الألسنة في الخمر مدح لها، ولذة لشاربها، ولذلك مدحها بمزاج الزنجبيل على ما في سجايا البشر، غير أنه حرمها بجميع صفاتها في الدنيا، فعوض - سبحانه - من تركها في الدنيا بما هو فيها لذة من اللذع، وأزال عنها السكر الذي هو فيها عيب.

يقال: إنها تمزج لأصحاب اليمين، ويشربها المقربون صرفًا.

ويقال: السلسبيل، هو الحديد الجرية. ولها مزاج آخر وهو الكافور، ولكنه - والله أعلم - ذكر الكافور لطيبه، لا لمرارته. إذ ليس في الجنة مرارة تكدر شيئًا من أطعمتها، وأشربتها.

ذكر الله هذه الكأس في أول السورة للأبرار يشربونها هكذا ممزوجة لهم بالكافور، جزاء على وفائهم بالنذر، وخوفهم يومًا كان شره مستطيرًا.

قوله: (وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَنْثُورًا (١٩) .

يحتمل وجهين: أحدهما: أن يكون وصفهم بصفاء الألوان. ورطوبة الأبدان، وذهاب الأدناس، كما يوصف اللؤلؤ الرطب المكنون عن الغبار وغيره، ليبقى صفاؤه، ولا يذهب ماؤه فيكون الولدان - في حسبان الناظر إليهم - أبدًا كذلك.

L15167–15168 The other interpretation is that He described them in terms of their preciousness and the high prices they would command if they were in this world, just as a precious thing becomes costly, its price increases, and things like it become scarce.

والوجه الآخر: أن يكون وصفهم بالنفاسة، وغلاء الأثمان لو كانوا في الدنيا، كما يغلوا النفيس فيكثر ثمنه، ويعز أشباهه.

L15169

L15170 And His saying: “And you do not will unless Allah wills.”[35]

وقوله: (وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ) .

L15171–15173 This is an argument against the Muʿtazilites and the Qadarites, because it denies them any willing before His willing. Likewise: “He admits whomever He wills into His mercy.”[36]

حجة على المعتزلة والقدرية، لنفي المشيئة عنهم قبل مشيئته، وكذلك: (يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ) .

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[35] **Qur’an references (L15170):** Qur’an 76:30 (Al-Insan); Qur’an 81:29 (At-Takwir).

[36] **Qur’an references (L15171):** Qur’an 42:8 (Ash-Shuraa); Qur’an 76:31 (Al-Insan).

سورة المرسلات

Surah 77: The Emissaries (Al-Mursalat)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah: Those Sent Forth]

His saying—mighty and majestic is He—"Did We not destroy the earlier peoples (16), then cause the later ones to follow them (17)?"[1]

This—and Allah knows best—is their destruction as punishment for sin, rather than the destruction of death in which everyone is equal. The evidence for this is His saying: "Thus do We deal with the criminals (18)."[2]

He thus made it specific to them, because the destruction of death that is not punishment for sin is shared by prophets and messengers, the angels brought near, the righteous and the wicked. This is

His saying: "Everything is perishing except His Face."[3]

It is—and Allah knows best—a rebuke to later peoples, that they should not perform their deeds or follow their conduct, lest they deserve a destruction like theirs.

His saying: "Did We not create you from a lowly fluid (20)?"[4]

This is an address to those who lived at the time of revelation, through to the Day of Resurrection, although those before them were also created from this fluid, except Adam, Eve, and Jesus—peace be upon them—for they were not created.[5]

This is a specific case excluded from the general scope.

His saying: "Woe that day to those who deny (24)," and its repetition are

[1] **Qur'an references (L15176):** Qur'an 77:16 (Al-Mursalat); Qur'an 77:17 (Al-Mursalat).
[2] **Qur'an references (L15177):** Qur'an 77:18 (Al-Mursalat).
[3] **Qur'an references (L15180):** Qur'an 28:88 (Al-Qasas).
[4] **Qur'an references (L15183):** Qur'an 77:20 (Al-Mursalat).
[5] **Translator's note (L15186):** The supplied sentence ends "for they were not created," without repeating "from this fluid." The surrounding argument indicates that creation from this fluid is intended, but that qualification has not been silently inserted.

[سورة المرسلات]

قوله - عز وجل -: (أَلَمْ نُهْلِكِ الْأَوَّلِينَ (١٦) ثُمَّ نُتْبِعُهُمُ الْآخِرِينَ (١٧) .

هو - والله أعلم - إهلاكهم بعقوبة الذنب، لا إهلاك الموت الذي يسوى كل فيه، والدليل عليه قوله: (كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ (١٨) .

فجعله خصوصًا لهم، لأن إهلاك الموت الذي ليس بعقوبة الذنب، يشترك فيه النبيون والمرسلون، والملائكة المقربون، والصالحون والطالحون، وهو

قوله: (كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ) .

وهو - والله أعلم - تقريع للآخرين أن لايعملوا بأعمالهم، ولا يسيروا بسيرتهم، فيستوجبوا مثل إهلاكهم.

قوله: (أَلَمْ نَخْلُقْكُمْ مِنْ مَاءٍ مَهِينٍ (٢٠)

خطاب لمن كان في زمن الوحي إلى يوم القيامة، وإن كان من قبلهم -أيضاً - مخلوقًا من هذا الماء، إلا آدم، وحواء، وعيسى - عليهم السلام - فإنهم لم يخلقوا.

وهو خصوص خارج عن العموم.

قوله: (وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ (٢٤) وتكراره، دليل على إجازة التأكيد في الكلام، ورد على من نفاه.

evidence for the permissibility of emphasis in speech, and a refutation of those who deny it.[6]

قوله: (انْطَلِقُوا إِلَى مَا كُنْتُمْ بِهِ تُكَذِّبُونَ (٢٩) على لفظ الأمر، كأنه - والله أعلم - يقال لهم: ذلك يوم القيامة.

وهو حجة في إجازة الضمير، واختصار الكلام، والتحري بفهم سامعه عن إظهاره.

L15193

L15194–15196 His saying: "Proceed to that which you used to deny (29)," is in the imperative form, as though— and Allah knows best—this were being said to them on the Day of Resurrection.[7]

L15197–15198 This is an argument for the permissibility of leaving something implicit, abbreviating speech, and carefully relying on the understanding of its hearer in place of stating it explicitly.[8]

L15199

قوله: (انْطَلِقُوا إِلَى ظِلٍّ ذِي ثَلَاثِ شُعَبٍ (٣٠) لَا ظَلِيلٍ وَلَا يُغْنِي مِنَ اللَّهَبِ (٣١)

يقال إن الكفار إذا اشتد عليهم لهب النيران ذكروا الظل الذي كانوا يستظلون به في الدنيا، فرفعت لهم أصنامهم التي كانوا يعبدونها، وجعل لها ظل في أعينهم، فقيل لهم: انطلقوا إلى ظل أصنامكم فاستظلوا بها، فإذا مروا إليه كان حر ذلك الظل أشد عليهم مما فروا منه، فلم يقهم من اللهب.

والظل واللهب مذكران، فقوله: (إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ (٣٢) . كأنه رجع إلى ذكر النار التي هي مؤنثة، أو إلى جهنم.

L15200 His saying: "Proceed to a shade of three branches (30), neither providing shade nor availing against the flame (31)."[9]

L15201–15205 It is said that when the flames of the fires become severe for the unbelievers, they remember the shade under which they used to shelter in this world. Then their idols are raised up before them, which they used to worship, and these are made to have shade in their eyes. They are then told: "Proceed to the shade of your idols and shelter under them." But when they go toward it, the heat of that shade is more severe for them than what they fled from, and so it does not protect them from the flame.

L15206–15207 "Shade" and "flame" are both grammatically masculine. Thus His saying,

[6] **Qur'an references (L15189):** Qur'an 77:15 (Al-Mursalat); Qur'an 77:19 (Al-Mursalat); Qur'an 77:24 (Al-Mursalat); Qur'an 77:28 (Al-Mursalat); Qur'an 77:34 (Al-Mursalat); Qur'an 77:37 (Al-Mursalat); Qur'an 77:40 (Al-Mursalat); Qur'an 77:45 (Al-Mursalat); Qur'an 77:47 (Al-Mursalat); Qur'an 77:49 (Al-Mursalat); Qur'an 83:10 (Al-Mutaffifin).

[7] **Qur'an references (L15194):** Qur'an 77:29 (Al-Mursalat).

[8] **Translator's note (L15197):** The expression التحري بفهم سامعه عن إظهاره is awkward. The translation follows its apparent sense: reliance on the hearer's understanding in place of explicit expression.

[9] **Qur'an references (L15200):** Qur'an 77:30 (Al-Mursalat); Qur'an 77:31 (Al-Mursalat).

"Indeed, it casts sparks like a palace (32)," appears to return to mention of the Fire, which is grammatically feminine, or to Hell.[10][11]

L15208–15209 His saying: "This is a day when they do not speak (35)."[12]

L15210 It may mean—and Allah knows best—that they do not speak by way of offering excuses, because they are not given permission to do so, even though they speak of other things.

L15211–15212 It has also been said that this is one station during the day, and a time in which they say nothing at all; then at another station they speak, questioning one another and disputing.

L15213

L15214 His saying: "Then in what discourse after it will they have faith (50)?"[13]

L15215 That is, the Qur'an; and Allah knows best.[14]

L15216–15218 It is—if Allah wills—like His saying: "Allah has sent down the finest discourse." He called it "discourse" because reports, narratives, admonitions, and other things are recited in it, not because He brought it into being as He brings created things into being, as the ignorant among the Jahmites claim.[15][16]

L15219–15220 They do not know that when someone has had no acquaintance with something and then becomes acquainted with it, that thing with which he has

قوله: (هَذَا يَوْمُ لَا يَنْطِقُونَ (٣٥)

يحتمل - والله أعلم - أن لا ينطقوا بالاعتذار، لأنه لا يؤذن لهم فيه، وإن نطقوا بغيره.

وقد قيل: إنه مقام في اليوم، ووقت لا ينطقون فيه بشيء، ثم ينطقون في مقام آخر بالتسايل والخصومات.

قوله: (فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ (٥٠) .

أي بالقرآن، والله أعلم.

وهو - إن شاء الله - كقوله: (اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ) ، سماه حديثًا، لأنه يتلى فيه الأنباء والقصص، والمواعظ، وغير ذلك، لا أنه أحدثه إحداث الخلق، كما يزعم الجهلة من الجهمية.

ولا يعلمون أن من لم يكن له عهد بشيء، ثم عهده كان ذلك المعهود حديثًا عنده، لا أنه كان عدمًا فخلق.

[10] **Translator's note (L15206):** The Arabic pronoun translated "it" is feminine, which is the basis of the following grammatical explanation.

[11] **Qur'an references (L15206):** Qur'an 77:32 (Al-Mursalat).

[12] **Qur'an references (L15209):** Qur'an 77:35 (Al-Mursalat).

[13] **Qur'an references (L15214):** Qur'an 77:50 (Al-Mursalat).

[14] **Translator's note (L15215):** The phrase "that is, the Qur'an" identifies the antecedent of "it" in the preceding quotation.

[15] **Translator's note (L15218):** "Discourse" renders ḥadīth, which can also mean "new." The author's argument here and below turns on these distinct senses.

[16] **Qur'an references (L15216):** Qur'an 39:23 (Az-Zumar).

become acquainted is new to him, without its having been nonexistent and then created.

L15221–15223 What is astonishing is that they neither affirm nor have faith in anything that lies beyond the apprehension of reason, yet they claim that the Qur'an is created speech. How, then, can speech command and prohibit by means of speech? It is only the speaker who commands and prohibits through his speech: "Do," and "Do not do."

L15224–15225 But whoever wishes to drive himself mad does so. We seek refuge in Allah from blindness after insight.

L15226–15228 What removes doubt concerning "discourse"—that it does not mean something created and made in every instance—is His saying—mighty and majestic is He—in Surah Kneeling: "Then in what discourse after Allah and His signs will they have faith (6)?" Thus He called Himself and His signs, together, "discourse."[17]

L15229 After this, is there any argument left for them to cling to? Woe to them—if only they would perceive clearly, rather than be ignorant or pretend ignorance.

[17] **Qur'an references (L15226):** Qur'an 45:6 (Al-Jathiyah).

والعجب أنهم لا يقولون، ولا يؤمنون بشيء يخرج عن فطن العقول، ثم يزعمون أن القرآن كلام مخلوق، فكيف يأمر وينهى الكلام بكلام، إنما يأمر وينهى المتكلم بكلامه، افعل ولا تفعل.

ولكن من شاء أن يجنن نفسه جننها، نعوذ بالله من العمى بعد البصيرة.

والذي يزيل الريب عن الحديث أنه لا يكون بمعنى المخلوق والمصنوع في كل موضع. قوله عز وجل في سورة الجاثية -: (فَبِأَيِّ حَدِيثٍ بَعْدَ اللَّهِ وَآيَاتِهِ يُؤْمِنُونَ (٦) ، فسمى نفسه وآياته - معًا - حديثًا.

فهل بقي بعد هذا لهم مقال يتعلقون به، - ويلهم - لو تبصروا، ولم يجهلوا، أو يتجاهلوا.



سورة النبإ

Surah 78: The Tidings (An-Naba)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah: The Tidings]

L15230–15231

L15232–15234 His saying—mighty and majestic is He—"And everything We have enumerated in writing (29)." This is a refutation of the Mu'tazilites and the Qadarites, because it encompasses all things, and thus includes good and evil, faith and unbelief. These were recorded before the acts, so the acts occurred in accordance with them, and it was not possible to deviate from them.[1][2]

[سورة النبأ]

قوله عز وجل: (وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا (٢٩) رد على المعتزلة والقدرية، لأنه مجمع الأشياء فدخل فيه الخير والشر، والإيمان والكفر، وصارت متقدمة على الأفعال فخرجت الأفعال عليها، ولم يمكن المحيص عنها.

[1] **Translator's note (L15233):** "Were recorded" makes explicit the apparent reference of the feminine plural verb to things enumerated in writing; the Arabic does not repeat a noun for the prior record.

[2] **Qur'an references (L15232):** Qur'an 78:29 (An-Naba).

سورة النازعات

Surah 79: Those who drag forth (An-Nazi’at)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah: Those Who Pull Out]

His saying: “Has the account of Moses reached you (15), when his Lord called to him in the sacred valley of Tuwa (16)?”[1]

This is evidence that the Qur’an is the uncreated speech of Allah, which He truly spoke, because a call is necessarily audible speech. Speech belongs to the speaker, and the call comes from Him and is one of His attributes. He, with all His attributes, is uncreated. Then He related concerning Pharaoh, saying: “Then he gathered and called out.” Pharaoh’s call was therefore created, because the caller is created, and every attribute follows the entity it describes. Thus, if the entity described is created, its speech is created; and if the entity described is the Creator, His speech is uncreated.[2]

This is clear.

His saying: “So Allah seized him as an exemplary punishment for the latter and the former (25).”[3]

The latter here is his saying, “I am your lord, the highest (24),” or the former, his saying in the Surah of the Story: “I have not known for you any god other than me.”[4][5]

His saying: “He brought forth from it its water and its pasture (31), and the mountains He anchored firmly (32), as provision for you and your livestock (33).”[6]

This is evidence that people share equally in water, herbage, the stones of the mountains, and their firewood, so long as these have not been taken into

[1] **Qur’an references (L15238):** Qur’an 79:15 (An-Nazi’at); Qur’an 79:16 (An-Nazi’at).

[2] **Qur’an references (L15239):** Qur’an 79:23 (An-Nazi’at).

[3] **Qur’an references (L15246):** Qur’an 79:25 (An-Nazi’at).

[4] **Translator’s note (L15247):** The source reads “or the former,” leaving the relationship between the two statements syntactically unclear; it may be a transcription error for “and the former,” but has not been corrected.

[5] **Qur’an references (L15247):** Qur’an 28:38 (Al-Qasas).

[6] **Qur’an references (L15249):** Qur’an 79:31 (An-Nazi’at); Qur’an 79:32 (An-Nazi’at); Qur’an 79:33 (An-Nazi’at); Qur’an 80:32 (’Abasa).

[سورة النازعات]

قوله: (هَلْ أَتَاكَ حَدِيثُ مُوسَى (١٥) إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى (١٦)

دليل على أن القرآن كلام الله غير مخلوق، تكلم به تكلمًا، لأن النداء كلام مسموع لا محالة، والكلام للمتكلم والنداء منه، وصفة من صفاته، وهو بجميع صفاته غير مخلوق، ثم أخبر عن فرعون فقال: (فَحَشَرَ فَنَادَى) ، فكان نداء فرعون مخلوقًا، لأن المنادي مخلوق، وكل صفة تبع للموصوف فإن كان الموصوف مخلوقًا كان كلامه مخلوقاً، وإن كان الموصوف خالقًا كان كلامه غير مخلوق.

وهو بين.

قوله: (فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَى (٢٥)

فالآخرة هاهنا قوله: (أَنَا رَبُّكُمُ الْأَعْلَى (٢٤) ، أو الأولى، قوله في سورة القصص: (مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي) .

قوله: (أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا (٣١) وَالْجِبَالَ أَرْسَاهَا (٣٢) مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ (٣٣)

دليل على أن الماء والكلأ، وحجارة الجبال وحطبه الناس فيه شركاء، ما لم يقع فيها الحيازات بالأملاك الظاهرة، التي تستفاد بوجوه الفوائد، فإذا وقعت الحيازات فكل من ملك أرضا، ملك كل ما تخرجه من عين وكلأ، إلا ماء الشفه ما لم تجعل في الظروف، والكلأ من المارة.

possession through manifest rights of ownership acquired by the various means of acquisition. Once possession has been established, whoever owns land owns everything it produces, whether springs or herbage, except water for drinking, so long as it has not been placed in containers, and herbage in relation to passersby.[7]

[7] **Translator's note (L15250):** The concluding phrase, literally "and herbage from passersby," is syntactically awkward. In context it appears to reserve passersby's access to herbage, but the precise scope of the exception is unclear. The source also has a grammatical mismatch in the phrase about placing water in containers.

سورة عبس

Surah 80: He Frowned (’Abasa)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[سورة عبس]

قوله عز وجل: (وُجُوهٌ يَوْمَئِذٍ مُسْفِرَةٌ (٣٨) ضَاحِكَةٌ مُسْتَبْشِرَةٌ (٣٩) بشارة للمؤمن كبيرة، لأنه لا محالة حاصل له هذا الإخبار، لأنه قال - على إثره -: (وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ (٤٠) تَرْهَقُهَا قَتَرَةٌ (٤١) أُولَئِكَ هُمُ الْكَفَرَةُ الْفَجَرَةُ (٤٢) فحصل هذا للكافر، وذلك للمؤمن إن شاء الله، إذ لم يذكر معهما ثالثة.

و" القترة " ما يغشى الوجه من غبرة الموت.

تغشيها، و" السفرة " النيرة المشرقة بياضًا وحسنًا.

[Surah: He Frowned]

L15251–15252

L15253–15256 His saying, mighty and majestic is He: "Faces that day will be radiant (38), laughing, rejoicing (39)." This is great glad tidings for the believer, because what this report announces will inevitably be his, for He said— immediately afterward—"And faces that day will have dust upon them (40), covered by gloom (41). Those are the unbelievers, the wicked (42)." Thus this falls to the unbeliever, and that to the believer, Allah willing, since He mentioned no third category alongside the two.[1]

L15257 "Gloom" is the dust of death that covers the face.

L15258 It covers them; and "the radiant" means luminous, shining with whiteness and beauty.[2]

[1] **Qur'an references (L15253):** Qur'an 80:38 ('Abasa); Qur'an 80:39 ('Abasa); Qur'an 80:40 ('Abasa); Qur'an 80:41 ('Abasa); Qur'an 80:42 ('Abasa).

[2] **Translator's note (L15258):** The source's opening "It covers them" is a detached fragment. Its quoted term is al-safarah, whereas the preceding Quranic wording is musfirah; the discrepancy is preserved rather than silently corrected.

سورة التكوير

Surah 81: The Overthrowing (At-Takwir)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah: The Folding Up]

His saying: “And when the girl buried alive is asked (8) for what sin she was killed (9).”[1]

When it is recited according to this familiar reading, “she is asked,” with a ḍammah on the sīn and without an alif, it contains an obscurity. Its meaning—and Allah knows best—is that her killers are asked for what sin they killed her, just as if she herself had asked.[2]

For whoever reads “she asked,” with a fatḥah on the sīn and an alif, its meaning is clear and presents no difficulty. This is the reading of Abu Salih, Jabir ibn Zayd, and Abu al-Duha, and al-Dahhak ibn Muzahim.

[1] **Qur’an references (L15262):** Qur’an 81:8 (At-Takwir); Qur’an 81:9 (At-Takwir).

[2] **Translator’s note (L15265):** The unvocalized verb can also be read “she herself were asked”; the translation takes it as active in light of the following discussion of the reading “she asked.”

[سورة التكوير]

قوله: (وَإِذَا الْمَوْءُودَةُ سُئِلَتْ (٨) بِأَيِّ ذَنْبٍ قُتِلَتْ (٩)

إذا قرئت هذه القراءة المعروفة (سُئِلَتْ) بضم السين بغير ألف كان فيها غموض، ومعناه - والله أعلم - أن قتلتها سئلوا بأي ذنب قتلوها. كما لو سألت هي.

ومن قرأ " سألت " بفتح السين والألف كان معناها بينًا غير مشكل، وهي قراءة أبي صالح، وجابر بن زيد، وأبي الضحى، والضحاك بن مزاحم.

سورة الإنفطار

Surah 82: The Cleaving (Al-Infitar)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah: The Cleaving Apart]

His saying: “No indeed! Rather, you deny the Recompense (9).”[1]

This is general in expression but specific in meaning, because not everyone denied the Recompense; only some denied it. Then He returned to the general and said: “Noble scribes (11), knowing what you do (12).”[2]

For the guardians watch over everyone. Their knowledge therefore takes two forms: Whatever consists of outward speech or movement of the limbs, they know by its outward appearance and record according to its nature.

As for what consists of an inward intention, it is said that they detect a pleasant scent from its possessor, and a foul scent from its evil part, so they record it as a righteous deed and another as an evil one.[3]

[1] **Qur’an references (L15272):** Qur’an 82:9 (Al-Infitar).

[2] **Qur’an references (L15273):** Qur’an 82:11 (Al-Infitar); Qur’an 82:12 (Al-Infitar).

[3] **Translator’s note (L15277):** The source reads “its possessor,” although the following contrast with “its evil part” suggests a possible corruption of “its good part.” The wording introducing “they detect” is also grammatically irregular.

[سورة الانفطار]

قوله: ﴿كَلَّا بَلْ تُكَذِّبُونَ بِالدِّينِ (٩) ﴾.

عام المخرج خاص المعنى، لأن الكل لم يكذب بالدين، إنما كذب البعض، ثم رجع إلى العام فقال: ﴿كِرَامًا كَاتِبِينَ (١١) يَعْلَمُونَ مَا تَفْعَلُونَ (١٢) ﴾.

لأن الحافظين على الكل، فعلمهم على وجهين: فما كان من ظاهر قول، أو حركة جوارح علموه بظاهره، وكتبوه على جهته.

وما كان من باطنٍ ضمير، يقال: إنه يجدون لصاحبه ريحًا طيبة. ولطالحه ريحًا خبيثة، فكتبوه عملاً صالحًا وآخر سيئًا.

CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة المطففين

Surah 83: The Defrauding (Al-Mutaffifin)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah: Those Who Give Short Measure]

His saying: “Woe to those who give short measure (1), who, when they take a measure against people, take it in full (2).”[1][2]

That is, from people; and Allah knows best.

The Arabs substitute prepositions for one another when they wish to do so.

His saying: “No indeed! The record of the wicked is surely in Sijjin (7).”[3]

It is related from Sa‘id ibn Jubayr that he said: “Beneath the cheek of Iblis.” He seems to mean that what the record has enumerated was acquired through his incitement, his whisperings, and his making it seem attractive; thus it was placed beneath his cheek on account of its proximity to him.

It is also possible that it was placed beneath his cheek so that he would be coupled with him in Hell when the two enter it. If it is as Sa‘id explained it, [unclear wording] from His saying, “And what will make you know what Sijjin is? (8),” is a magnification of it and an evocation of dread, just as He said: “And what will make you know what the Day of Recompense is?” and similar expressions in the Quran.[4][5][6]

If, however, Sa‘id was opposed in this interpretation, the apparent sense of the wording indicates that “the inscribed record” explains Sijjin by way of

[1] **Translator’s note (L15282):** “Against people” preserves the preposition whose interpretation is discussed immediately afterward.

[2] **Qur’an references (L15282):** Qur’an 83:1 (Al-Mutaffifin); Qur’an 83:2 (Al-Mutaffifin).

[3] **Qur’an references (L15286):** Qur’an 83:7 (Al-Mutaffifin).

[4] **Translator’s note (L15291):** The pronouns appear to shift from the record to the wicked person whose record it is; the Arabic leaves these referents implicit.

[5] **Translator’s note (L15292):** The word laḥaḍnāhu as transcribed is unclear in this construction and cannot be translated securely. The source also contains an extraneous @ before the final quotation.

[6] **Qur’an references (L15291):** Qur’an 83:8 (Al-Mutaffifin); Qur’an 82:17 (Al-Infitar).

[سورة المطففين]

قوله: (وَيْلٌ لِلْمُطَفِّفِينَ (١) الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ (٢)

أي من الناس، والله أعلم.

والعرب تبدل حروف الجر بعضها من بعض، إذا أرادت ذلك.

قوله: (كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ (٧)

روي عن سعيد بن جبير أنه قال: تحت خد إبليس. كأنه يريد أن ما أحصاه فباستفزازه ووساوسه وتزيينه اكتسبه فجعل تحت خده عن قربه منه.

وقد يجوز أن يكون جعل تحت خده ليقرن معه في جهنم إذا دخلاه فإن كان على ما فسره سعيد لحضناه من قوله: (وَمَا أَدْرَاكَ مَا سِجِّينٌ (٨) ، تعظيم له، وتهويل، كما قال: @وَمَا أَدْرَاكَ مَا يَوْمُ الدِّينِ) وشبهه في القرآن.

وإن كان سعيد خولف في هذا التفسير، فظاهر الكلام يدل على أن الكتاب المرقوم هو تفسير للسجين على التشبيه، كأن ما رقم فيه، وأودعه من قبائح أفعال الفاجر في ضيق وإياس من أن يفلت فيه شيء. كالمسجون الذي قد ضيق عليه فلا يستطيع أن يفلت، والله أعلم بما أراد.

comparison, as though what has been inscribed in it and deposited therein of the wicked person's vile deeds were confined, with no hope that anything in it might escape, like a prisoner who has been closely confined and cannot escape. Allah knows best what He intended.

L15298–15299 His saying: "No indeed! From their Lord that day they will surely be veiled (15)."[7]

L15300 This is the strongest evidence for seeing Allah, because He would single out no people for being veiled from Him as punishment without appearing to others as an honor to them. This is clear, and we have explained it concisely in more than one place in our books refuting al-Bahili, Ibn Abi Ya'qub, and Ibn Hirman.

L15301–15302 His saying: "Then they will surely burn in the Blazing Fire (16). Then it will be said: 'This is what you used to deny' (17)."[8]

L15303–15304 He has announced that those veiled from seeing Him are the unbelievers who used to deny the Blazing Fire. The believer, whether disobedient or obedient, did not deny it, and thus falls under the verse's ruling among those who see their Lord, glory be to Him.

L15305

L15306 His saying: "No indeed! The record of the righteous is surely in 'Illiyyin (18)."[9]

L15307–15309 With regard to good, this admits of what the record of the wicked admitted of with regard to evil: that when its possessor is raised in Paradise—and Paradise is in the seventh heaven—it is as though his record were placed there.

L15310–15312 "And what will make you know what 'Illiyyun is? (19)" This magnifies it and arouses wonder in the person addressed. Allah knows best.

L15313

[7] **Qur'an references (L15299):** Qur'an 83:15 (Al-Mutaffifin).

[8] **Qur'an references (L15302):** Qur'an 83:16 (Al-Mutaffifin); Qur'an 83:17 (Al-Mutaffifin).

[9] **Qur'an references (L15306):** Qur'an 83:18 (Al-Mutaffifin).

قوله: (كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ (١٥) .

أدل دليل على الرؤية لأنه لا يخص قوم بالاحتجاب عقوبة لهم إلا ويظهر لآخرين كرامة لهم، وهو بين وقد لخصناه في غير موضع من كتبنا في الرد على الباهلي، وابن أبي يعقوب، وابن حرمان.

قوله: (ثُمَّ إِنَّهُمْ لَصَالُو الْجَحِيمِ (١٦) ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ (١٧)

قد أنبأ أن المحجوبين عن الرؤية هم الكفار الذين كانوا يكذبون بالجحيم، والمؤمن عاصيًا كان أو مطيعًا لم يكذب به فدخل في حكم الآية فيمن يرى ربه سبحانه.

قوله: (كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ (١٨)

يحتمل في الخير ما احتمله كتاب الفجار في الشر من أنه إذا رفع صاحبه في الجنة - والجنة في السماء السابعة - فكأنَّ كتابه موضوع هناك.

وَمَا أَدْرَاكَ مَا عِلِّيُّونَ (١٩) تعظيم له، وإعجاب للمخاطب به، والله أعلم.

L15314 His saying: “Those brought near witness it (21).”[10]

L15315 He means the angels, to whom He [unclear verb] concerning the obedient among His servants. Allah knows best.[11]

L15316

L15317–15319 His saying: “Indeed, the righteous will be in bliss (22), upon couches, looking (23). You will recognize in their faces the radiance of bliss (24). They will be given sealed pure wine to drink (25), its seal being musk.” This is evidence that the believer is encouraged to desire the soul’s delights and appetites in the Hereafter and to strive to acquire them.[12]

L15320–15326 And indeed the Sufis’ excessive rigor, in their professed abandonment of preoccupation with these things and their restricting themselves to righteous, pleasing deeds alone, without desiring recompense for them, through directly enjoying what Allah—blessed and exalted is He—has promised and prepared for the people of Paradise, is blameworthy in their speech and unacceptable in their conduct. For Allah’s good pleasure—majestic is His majesty—although it is among the most exalted rewards and the greatest bliss, does not preclude the desire to experience the delights of the soul and to enjoy what falls to its share. Nor does that lower a person’s rank among those who seek His good pleasure.[13][14]

L15327–15330 They were forbidden this only in this world and encouraged to renounce

قوله: (يَشْهَدُهُ الْمُقَرَّبُونَ (٢١)

يريد الملائكة الذين يناهيهم بالمطيعين من عباده، والله أعلم.

قوله: (إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ (٢٢) عَلَى الْأَرَائِكِ يَنْظُرُونَ (٢٣) تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ (٢٤) يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ (٢٥) خِتَامُهُ مِسْكٌ) . دليل على أن المؤمن مندوب إلى الرغبة في ملاذّ النفوس، وشهواتها في الآخرة والسعي في اكتسابها. وإن تنطع الصوفية كما يدعون من ترك الاشتغال بها، والاقتصار على العمل الصالح الرضي وحده، لا للرغبة في الجزاء عليه. من مباشرة ما وعده الله - تبارك وتعالى - وأعده لأهل الجنة مذموم من قولهم، وغير مرضي من فعلهم، لأن رضى الله - جل جلاله - وإن كان من أجلّ الجزاء وأعظم النعيم فليس بمانع من الرغبة في مباشرة ملاذ النفوس، والتمتع بما هو من حظها، وإنه لا يحطه من درجة طلاب الرضى.

وإنما نهوا عنه في الدنيا وندبوا إلى الزهد فيها، لأن محظورها يفضي بهم إلى المحرم ويكسبهم النار، ومباحها يفضي بهم إلى الفتور والكسل والرغبة في الدنيا عن مباشرة تعب العبادة ونصبها، وتصعّب عليهم تجرع المرارات، وتطمئن إلى الراحات وإيثار الحلاوات عليها.

[10] **Qur’an references (L15314):** Qur’an 83:21 (Al-Mutaffifin).

[11] **Translator’s note (L15315):** The verb yunāhīhim is unclear here. It may be a corruption of yubāhīhim, “He boasts to them,” but that conjecture has not been substituted for the supplied text.

[12] **Qur’an references (L15317):** Qur’an 82:13 (Al-Infitar); Qur’an 83:22 (Al-Mutaffifin); Qur’an 83:23 (Al-Mutaffifin); Qur’an 83:35 (Al-Mutaffifin); Qur’an 83:24 (Al-Mutaffifin); Qur’an 83:25 (Al-Mutaffifin).

[13] **Translator’s note (L15320):** The sentence continues irregularly across the following units. Here inna introduces the author’s condemnation of the Sufis’ excessive rigor, rather than a concessive “even if.”

[14] **Translator’s note (L15322):** The phrase beginning “through directly enjoying” is displaced in the source’s syntax; it appears to specify the recompense whose pursuit the Sufis disclaim. The irregular sequence has been retained.

it, because its forbidden pleasures lead them into what is unlawful and earn them the Fire, while its permissible pleasures lead them to languor, laziness, and desire for this world that turns them away from undergoing the toil and exertion of worship, and make it difficult for them to swallow bitter hardships, inclining instead to comforts and preferring sweet pleasures to those hardships.[15]

L15331–15338 But when they enter Paradise, pass beyond the abode of trials, and are relieved of worship, they will take pleasure in what their souls love: eating, drinking, and the various forms of bliss, including embracing the wide-eyed maidens, and the obedient human women to whom they are married, and the wives restored to them who were theirs in this world. That will do them no harm, nor will they fear abhorrence from their Lord, nor will they be wary of flagging in worship, because it is their recompense for having obeyed Him in this world and having preferred obedience to Him over their pleasures and cherished things therein. Do you not see that He says—glory be to Him— "Eat and drink with enjoyment for what you sent ahead in days gone by (24)."[16]

L15339–15340 The Quran is full of this, as in His saying: "As recompense for what they used to do (24)."[17]

L15341–15345 How could it be blameworthy, given His saying: "And for that let those who compete compete (26)"? Why, then, did He command them to compete, and why did He describe it and fill the Quran with mention of it? For this reason ʻAbd Allah ibn Masʻud said: "I have seen no one harsher toward those who practice excessive rigor than the Messenger of Allah, may Allah send blessings upon him and grant him peace; nor, after the Messenger of Allah—may Allah bless him and grant him peace ﷺ—have I seen anyone more fearful for them than Abu Bakr—may Allah be pleased with him. And

فإذا دخلوا الجنة وانتقلوا عن دار المحن، ورفعت عنهم العبادة تلذذوا بمحابّ النفوس من الأكل، والشرب، وأنواع النعيم من معانقة الحور. ومن يزوجون من الآدميات المطيعات، ويرد إليهم من الزوجات اللواتي كن لهم في الدنيا، فلم يضرهم ذلك، ولا خشوا مقتًا من ربهم، ولا حذروا فتورًا عن العبادة، لأنه جزاء لهم على ما أطاعوه في الدنيا. وآثروا طاعته على ملاذهم ومحابهم فيها، ألا تراه يقول - سبحانه -: (كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ (٢٤) .

والقرآن مملوء به من قوله: (جَزَاءً بِمَا كَانُوا يَعْمَلُونَ (٢٤) .

وكيف يكون مذمومًا مع قوله: وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ (٢٦) فلم أمرهم إذًا بالتنافس، ولم وصفه وملأ القرآن بذكره، ولذلك قال عبد الله بن مسعود: " ما رأيت أحدًا أشد على المتنطعين من رسول الله، صلى الله عليه وسلم، ولا رأيت بعد رسول الله - صلى الله عليه وسلم - أشد خوفًا عليهم من أبي بكر - رضي الله عنه - وإني لأظن أن عمر كان أشد خوفًا عليهم، أو لهم " رضي الله عنه.

[15] **Translator's note (L15330):** The subject of "inclining" is grammatically unsettled in the supplied Arabic; the general contrast between enduring hardship and seeking comfort is clear.

[16] **Qur'an references (L15331):** Qur'an 69:24 (Al-Haqqah).

[17] **Qur'an references (L15339):** Qur'an 56:24 (Al-Waqi'ah).

I indeed think that ‘Umar was more fearful concerning them, or for them.” May Allah be pleased with him.[18]

L15346 Al-Ahnaf ibn Qays related, from ‘Abd Allah ibn Mas‘ud, that the Messenger of Allah, may Allah bless him and grant him peace ﷺ, said: “Indeed, those who practice excessive rigor have perished,” three times.[19]

L15347–15348 Excessive rigor occurs in various matters; this is one of them, and one of the gravest.

L15349–15350 And His saying: “Its admixture is from Tasnim (27), a spring at which those brought near drink (28).” It is related that it is mixed for the companions of the right, while those brought near drink it unmixed.[20]

L15351

L15352 His saying: “Indeed, those who committed crimes used to laugh at those who believed (29).”[21]

L15353–15354 This is evidence that “the criminal,” in most of the Quran, means the unbeliever. He has confirmed this in His saying: “So today those who believed laugh at the unbelievers (34).”[22]

L15355–15356 In this is a stern admonition for anyone who laughs at believers and at those whom they make a laughingstock, since this is one of the traits of unbelievers. If the people of faith imitate them, it is feared that they will become like them, on account of what is related from the Messenger of Allah, may Allah bless

[18] **Translator’s note (L15345):** The report explicitly preserves the alternative prepositions “concerning them” and “for them”; their precise intended distinction is uncertain.

[19] **Translator’s note (L15346):** The salutation contains an apparent transcription error, ‘allahu in place of ‘alayhi; its intended meaning is clear.

[20] **Qur’an references (L15349):** Qur’an 83:27 (Al-Mutaffifin); Qur’an 83:28 (Al-Mutaffifin); Qur’an 56:38 (Al-Waqi’ah).

[21] **Qur’an references (L15352):** Qur’an 83:29 (Al-Mutaffifin).

[22] **Qur’an references (L15353):** Qur’an 83:34 (Al-Mutaffifin).

وروى الأحنف بن قيس، عن عبد الله بن مسعود، أن رسول الله، صلى الله عله وسلم، قال: " ألا هلك المتنطعون " ثلاثًا.

فالتنطع في أشياء هذا أحدها، وهو من كبارها.

وقوله: وَمِزَاجُهُ مِنْ تَسْنِيمٍ (٢٧) عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ (٢٨) روي أنها تمزج لأصحاب اليمين، ويشربها المقربون صرفًا.

قوله: (إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ (٢٩)

دليل على أن المجرم - في أكثر القرآن - الكافر، وقد حققه في قوله: (فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ (٣٤) .

وفيه عظة شديدة لمن يتضحك من المؤمنين، وممن يتخذونه ضحكة إذ هو شيء من أخلاق الكفار، فإذا تشبه بهم أهل الإيمان خيف عليهم أن يكونوا مثلهم لما روي عن رسول الله، صلى الله عليه وسلم، قال: " من تشبه بقوم فهو منهم ".

him and grant him peace ﷺ, who said: “Whoever imitates a people is one of them.”[23]

L15357–15359 They laugh only in the Hereafter—and Allah knows best—because it is a recompense for them and a punishment for what the others did to them in this world, so that the others experience the same sting that the believers experienced in this world. It thus becomes a form of requital.

L15360–15363 The person laughed at must therefore fear Allah and not place himself in this position, and it is incumbent upon the person who laughs to avoid it, whether in earnest or in jest, because it is a grave sin and the deed of wrongdoers and of someone who has forgotten his return in the hereafter and what he is heading toward.[24]

L15364 It is related that one of the righteous passed by a performer entertaining people in Medina while he was engaged in his entertainment.

L15365 He said to him: “Do you not know that Allah has a day on which those who pursue falsehood will lose?”

L15366–15367 After that, he was never seen entertaining people. Likewise, exchanging knowing winks of this kind and making merry in this manner are both forbidden and incur sin, because of His saying: “And when they passed by them, they would exchange knowing winks (30). And when they returned to their families, they returned making merry (31).”[25]

[23]**Translator’s note (L15355):** The source’s prepositions and pronouns leave the relationship between the believers and “those whom they make a laughingstock” awkward; the wording has not been silently recast.

[24]**Translator’s note (L15362):** The segment begins mid-construction; the preceding wording needed to establish the grammatical role of “the person who laughs” and the referent of “it” is not supplied.

[25]**Qur’an references (L15366):** Qur’an 83:30 (Al-Mutaffifin); Qur’an 83:31 (Al-Mutaffifin).

وإنما يضحكون في الآخرة والله أعلم، لأنه جزاء لهم وعقوبة لما كان منهم إليهم في الدنيا فيصيبهم من مضضه ما كان يصيب المؤمنين في الدنيا، فصار كالاقتصاص.

فعلى المضحوك أن يتقي الله، ولا يضع نفسه هذا الموضع، وعلى الضاحك أن يجتنبه في الجد، والهزل لأنه من عظيم الذنب وفعل الظالمين، ومن قد نسي أمر معاده، وما هو مفض إليه.

وروي أن بعض الصالحين مرّ بلعاب يلعب بالمدينة، وهو في لعبه.

فقال له: أما علمت أن لله يومًا يخسر فيه المبطلون.

فما رُئي بعد ذلك يلعب، وكذلك التغامز مثله، والتفكه مثله محرمان مؤثمان، لقوله: (وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ (٣٠) وَإِذَا انْقَلَبُوا إِلَى أَهْلِهِمُ انْقَلَبُوا فَكِهِينَ (٣١) ٠



سورة الإنشقاق

Surah 84: The Sundering (Al-Inshiqaq)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

Return to the reading collection

[Surah: The Splitting Open]

L15368–15369

L15370–15371 His saying—mighty and majestic is He: "As for someone who is given his book in his right hand (7), he will receive an easy reckoning (8), and return to his family rejoicing (9)." It is related from the Messenger of Allah—mighty and majestic is He—"that it is the presentation."[1][2]

L15372–15373 Although it is called a reckoning, He made it easy only because it involves no close interrogation. As for someone who is closely interrogated in the reckoning, he will be punished.

L15374–15375 "And return to his family rejoicing (9)," meaning to his family who have been prepared for him in Paradise and Allah knows best.

L15376

L15377 His saying: "But as for someone who is given his book behind his back (10), he will cry out for destruction (11), and burn in a blazing fire (12). He was indeed rejoicing among his family (13)."[3]

L15378–15381 Meaning his family who were in this world, He means—and Allah knows best—that he rejoiced in his life, not thinking that he would return, that is, return to the hereafter, so that it would terrify him and diminish his joy. Thus He said: "He indeed thought that he would never return (14)," meaning that he would not come back.[4]

L15382–15383 The Prophet, may Allah bless him and grant him peace ﷺ, used to say while

[1] **Translator's note (L15371):** The divine honorific "mighty and majestic is He" appears here after "the Messenger of Allah," where a blessing upon the Messenger would ordinarily be expected. The supplied wording has been retained. "The presentation" refers to the presentation of a person's deeds rather than a detailed interrogation.

[2] **Qur'an references (L15370):** Qur'an 69:19 (Al-Haqqah); Qur'an 84:7 (Al-Inshiqaq); Qur'an 84:8 (Al-Inshiqaq); Qur'an 84:9 (Al-Inshiqaq).

[3] **Qur'an references (L15377):** Qur'an 84:10 (Al-Inshiqaq); Qur'an 84:11 (Al-Inshiqaq); Qur'an 84:12 (Al-Inshiqaq); Qur'an 84:13 (Al-Inshiqaq).

[4] **Qur'an references (L15378):** Qur'an 84:14 (Al-Inshiqaq).

[سورة الانشقاق]

قوله - عز وجل -: (فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ (٧) فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا (٨) وَيَنْقَلِبُ إِلَى أَهْلِهِ مَسْرُورًا (٩) روي عن رسول الله - عز وجل - " أنه العرض ".

وإن كان سمي بالحساب، وإنما يسره، لأنه لا مناقشة فيه، فأما من نوقش في الحساب عذب.

وَيَنْقَلِبُ إِلَى أَهْلِهِ مَسْرُورًا (٩) ، أي إلى أهله الذين أعدوا له في الجنة والله أعلم.

قوله: (وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ (١٠) فَسَوْفَ يَدْعُو ثُبُورًا (١١) وَيَصْلَى سَعِيرًا (١٢) إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا (١٣) .

أي أهله الذين كانوا في الدنيا، يريد - والله أعلم - إنه كان مسرورا بحياته، لا يظن أنه يحور، أي يرجع إلى الآخرة فتهوله، وينقص سروره، فقال: (إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ (١٤) ، أي لا يرجع.

وكان النبي، صلى الله عليه وسلم، يقول - في السفر -: " اللَّهم إني أعوذ بك مِنْ وَعْثَاءِ السَّفَرِ وَكَآبَةِ الْمُنْقَلَبِ وَالْحَوْرِ بَعْدَ الْكَوْنِ ".

traveling: “ O Allah, I seek refuge in You from the hardships of travel, the sorrow of returning, and reversal after being established.”[5]

وروي “ بعد الكون ” بالنون والراء.

L15384 “After being established” is transmitted with both nūn and rāʾ.[6]

L15385–15387 Whoever transmitted it with nūn meant that, after being in a favorable condition, he passed into an undesirable condition—that is, he reverted.

فمن رواه بالنون: أراد أنه بعد أن كان على حال جميلة، صار إلى حال مكروهة أي رجع.

L15388–15389 Whoever transmitted it with rāʾ meant diminution after increase, as though his condition were declining from the desirable to the undesirable, just as the tightness of a turban diminishes when its windings are undone.

ومن رواه بالراء أراد: من النقصان بعد الزيادة، كأنه ينتقص أمره من المحبوب إلى المكروه، كما ينتقص شد العمامة، إذا حل كورها.

L15390 The hardships of travel are its difficulty and the exertion and fatigue that befall a person during it.

ووعثاء السفر مشقته، وما يصيب الإنسان فيه من النصب والتعب.

L15391–15394 The sorrow of returning is what makes a person sorrowful—that is, grieved by a calamity or a tragedy, since a traveler cannot be sure that he will not arrive to find that a calamity affecting him has befallen his family, his child, or his property. Likewise, those he leaves behind cannot be sure of being spared grief or a calamity befalling their absent loved one. Thus the Prophet, may Allah bless him and grant him peace ﷺ, sought refuge from both circumstances together.[7]

وكآبة المنقلب ما يكتئب الإنسان منه، أي يغتم من مصيبة، أو فاجعة، إذ المسافر لا يأمن أن يقدم على مصيبته قد حدثت على أهله، أو ولده، أو ماله، وكذلك مخلفوه لا يأمنون من غم، أو مصيبة تلحق غائبهم، فتعوذ النبي، صلى الله عليه وسلم، من الحالين معًا.

L15395

L15396–15405 His saying: “And when the Quran is recited to them, they do not prostrate (21)” supports the statement of ʿImran ibn al-Husayn—may Allah have mercy on him: “The Quran is all prostration,” meaning that whenever someone recites it, or it is recited in his presence, and he wishes to prostrate, he may prostrate, even if these are not the passages known for prostration. These

قوله: (وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ (٢١) يؤيد قول عمران ابن الحصين - رحمه الله -: “ إن القرآن سجود كله ” أي متى قرأه، أو قرئ عنده فأحب أن يسجد سجد، وإن لم تكن الأماكن المعروفة بالسجود، وهى خمسة عشر مكانًا: الأعراف، والرعد، والنحل. وبني إسرائيل، ومريم، والحج في مكانين، والفرقان، والنمل. وسجدة الأحزاب، وص، وسجدة المؤمن، والنجم، وإذا السماء انشقت، واقرأ باسم ربك. غير أنهم اختلفوا في الحج: فمنهم من سجد فيها سجدة، ومنهم من سجد سجدتين، ونحن نذهب إلى سجدتين.

[5] **Translator’s note (L15383):** “Being established” renders kawn, the reading with nūn supplied here. The following discussion explains this as a change from a favorable condition to an unfavorable one and contrasts it with the reading kawr.

[6] **Translator’s note (L15384):** The two readings are kawn, with nūn, and kawr, with rāʾ. The latter literally denotes winding, as in winding a turban, and is explained in the ensuing text.

[7] **Translator’s note (L15392):** The construction “arrive upon his calamity, which has occurred upon” is awkward in the supplied Arabic; its sense has been rendered without removing the reference to the calamity as his.

are fifteen passages: The Heights, Thunder, The Bee, The Children of Israel, Mary, The Pilgrimage in two places, The Criterion, The Ants, the prostration of The Confederates, Sad, the prostration of The Believer, The Star, When the Sky Splits Open, and Recite in the Name of Your Lord. However, they disagreed concerning The Pilgrimage: some of them made one prostration in it, while others made two prostrations, and we hold that there are two prostrations.[8][9]

L15406–15407 They disagreed concerning the prostration in Sad: some did not prostrate in it and said: "It is the repentance of a prophet."

L15408–15411 Al-Shafiʿi said: "It is a prostration of thanksgiving," apparently meaning David's thanksgiving—upon him be peace—when Allah—blessed and exalted is He—made him aware of his sin, so that he repented of it and wept over it throughout the days of his life. I hold that one should prostrate in it.

L15412–15413 For more than one authentic report has been transmitted from the Prophet, may Allah bless him and grant him peace ﷺ, that he prostrated in it.

L15414–15416 They disagreed concerning prostration in the section of short surahs, al-Mufassal, namely the prostration of The Star, When the Sky Splits Open, and Recite in the Name of Your Lord. We prostrate in them, all three.

L15417 Similar to His saying, "And when the Quran is recited to them, they do not prostrate (21),"[10]

L15418–15420 is His saying: "Among the People of the Book is an upright community, reciting Allah's verses during the hours of the night while they prostrate (113)," and His saying: "Only those believe in Our signs who, when reminded of them, fall down prostrate and glorify their Lord with praise, and are not arrogant (15)."[11]

واختلفوا في سجدة ص: فمنهم من لم يسجد فيها وقال: هي توبة نبي.

وقال الشافعي: هي سجدة شكر، كأنه يريد شكر داود - عليه السلام - حين عرفه الله - تبارك وتعالى - ذنبه حتى تاب منه، وبكى عليه أيام حياته، وأنا أرى السجود فيها.

فقد روي عن النبي، صلى الله عليه وسلم، غير حديث صحيح أنه سجد فيها.

واختلفوا في السجود في المفصل: وهي سجدة النجم، وإذا السماء انشقت، واقرأ باسم ربك، ونحن نسجد فيها ثلاثتها.

ومثل قوله: (وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ (٢١) .

قوله: (مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ (١١٣)

وقوله: (إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ (١٥) .

[8] **Translator's note (L15403):** "The prostration of The Confederates" is an unusual surah designation here. It apparently denotes the prostration in the surah Prostration, which precedes The Confederates; the supplied designation has been retained. "The prostration of The Believer" apparently denotes the surah commonly called Fussilat, also known as Ha-Mim al-Sajdah, rather than The Believer itself.

[9] **Qur'an references (L15396):** Qur'an 84:21 (Al-Inshiqaq).

[10] **Qur'an references (L15417):** Qur'an 84:21 (Al-Inshiqaq).

فإن أخذ الإنسان بقول عمران بن حصين وسجد عند تلاوته في كل موضع - غير الخمسة عشر - كان حسنًا، لأنها تذلل لله، وبراءة من الكبر، وخلاف على الكفار.

قوله: (فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ (٢٤) حجة في أن البشارة تكون في الخير والشر، كقلى له: ميو بَشِّرِ الْمُتَفِقِينَ لمحانَّ لَهُمْ عَذَابًا أَلِيمًا) .

وقال في المؤمنين (وَبَشِّرِ الْمُؤْمِنِينَ بِأَنَّ لَهُمْ مِنَ اللَّهِ فَضْلًا كَبِيرًا (٤٧) .

وأشباهه في القرآن.

قوله: (إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ (٢٥) .

دليل على أن الاستثناء قد يجوز من غير جنسه، لأن المؤمن غير الكافر، وقد استثني منه كما ترى، ومن قال: إن (إلا) قد تكون بمعنى (لكن) فقد ترك اللفظ وأتى بغيره، وإن كان قد قيل.

L15421–15423 If someone follows the statement of ʿImran ibn Husayn and prostrates during his recitation at every passage other than the fifteen, that would be good, because it is an act of humbling oneself before Allah, a renunciation of arrogance, and opposition to the unbelievers.

L15425–15427 His saying: "So announce to them the tidings of a painful punishment (24)" is evidence that the announcement of tidings can concern good and evil, as in His saying: [corrupt introductory wording] "Announce to [a corrupt designation of people] that they will have a painful punishment."[12][13]

L15428 He said concerning the believers: "And announce to the believers the tidings that they will have great bounty from Allah (47)."[14]

L15429 And there are similar instances in the Quran.

L15431 His saying: "Except those who believe and perform righteous deeds: they will have an unceasing reward (25)."[15]

L15432–15433 This is evidence that an exception may validly be made from something of a different kind, because the believer is different from the unbeliever, yet has been excepted from him, as you see. Whoever says that "except" can mean "but" has abandoned the wording and introduced something else, although this has indeed been said.

[11] **Qur'an references (L15418):** Qur'an 3:113 (Ali 'Imran); Qur'an 32:15 (As-Sajdah).

[12] **Translator's note (L15427):** The introductory wording and several words in the quotation are severely corrupt. The apparent intended quotation is Quran 4:138: "Announce to the hypocrites that they will have a painful punishment." The supplied designation al-mutafiqin does not reliably yield that meaning, and the adjoining fragments are also corrupt; the intended verse has therefore not been silently substituted.

[13] **Qur'an references (L15425):** Qur'an 84:24 (Al-Inshiqaq).

[14] **Qur'an references (L15428):** Qur'an 33:47 (Al-Ahzab).

[15] **Qur'an references (L15431):** Qur'an 84:25 (Al-Inshiqaq).

سورة البروج

Surah 85: The Mansions of the Stars (Al-Buruj)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah: The Constellations]

His saying, exalted is He: “Indeed, those who persecuted the believing men and believing women, then did not repent.” “Persecuted” means that they killed them with fire.[1]

It is related from ʿAli ibn Abi Talib that he said: “They were people from the outlying settlements of the inhabitants of Yemen. Their believers and unbelievers fought one another, and their believers prevailed over their unbelievers. Then they fought a second time. Then they took solemn pledges and covenants from one another that none would betray the others. But the unbelievers betrayed them and seized them forcefully. Then a man among the believers said to them: ‘Would you kindle a fire and bring us before it? Whoever pledges allegiance to you in your religion will be what you desire, and whoever does not will advance into the fire, and you will be rid of him.’ So they kindled a fire, and they were brought before it, and began plunging into it, out of their determination to preserve their religion, until an old woman alone remained among them. She seemed to hesitate, and there spoke to her a child in her lap: ‘Mother, go forward, and do not act hypocritically.’”[2][3]

His saying, “Then did not repent,” provides evidence, according to its apparent meaning, that repentance for killing believers is accepted.[4]

The Muslims have unanimously agreed that such repentance is accepted from an unbeliever as part of his repentance from unbelief, because Islam effaces what preceded it.

They disagreed concerning such repentance by a believer who deliberately kills another believer. I have explained it in the surah The Children of Israel.

[1] **Qur’an references (L15436):** Qur’an 85:10 (Al-Buruj).

[2] **Translator’s note (L15438):** Madhariʿ can denote outlying settlements or districts; its exact geographical force here is uncertain.

[3] **Translator’s note (L15440):** The unvocalized phrase following “whoever does not” is syntactically compressed; it is understood here as saying that anyone refusing allegiance would advance into the fire. The passive reading “they were brought before it” is adopted for the unvocalized verb in the next clause.

[سورة البروج]

قوله تعالى: (إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا) فتنوا أي: قتلوهم بالنار.

روي عن علي بن أبي طالب أنه قال: هم أناس من مذارع أهل اليمن اقتتل مؤمنوها وكافروها فظهر مؤمنوها على كافريها ثم اقتتلوا الثانية، ثم أخذ بعضهم على بعض المواثيق والعهود ألا يغدر بعضهم ببعض، فغدر بهم الكفار فأخذوهم أخذًا، ثم إن رجلا من المؤمنين قال لهم: هل لكم أن توقدوا نارًا تعرضونا عليها فمن بايعكم على دينكم فذاك الذي تشتهون، ومن لا استقدم النار فاسترحتم منه، فأججوا نارًا، وعرضوا عليها، فجعلوا يقتحمونها ضنًّا بدينهم، حتى بقيت منهم عجوز، فكأنها تلكأت، فقال لها طفل في حجرها: يا أمه امضي ولا تنافقي.

وفي قوله: (ثُمَّ لَمْ يَتُوبُوا) دليل - في ظاهره - على أن التوبة من قتل المؤمنين مقبولة.

وأجمع المسلمون أنها من الكافر مقبولة في جملة توبته من الكفر، لأن الإسلام يجب ما كان قبله.

واختلفوا فيها من المؤمن يقتل المؤمن عمدًا، وقد شرحته في سورة بني إسرائيل.

L15450

L15451–15452 His saying: “Indeed, your Lord’s onslaught is severe (12)” is the answering clause of the oath.[5]

L15453–15454 The exegetes disagreed concerning the oath. It is related from Yahya ibn Rafiʿ that “the sky possessing constellations” means palaces in the sky.[6]

L15455–15456 Qatadah said: “Its constellations are its stars.” Al-Dahhak ibn Muzahim likewise said the same.

L15457–15459 There was also disagreement concerning “a witness and that which is witnessed.” Abu al-Duha transmitted from Ibn al-Zubayr, who said: “‘The witness’ is Friday, and ‘that which is witnessed’ is the day of ʿArafah.”[7][8]

L15460–15463 Abu al-Duha said: “Then I met al-Hasan—or al-Husayn—and mentioned this. He said: ‘It is not as he said. The witness is Muhammed, may Allah bless him and grant him peace ﷺ, and that which is witnessed is the Day of Resurrection.’ And he recited: ‘How, then, will it be when We bring a witness from every community and bring you as a witness against these (41)?’”[9]

L15464 In another transmission from Abu al-Duha, he said: “Then I mentioned it to Muhammed ibn ʿAli.”

L15465 A statement like that of Ibn al-Zubayr is related from Ibn ʿAbbas.

L15466–15468 It is related from Shamir ibn ʿAtiyyah that he said: “‘The witness’ is the day of ʿArafah, and ‘that which is witnessed’ is the Day of Resurrection.”

L15469 It is related from Mujahid that he said: “‘The witness’ is the son of Adam, and ‘that which is witnessed’ is the Day of Resurrection.”

قوله: ﴿إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ (١٢)﴾ هو جواب القسم.

واختلف المفسرون في القسم، فروي عن يحي بن رافع أن " السماء ذات البروج " قصور في السماء.

وقال قتادة: بروجها نجومها، وهكذا قال الضحاك بن مزاحم مثله.

واختلف -أيضاً- في ﴿وَشَاهِدٍ وَمَشْهُودٍ﴾ ، فروى أبو الضحى. عن أابن الزبير قال: " الشاهد " يوم الجمعة، و" المشهود " يوم عرفة.

قال أبو الضحى: فلقيت الحسن، أو الحسين فذكرت ذلك، فقال: ليس كما قال، الشاهد محمد، صلى الله عليه وسلم، والمشهود يوم القيامة، وقرأ: ﴿فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا (٤١) .

وفي رواية أخرى عن أبي الضحى قال: فذكرته لمحمد بن علي.

وروي عن ابن عباس مثل قول ابن الزبير.

وروي عن شمر بن عطية قال: " الشاهد " يوم عرفة، و"المشهود" يوم القيامة.

وروي عن مجاهد، قال: " الشاهد " ابن آدم، و" المشهود " يوم القيامة.

[4] **Qur’an references (L15444):** Qur’an 85:10 (Al-Buruj).

[5] **Qur’an references (L15451):** Qur’an 85:12 (Al-Buruj).

[6] **Translator’s note (L15454):** The Arabic moves directly from the quoted phrase to “palaces in the sky”; the explanation evidently concerns the word rendered “constellations,” buruj, which can also mean towers or lofty structures.

[7] **Translator’s note (L15458):** The supplied Arabic has an extra initial letter before “Ibn,” apparently a transcription error.

[8] **Qur’an references (L15457):** Qur’an 85:3 (Al-Buruj).

[9] **Qur’an references (L15461):** Qur’an 4:41 (An-Nisa).

قوله: (بَلْ هُوَ قُرْآنٌ مَجِيدٌ (٢١) فِي لَوْحٍ مَحْفُوظٍ (٢٢)

وجه القراءات فيه الخفض على أن يكون من نعت اللفظ، ليصير اللوح هو المحفوظ.

وأما قراءة نافع، وابن محيصن (فِي لَوْحٍ مَحْفُوظٌ) ، برفع " الظاء " على أن يكون نعتًا للقرآن، فلا وجه له إلا أن يجعل المحفوظ في معنى المكتوب أي هو قرآن مجيد مكتوب في لوح، لأن اللوح مخلوق تقع عليه حفظ الحراسة.

والقرآن لا يقع عليه حفظ الحراسة، إنما يقع عليه الإيعاء والكتابة.

وذلك أنه كلام الله غير مخلوق، صفة من صفات ذاته، ومحال أن يحفظ نفسه، أو يحفظ صفته، أو يحفظه غيره، لأن هذا كفر، وإنما يوقع الحفظ على القرآن من يجعله مخلوقًا، ومن جعله مخلوقًا فقد كفر.

وهذا شيء يغرب على أهل هذا الزمان، ويدق على أفهامهم، وهو عند النحارير جلي واضح، وكذلك قوله - سبحانه، في سورة الحجر -: (إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ (٩) ، فالذكر هو القرآن، و " الهاء " في (لَهُ) ليست براجعة على الذكر، إنما هي راجعة على محمد - صلى الله عليه وسلم - ومن لم يقرأ أوائل الآيات ويتدبرها، ويتعلق بأواخرها لم يهد رشده، ولم يهذب فهمه، ألا ترى إلى إخبار الله - سبحانه وتعالى، فى أول ابتداء الذكر - عن الكفار حيث قالوا لمحمد، صلى الله عليه وسلم: (وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ (٦) أي أنت مجنون في ادعائك أن الذكر تنزل عليك من السماء أمره.

L15470–15471 His saying: “Rather, it is a glorious Quran (21), in a guarded tablet (22).”[10]

L15472–15473 The basis of the readings here is the genitive case, on the understanding that it is an adjective qualifying the wording, so that it is the tablet that is guarded.[11]

L15474–15477 As for the reading of Nafiʿ and Ibn Muhaysin, “in a tablet, guarded,” with the letter ẓāʾ in the nominative, so that it is an adjective qualifying the Quran, it has no valid interpretation unless “guarded” is taken in the sense of “written”—that is, it is a Quran, glorious, written in a tablet—because the tablet is created and admits of preservation through protective guarding.[12][13][14]

L15478 The Quran does not admit of preservation through protective guarding; it admits only of retention and writing.[15]

L15479–15481 That is because it is the uncreated speech of Allah, an attribute among the attributes of His essence, and it is impossible that He should guard Himself, or guard His attribute, or that someone else should guard Him, because this is unbelief. It is only someone who regards the Quran as created who applies guarding to it; and whoever regards it as created has disbelieved.

L15482–15491 This is something unfamiliar to the people of this age and too subtle for their understanding, whereas it is plain and clear to accomplished scholars. Likewise, His saying— glory be to Him, in Surah The Rocky Tract—“Indeed, We Ourselves have sent down the Reminder, and indeed We are its guardians (9).” The Reminder is the Quran, but the pronoun “it” in “its” does not referring

[10] **Qur’an references (L15471):** Qur’an 85:21 (Al-Buruj); Qur’an 85:22 (Al-Buruj).

[11] **Translator’s note (L15472):** “Qualifying the wording” renders the supplied al-lafz. “Qualifying the tablet” would fit the ensuing explanation more directly, but the text has not been emended.

[12] **Translator’s note (L15474):** In this reading, “guarded” is nominative and qualifies “Quran,” while “tablet” remains genitive after “in.” English cannot reproduce this case distinction directly.

[13] **Translator’s note (L15477):** The supplied Arabic has a grammatical mismatch between the verb and “preservation”; the intended construction remains intelligible.

[14] **Qur’an references (L15474):** Qur’an 85:22 (Al-Buruj).

[15] **Translator’s note (L15478):** “Retention” renders al-iʿaʾ, literally taking or holding something within a receptacle, here understood as retaining the Quran.

back to the Reminder; rather, it refers back to Muhammed—may Allah bless him and grant him peace ﷺ— Whoever does not read the beginnings of the verses and ponder them, but attaches himself to their endings, will not find his right guidance or refine his understanding. Do you not see how Allah—glorified and exalted is He—reports, at the very beginning of the mention of the Reminder, what the unbelievers said to Muhammed, may Allah bless him and grant him peace: "And they said, 'O you upon whom the Reminder has been sent down, you are indeed mad!'" (6) That is: you are mad in claiming that the Reminder—its command—descends upon you from heaven.[16][17][18]

L15492–15495 "Why do you not bring us the angels, if you are among the truthful?" (7), that is: why do you not bring us the angels, so that they may testify for you that you are truthful in what you claim? Allah then said: "We do not send down the angels except with the truth, and then they would not be granted respite" (8), that is: if you saw the angels who descend upon Muhammed—may Allah bless him and grant him peace ﷺ—with your own eyes, and heard their testimony for him, you would be allowed no delay and granted no respite; rather, punishment would be hastened upon you before the Resurrection.[19][20]

L15496 This, or something to this effect; and Allah knows best.

L15497–15501 Then He Himself—majestic is His majesty—testified for Muhammed, may Allah bless him and grant him peace ﷺ, saying: "Indeed, We Ourselves have sent down the Reminder, and indeed We shall surely preserve him" (9), that is: We preserve Muhammed from your harm, your treachery, and your accusations of falsehood, so that you cannot succeed in killing him or

(لَوْ مَا تَأْتِينَا بِالْمَلَائِكَةِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ (٧) ، أي هلاّ تأتينا بالملائكة فتشهد لك إنك صادق فيما تدعيه، فقال الله: (مَا نُنَزِّلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذًا مُنْظَرِينَ (٨) ، أي لو رأيتم الملائكة الذي تنزل على، محمد، صلى الله عليه وسلم، عيانًا وسمعتم شهادتهم له ما أمهلتم ولا أنظرتم، ولعوجلتم بالعقوبة قبل القيامة.

هذا أو معناه، والله أعلم.

ثم شهد هو - جل جلاله - لمحمد، صلى الله عليه وسلم، فقال: (إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ (٩) ، أي نحفظ محمدًا من مكروهكم، وغائلتكم وتكذيبكم فلا تصلون إلى قتله، ولا هضمه. إلا ما تقولونه بألسنتكم، وهو بين.

[16] **Translator's note (L15484):** The author proceeds to assign the pronoun to Muhammed rather than to the Reminder; the quotation retains the supplied verse's wording, with that interpretation left to the author's ensuing explanation.

[17] **Translator's note (L15491):** The final words, "its command," are syntactically awkward in the supplied text; their relationship to the preceding clause is uncertain.

[18] **Qur'an references (L15482):** Qur'an 15:9 (Al-Hijr); Qur'an 15:6 (Al-Hijr).

[19] **Translator's note (L15494):** The relative pronoun is singular in the supplied Arabic despite referring to the plural "angels."

[20] **Qur'an references (L15492):** Qur'an 15:7 (Al-Hijr); Qur'an 15:8 (Al-Hijr).

diminishing him, except through what you say with your tongues. This is clear.[21][22]

[21] **Translator's note (L15499):** "Him" follows the author's explicit interpretation of the Arabic pronoun as referring to Muhammed.

[22] **Qur'an references (L15498):** Qur'an 15:9 (Al-Hijr).

L15502–15504 Even if Muhammed—may Allah bless him and grant him peace ﷺ—were called a Reminder because upon him the Reminder descends, the Arabic language would readily accommodate this, without any difficulty. Allah—mighty and majestic—said at the end of the surah Divorce: "Allah has indeed sent down to you a Reminder (10), a messenger reciting to you Allah's clearly elucidated verses." Thus, as you see, He explicitly called the Messenger the Reminder.[1]

ولو سمي محمد، صلى الله عليه وسلم، ذكرًا، لأن الذكر عليه ينزل لاتسع ذلك في لسان العرب، وما ضاق، قال الله - عز وجل - في آخر سورة الطلاق: (قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا (١٠) رَسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ) ، فسمى الرسول - كما ترى بالذكر نصا.

L15505–15507 Whoever, whether among earlier or later scholars, refers the pronoun hāʾ in the statement about preservation back to "the Reminder" has erred, spoken innocently, and failed to understand what underlies it in this clear and evident matter that we have brought to his attention. May Allah pardon him, if Allah wills.[2]

ومن رد " الهاء " في " الحفظ " من متقدم أو متأخر على " الذكر " فقد هفا، وقاله على السلامة، ولم يدر ما تحته مما أثرناه عليه، من هذا الواضح البين، والله يعفو عنه إن شاء الله.

L15508–15509 Whoever among the people of our time persists obstinately in it—whether ignorant or feigning ignorance—has caused a wing to grow for the Jahmiyyah, incurred wrath from Allah, and become their equal.

ومن لج من أهل زماننا فيه - جاهلاً أو متجاهلاً - فقد أنبت للجهمية جناحًا وباء بسخط من الله، وصار معهم بالسوية.

L15510–15512 As for His statement in the surah The Table: "Indeed, We sent down the Torah, containing guidance and light, by which the prophets who submitted judged for those who were Jews, as did the godly scholars and the learned scholars, by virtue of what they were entrusted to preserve of Allah's Book," this means only what they were required to retain and not forget, so that they would know how to judge between people.[3]

وقوله - في سورة المائدة -: (إِنَّا أَنْزَلْنَا التَّوْرَاةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ) ، فإنما هو بما ألزموا أن يعوه، ولا ينسوه، ليدروا كيف يحكمون بين الناس.

L15513–15514 If it is said: Did you not say, concerning the surah Divorce, that with "the messenger" there is an implicit expression, as though He had said, "And He sent a messenger"?[4]

فإن قيل: أليس قد قلت - في سورة الطلاق -: إن في الرسول ضميرًا كأنه قال: " وأرسل رسولاً، ".

[1] **Qur'an references (L15502):** Qur'an 65:10 (At-Talaq); Qur'an 65:11 (At-Talaq).

[2] **Translator's note (L15506):** The phrase rendered "in this" introduces the following segment. The wording concerning what the author has brought to the person's attention is awkward; its sense is that the person did not appreciate the implications of the author's argument. The words "what we have brought to his attention" are included in the continuation below.

[3] **Qur'an references (L15511):** Qur'an 5:44 (Al-Ma'idah).

[4] **Translator's note (L15514):** Here "implicit expression" renders ḍamīr in the grammatical sense of something understood but unexpressed, rather than a pronoun.

قيل: ذلك احتمال، وما قلناه - ها هنا - ظاهره أن يكون الرسول تفسيراً للذكر، والظاهر أولى من الاحتمال.

L15515–15517 The answer is: that is a possible interpretation. What we have said here follows its apparent meaning: that “the messenger” explains “the Reminder”; and the apparent meaning takes precedence over a possible interpretation.

سورة الطارق

Surah 86: The Nightcommer (At-Tariq)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah: The Night Visitor]

L15518–15519 L15520–15527 His statement, exalted is He: “Let man consider from what he was created” (5) is an admonition to man, drawing his attention to knowledge of his creation, the frailty of his constitution, and that by which he may remove the impulses toward arrogance and conceit from himself, so that he does not contend over them with his Creator, with whom he has no share in supreme grandeur and greatness, or use this to lord it over created beings. For someone whose creation begins in this way, and whose end then becomes decay and crumbled remains, until Allah renews his creation through resurrection on the day when He revives decayed bones and decomposed bodies, ought never to be without humility and submissiveness in any circumstance, or expose himself to the wrath of Him who is able to return him to his father’s loins before the Hereafter; then Paradise, Hell, and the various terrors lie ahead of him.[1][2]

L15528

L15529 His statement: “Indeed, they scheme a scheme (15), and I scheme a scheme” (16).[3]

L15530 This refutes the Jahmiyyah in their wholesale denial of the attributes. Allah—glorified is He—has stated of Himself that He schemes, using the expression “scheming” with which He described those who scheme. Yet they deny it, rejecting the explicit text of the Quran. We seek refuge in Allah from brazen shamelessness and lack of religion.

[1] **Translator’s note (L15525):** The supplied construction literally uses “with the wrath”; the translation conveys the evident sense without replacing the stated wrath with another concept.

[2] **Qur’an references (L15520):** Qur’an 86:5 (At-Tariq).

[3] **Qur’an references (L15529):** Qur’an 86:15 (At-Tariq); Qur’an 86:16 (At-Tariq).

[سورة الطارق]

قوله تعالى: (فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ (٥) عظة للإنسان، وتنبيه له على معرفة خلقه، وضعف تركيبه وعلى ما يزيل به دواعي الكبر والنخوة عن نفسه، فلا ينازع فيها خالقه الذي لا يشاركه في الكبرياء والعظمة، ولا يستطيل به على المخلوقين، إذ من يكون هذا بدء خلقه، ثم يصير آخره إلى البلى والرفات، إلى أن يجدد الله خلقه بالنشور يوم يحيي العظام النخرة، والأجسام البالية جدير بأن لا يفارقه الذل والاستكانة في جميع الأحوال، ولا يتعرض بسخط من هو قادر على رده في صلب أبيه قبل الآخرة، ثم الجنة والنار، وأنواع الأهوال من ورائه.

قوله: (إِنَّهُمْ يَكِيدُونَ كَيْدًا (١٥) وَأَكِيدُ كَيْدًا (١٦) .

رد على الجهمية في نفي الصفات بالكلية، وقد أخبر الله - سبحانه - عن نفسه بأنه يكيد بلفظ “ الكيد ” الذي أخبر به عن الكائدين، وهم ينكرونه، يردون نص القرآن، نعوذ بالله من صفاقه الوجه، وقلة الدين.



CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة الأعلى

Surah 87: The Most High (Al-A’la)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah: The Most High]

His statement—mighty and majestic is He: “Glorify the name of your Lord, the Most High” (1).[1]

Here—and Allah knows best—the preposition “with” is implicit; it was then omitted from the wording, so “name” took the accusative case. Elsewhere He said, “So glorify with the name of your Lord, the Magnificent,” putting “name” in the genitive case when the preposition is expressed. Thus, whoever considers the name and the named to be one has no basis here to cling to.[2]

His statement: “Who created and proportioned (2), and who determined and guided” (3) is evidence for denying capacity for action, and makes known that whoever cannot become a created being by himself cannot find guidance by himself until he is guided, just as he cannot become a created being until he is created.[3]

His statement: “We shall make you recite, so you shall not forget (6), except what Allah wills.”[4]

The exception here, made dependent upon Allah’s will, is evidence that, in His statement, “None but Satan made me forget it,” Satan’s causing forgetfulness falls under Allah’s causing forgetfulness, because Satan cannot cause him to forget it on his own, nor can he be a partner with Him. The attri-

[1] **Qur’an references (L15533):** Qur’an 87:1 (Al-A’la).

[2] **Qur’an references (L15534):** Qur’an 56:74 (Al-Waqi’ah); Qur’an 56:96 (Al-Waqi’ah); Qur’an 69:52 (Al-Haqqah).

[3] **Qur’an references (L15536):** Qur’an 87:2 (Al-A’la); Qur’an 87:3 (Al-A’la).

[4] **Qur’an references (L15542):** Qur’an 87:6 (Al-A’la).

[سورة الأعلى]

قوله - عز وجل -: (سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى (١) .

فيه - والله أعلم - ضمير " الباء "، ثم نزعت عنه - في اللفظ - فانتصب الاسم، كما قال - في موضع آخر - (فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ) ، فخفض الاسم مع إظهارها، فلا يكون لمن يجعل الاسم والمسمى واحدًا متعلق.

قوله: (الَّذِي خَلَقَ فَسَوَّى (٢) وَالَّذِي قَدَّرَ فَهَدَى (٣) دليل على نفي الاستطاعة وإعلام أن من لا يقدر على أن يكون خلقًا بنفسه، لا يقدر أن يهتدي بنفسه حتى يُهدى، كما لا يقدر أن يكون خلقًا حتى يخُلق.

قوله: (سَنُقْرِئُكَ فَلَا تَنْسَى (٦) إِلَّا مَا شَاءَ اللَّهُ) .

الاستثناء - ها هنا - بمشيئة الله، دليل على أن قوله: (وَمَا أَنْسَانِيهُ إِلَّا الشَّيْطَانُ) ، داخل إنساؤه تحت إنساء الله، لأنه لا يقدر على إنسائيه وحده، ولا يكون شريكًا معه، وإن إضافة المشيئة إليه - في ذلك الموضع - على مجاز اللغة، لا على حقيقة القدرة.

bution of volition to him in that passage is according to figurative usage in language, rather than an actual capacity to act.[5][6]

L15545

L15546–15547 His statement: “So remind, if the reminder benefits” (9) means that it does not benefit the unbeliever as it benefits the believer; and Allah knows best.[7]

L15548 And in His statement: “And remind, for indeed the reminder benefits the believers” (55).[8][9]

L15549 Do you not see that He—glorified is He—says: “He who fears will take heed (10), while the most wretched will avoid it (11), who will burn in the greatest Fire” (12)?[10]

L15550–15552 His statement: “Successful indeed is he who purifies himself (14), and mentions the name of his Lord and prays” (15) Some of them said: his deeds are pure.[11]

L15553–15554 It is transmitted from the Messenger of Allah—may Allah bless him and grant him peace ﷺ—“It is the alms of breaking the fast,” on account of His statement, “And mentions the name of his Lord and prays” (15), as though he gives the alms of breaking the fast, then goes out for the Festival of Breaking the Fast and performs its prayer.[12]

قوله: (فَذَكِّرْ إِنْ نَفَعَتِ الذِّكْرَى (٩) أي لا تنفع الكافر، كما تنفع المؤمن، والله أعلم.

وفي قوله: (وَذَكِّرْ فَإِنَّ الذِّكْرَى تَنْفَعُ الْمُؤْمِنِينَ (٥٥) .

ألا تراه يقول - سبحانه -: (سَيَذَّكَّرُ مَنْ يَخْشَى (١٠) وَيَتَجَنَّبُهَا الْأَشْقَى (١١) الَّذِي يَصْلَى النَّارَ الْكُبْرَى (١٢) .

قوله: (قَدْ أَفْلَحَ مَنْ تَزَكَّى (١٤) وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى (١٥) منهم من قال: يكون عمله زاكيًا.

وروي عن رسول الله، صلى الله عليه وسلم: " أنها صدقة الفطر "، لقوله (وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى (١٥) ، كأنه يخرج صدقة الفطر، ثم يخرج إلى الفطر فيصليها.

[5] **Translator’s note (L15543):** The supplied word for “causing him to forget it” appears malformed. The author says “attribution of volition,” although the quoted verse attributes causing forgetfulness rather than explicitly mentioning volition; that wording has been retained.

[6] **Qur’an references (L15543):** Qur’an 18:63 (Al-Kahf).

[7] **Qur’an references (L15546):** Qur’an 87:9 (Al-A’la).

[8] **Translator’s note (L15548):** The introductory wording is syntactically incomplete in the supplied text.

[9] **Qur’an references (L15548):** Qur’an 51:55 (Adh-Dhariyat).

[10] **Qur’an references (L15549):** Qur’an 87:10 (Al-A’la); Qur’an 87:11 (Al-A’la); Qur’an 87:12 (Al-A’la).

[11] **Qur’an references (L15551):** Qur’an 87:14 (Al-A’la); Qur’an 87:15 (Al-A’la).

[12] **Qur’an references (L15553):** Qur’an 87:15 (Al-A’la).

سورة الغاشية

Surah 88: The Overwhelming (Al-Ghashiyah)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah: The Overwhelming Event]

L15555–15556

L15557 His statement—exalted is He: “Has the account of the Overwhelming Event reached you?” (1), down to His statement: “It neither nourishes nor avails against hunger” (7).[1]

L15558–15559 This is evidence of concision in speech and allusion to the meaning, because the Overwhelming Event—and Allah knows best—is the Resurrection. Thus He did not mention its day, but confined the wording to its action. Then He said: “Faces that day will be humbled (2), laboring, weary” (3).[2][3]

L15560–15562 He mentioned the faces alone, although they cannot be separate from the bodies in possessing these characteristics, which they share with them. Then He said: “They will burn in a scorching fire” (4), although the faces do not burn in it alone. Then He said: “They will be given drink from a boiling spring” (5), whereas it is the bellies that receive the drink. Thus He predicated all this of the faces, because they are the foremost features of bodies and the highest part of bodily forms; and Allah knows best.[4]

L15563–15566 Likewise, the other faces, which He described as enjoying bliss, enjoy bliss together with their bodies, and do not act in striving alone. They will be with the bodies in the lofty Garden, and “You will hear no idle utterance therein” (11) concerns their ears. He thus attributed all this to the faces for

[1] **Qur’an references (L15557):** Qur’an 88:1 (Al-Ghashiyah); Qur’an 88:7 (Al-Ghashiyah).

[2] **Translator’s note (L15559):** “Confined the wording” translates the supplied, unusual expression ikhtaṣara ʿalā; “its action” preserves the author’s wording about the event’s overwhelming action.

[3] **Qur’an references (L15558):** Qur’an 88:2 (Al-Ghashiyah); Qur’an 88:3 (Al-Ghashiyah).

[4] **Qur’an references (L15560):** Qur’an 88:4 (Al-Ghashiyah); Qur’an 88:5 (Al-Ghashiyah).

[سورة الغاشية]

قوله - تعالى -: (هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ (١) ، إلى قوله: (لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ (٧) .

دليل على اختصار الكلام، والإشارة إلى المعنى، لأن الغاشية - والله أعلم - هي القيامة، فلم يذكر يومها، واختصر على فعلها، ثم قال: (وُجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ (٢) عَامِلَةٌ نَاصِبَةٌ (٣) .

فذكر الوجوه وحدها، وهي لا تكون منفردة عن الأجسام بهذه الأوصاف إلا بمشاركتها، ثم قال: (تَصْلَى نَارًا حَامِيَةً (٤) ، وهي لا تصليه وحدها، ثم قال: تُسْقَى مِنْ عَيْنٍ آنِيَةٍ (٥) ، وإنما تسقى البطون، فأخبر بكل ذلك عن الوجوه. لأنها غرة الأبدان، وأرفع شيء في الأجساد، والله أعلم.

وكذلك الوجوه الأخر التي وصفها بالناعمة، وهي تنعم مع أبدانها، ولا تنفرد بسعيها، وتكون مع الأبدان في الجنة العالية، و (لَا تَسْمَعُ فِيهَا لَاغِيَةً (١١) ، إلى آذانها فنسب كل ذلك إليها اختصارًا، وفصاحة وإشارة إلى المعاني المفهومه عند العرب، الذين نزل القرآن بلغتهم.

concision, eloquence, and allusion to meanings understood by the Arabs, in whose language the Quran was sent down.[56]

L15567

L15568–15569 And His statement: “They will have no food except bitter thorn (6), which neither nourishes nor avails against hunger” (7) It is said: it is the thorn plant shibriq (1), heated.[7][8]

L15570–15571 It is also said: a plant that provides no benefit or bodily growth; when camels eat it, they expel it immediately as loose dung, so it neither fattens them nor takes away their hunger.

L15572–15573 It has also been said that He—blessed and exalted is He—set it forth as a likeness, rather than that it will be bitter thorn itself.

L15574

L15575 (1) Al-Zajjāj said: “Shibriq is a kind of thorn plant. When fresh, it is shibriq; when it dries, it is bitter thorn.” The Meanings and Grammatical Analysis of the Quran (5/317). His statement, “When it dries, it is bitter thorn,” gives the designation used by the people of the Hijaz. Lisān al-ʿArab, entry “shibriq.”[9]

L15576–15578 I do not favor this, because it leads to resembling those who deny that vegetation exists in the Fire, subject it to the mind’s innate judgment, and say: How can plants and fire coexist in one place?

L15579–15581 This is ignorance and denial of the power of the Lord, who made the fire coolness and safety for His intimate friend Abraham— may Allah bless him—

[5]**Translator’s note (L15565):** The connection of “to their ears” to the preceding quotation is elliptical in the supplied Arabic. The translation retains its reference to the ears without treating those words as part of the quotation.

[6]**Qur’an references (L15563):** Qur’an 88:11 (Al-Ghashiyah).

[7]**Translator’s note (L15569):** The supplied adjective means “heated” or “made hot.” It is retained despite the possibility of a transcription problem. “Bitter thorn” in the preceding quotation renders ḍarīʿ.

[8]**Qur’an references (L15568):** Qur’an 88:6 (Al-Ghashiyah); Qur’an 88:7 (Al-Ghashiyah).

[9]**Translator’s note (L15575):** This is an editorial footnote identifying the plant and citing reference works.

وقوله: (لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ (٦) لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ (٧) يقال: هو الشبرق (١) المحمى.

ويقال: نبت لا ينجع ولا ينمي في البدن، وإذا أكلته الإبل ردته من فورها بالسلح، فلم يسمنها، ولا ذهب بجوعها.

وقد قيل: إنه - تبارك وتعالى - ضربه مثلاً، لا أنه يكون الضريع بعينه.

(١) قال الزجاج: الشبرق جنس من الشوك، إذا كان رطباً فهو شبرق، فإذا يبس فهو الضريع. معاني القرآن وإعرابه (٥/ ٣١٧) . وقوله: فإذا يبس فهو الضريع هذا تسمية أهل الحجاز، اللسان، " شبرق ".

وهذا لا أحبه، لأنه يدعو إلى مضارعة من ينكر النبات في النار، ويرده إلى فطرة العقل، ويقول: كيف يجتمع النبت والنار في مكان واحد؟.

وهذا جهل وإنكار قدرة الرب، الذي جعل النار على خليله إبراهيم - صلى الله عليه - برداً وسلاماً، وحولها عليه روضة خضراء، وكما قال في سورة والصافات: (أَذَلِكَ خَيْرٌ نُزُلًا أَمْ شَجَرَةُ الزَّقُّومِ (٦٢) إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ (٦٣) إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ (٦٤) طَلْعُهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ (٦٥) .

and transformed it for him into a green meadow; and as He said in the surah By Those Ranged in Ranks: “Is that better as hospitality, or the tree of Zaqqūm? (62) Indeed, We have made it a trial for the wrongdoers (63). Indeed, it is a tree that emerges at the bottom of Hellfire (64). Its fruit clusters are as though they were the heads of devils” (65).[10][11]

L15582–15584 It is said that “devils” here means snakes, and their heads are where their venoms gather. Whoever, then, denies the Creator’s power regarding such things, from which minds recoil, is no believer and has no share in Islam. We seek refuge in Allah from such combativeness.

L15585–15586 And we ask Him for steadfast adherence to His oneness, and for faith in all these manifestations of His power, majestic and exalted is He.

يقال: إن الشياطين ها هنا الحيات. ورؤوسها مجتمع سمومها فمن ينكر قدرة الباري - في مثل هذه الأشياء التي تنبو عنها العقول - فليس بمؤمن، ولا له في الإسلام حظ، نعوذ ب الله من مثل هذه المقاتلة.

ونسأله التمسك بتوحيده، والإيمان بكل هذه الأشياء من قدرته، جل وتعالى.

[10] **Translator’s note (L15580):** The blessing here asks only for Allah’s blessing, without the additional request for peace.

[11] **Qur’an references (L15579):** Qur’an 37:62 (As-Saffat); Qur’an 37:63 (As-Saffat); Qur’an 37:64 (As-Saffat); Qur’an 37:65 (As-Saffat).



CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة الفجر

Surah 89: The Dawn (Al-Fajr)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah of the Dawn]

His saying, exalted is He: “Have you not seen how your Lord dealt with ʿAd (6), Iram, possessed of pillars (7)?”[1]

through His saying: “So your Lord poured upon them a scourge of punishment (13),” is a warning and rebuke to those who came after them, that they should not do as they did, lest there descend upon them what He brought down upon those people, despite their might, their strength, their numbers, and their wealth which they spent on the city possessed of pillars, and what Thamud did in hewing the rock in the valley, and Pharaoh, possessed of stakes, who committed his appalling, reprehensible deeds: how He annihilated them, exterminated them, erased their traces, and made them a lesson for those who take lessons and an admonition for those who heed admonitions.[2][3]

And in His saying concerning Iram: “The like of which had not been created in the lands (8),” there is a refutation of the Muʿtazilites concerning creation, for we know that Allah, glory be to Him, did not create it—already constructed in its resulting form —rather, His servants constructed it. If the creation involved in their work is attributed to Allah, this indicates the creation of acts.[4][5]

And if it is attributed to them, then He has spoken of them using the expression used to speak of Allah concerning creation.

Whichever of the two it is, it constitutes an argument against them, and there is no third possibility.

[1] **Qur’an references (L15590):** Qur’an 89:6 (Al-Fajr); Qur’an 89:7 (Al-Fajr).

[2] **Translator’s note (L15593):** The syntax connecting Thamud and Pharaoh to the preceding enumeration is compressed and irregular in the supplied text.

[3] **Qur’an references (L15591):** Qur’an 89:13 (Al-Fajr).

[4] **Translator’s note (L15596):** The supplied reading ʿibādah literally means “worship,” which is syntactically problematic here. The translation follows the probable intended reading ʿibāduhu, “His servants,” but this is a textual emendation.

[5] **Qur’an references (L15594):** Qur’an 89:8 (Al-Fajr).

[سورة الفجر]

قوله تعالى: (أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ (٦) إِرَمَ ذَاتِ الْعِمَادِ (٧) .

إلى قوله: (فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ (١٣) ، تنبيه وتقريع لمن بعدهم أن لا يعملوا بمثل عملهم فينزل، بهم ما أنزل بأولئك، مع بأسهم. وشدتهم، وعددهم، وأموالهم التي أنفقوها في ذات العماد، وما فعلته ثمود جوب الصخر بالواد، وفرعون ذي الأوتاد فاعل أفاعيله الهائلة المنكرة، كيف أفناهم، وأبادهم، ومحا آثارهم، وجعلهم عبرة للمعتبرين، وعظة للمتعظين.

وفي قوله: في إرم: (الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ (٨) ، رد على المعتزلة في الخلق، لأنا نعلم أن الله سبحانه لم يخلقها - معمولة كهيئتها - وإنما عملها عبادة. فإن رُد الخلق من عملهم إلى الله دل على خلق الأفعال.

وإن رد إليهم فقد أخبر عنهم باللفظ الذي يخبر عن الله في الخلق.

وأيهما كان فهو حجة عليهم، ولا ثالث له.

L15601

L15602–15604 His saying: “Indeed, your Lord is at the watchpost (14)” is also an argument against them in its mention of the watchpost, because it is a place.[6]

L15605–15606 And it is reported in the exegesis that He places His Footstool upon the bridge over Hell and says: “ By My might and My majesty, you shall not pass today with a wrong committed by a wrongdoer, even a blow struck with his hand.”[7][8]

L15607

L15608–15612 And His saying: “And your Lord comes, and the angel, in a row” is a forceful argument against them in its mention of coming, and it is analogous to His saying—in Surah of the Cow: “Are they waiting for anything but that Allah should come to them in canopies of cloud?” It is an argument that chokes them, bearing heavily upon them.[9][10][11]

قوله: (إِنَّ رَبَّكَ لَبِالْمِرْصَادِ (١٤) حجة عليهم أيضاً في ذكر المرصاد، لأنه مكان.

وجاء في التفسيير: أنه يضع كرسيه على جسر جهنم، فيقول: “ وعزتي وجلالي لا تجوزي اليوم بظلم ظالم، ولو ضربة بيده ”.

وقوله: (وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا) حجة عليهم شديدة بذكر الجية، وهو نظير قوله - في سورة البقرة -: (هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ) ، وهي حجة خانقة لهم، شديدة عليهم.

[6] **Qur’an references (L15602):** Qur’an 89:14 (Al-Fajr).

[7] **Translator’s note (L15605):** The supplied word for “exegesis” contains an apparent typographical error.

[8] **Translator’s note (L15606):** The verb “you shall not pass” is feminine singular in the supplied text; its addressee is unclear. The wording concerning passing with a wrong is also awkward and has been retained rather than replaced with a more familiar version of the report.

[9] **Translator’s note (L15608):** The supplied quotation contains “in a row” only once, whereas Quran 89:22 repeats it. The singular “the angel” has also been retained.

[10] **Translator’s note (L15610):** The supplied al-jiyyah appears to be an irregular or corrupt form referring to “coming”; the context supports this meaning.

[11] **Qur’an references (L15608):** Qur’an 89:22 (Al-Fajr); Qur’an 2:210 (Al-Baqarah).

سورة البلد

Surah 90: The City (Al-Balad)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah of the City]

His saying: “Yet he did not brave the steep ascent (11)” is an argument for emphatic exaggeration in describing things, because the steep ascent is an indirect expression for action that is arduous for souls.[1]

Thus He—glory be to Him—called it the steep ascent, then explained it as freeing a slave and providing food during famine, saying: “And what will make you know what the steep ascent is (12)? Freeing a slave (13), or feeding, on a day of hunger (14), an orphan who is a near relative (15), or a destitute person in the dust (16).”[2]

It is analogous to His saying: “Then your hearts hardened after that, so that they were like stones, or harder still,” and similar expressions.[3]

His saying: “Then he was among those who believed and enjoined patience upon one another and enjoined mercy upon one another (17).”[4]

This is evidence that enjoining good upon one another belongs to praiseworthy character traits and approved acts, and earns the attainment of Paradise and deliverance from the Fire.

[1] **Qur’an references (L15616):** Qur’an 90:11 (Al-Balad).

[2] **Qur’an references (L15619):** Qur’an 90:12 (Al-Balad); Qur’an 90:13 (Al-Balad); Qur’an 90:14 (Al-Balad); Qur’an 90:15 (Al-Balad); Qur’an 90:16 (Al-Balad).

[3] **Qur’an references (L15621):** Qur’an 2:74 (Al-Baqarah).

[4] **Qur’an references (L15623):** Qur’an 90:17 (Al-Balad).

[سورة البلد]

قوله: (فَلَا اقْتَحَمَ الْعَقَبَةَ (١١) حجة في الإفراط في وصف الأشياء، لأن العقبة كناية عن العمل الذي يشق على النفوس.

فسماه - سبحانه - بالعقبة، ثم فسره بفك الرقبة، والإطعام في المجاعة، فقال: (وَمَا أَدْرَاكَ مَا الْعَقَبَةُ (١٢) فَكُّ رَقَبَةٍ (١٣) أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ (١٤) يَتِيمًا ذَا مَقْرَبَةٍ (١٥) أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ (١٦) .

وهو نظير قوله: (ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً) ، وما أشبه ذلك.

قوله: (ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ (١٧) .

دليل على أن التواصي بالخير من محمود الأخلاق، ومرضي الأفعال. ومكتسب الفوز بالجنة، والنجاة من النار.

سورة الشمس

Surah 91: The Sun (Ash-Shams)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah of the Sun]

[سورة الشمس]

His saying, exalted is He: “Then He inspired it with its wickedness and its piety (8)” is an argument against the Mu‘tazilites and the Qadarites of great force, since He has explicitly stated that He inspired the soul with its wickedness, just as He inspired it with its piety.[1]

قوله تعالى: (فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا (٨) حجة على المعتزلة والقدرية شديدة إذ قد أخبر - نصا - أنه ألهم النفس فجورها، كما ألهمها تقواها.

‘Imran ibn Husayn related that a man of Juhaynah came to the Prophet, may Allah bless him and grant him peace, and said: “Tell me about that in which people engage and toil: is it something already decreed for them and determined by a predestination that has preceded, or does it concern what they will encounter of what has come to them and concerning which the argument has been established against them?” He said: “No; rather, it is something already decreed for them.” He said: “Then for what purpose do those who act perform their acts?” He said: “Whoever was created for one of the two abodes will reach it through his deeds. Confirmation of this is in the Book of Allah—blessed and exalted is He: ‘By a soul and Him who fashioned it (7), then inspired it with its wickedness and its piety (8).’”[2][3][4]

روى عمران بن حصين أن رجلاً من جهينة، أتى النبي، صلى الله عليه وسلم، فقال: أرأيت ما يعمل الناس فيه، ويكدحون. أشيء قد قُضي عليهم، ومضى من قدر قد سبق، أو فيما يستقبلون مما جاءهم واتخذت عليهم فيه الحجة، قال: “ لا، بل شيء قد قضي عليهم ” قال: ففيم يعمل العاملون،. قال: “ من خلق لواحد المنزلين أتاه بعمله، وتصديق ذلك في كتاب الله - تبارك وتعالى - (وَنَفْسٍ وَمَا سَوَّاهَا (٧) فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا (٨) .

Thus the Messenger of Allah, may Allah bless him and grant him peace ﷺ, answered with precisely the same thing as is in the Book of Allah. What, then, remains for them, were it not for their affliction and their wretchedness?

فأجاب رسول الله، صلى الله عليه وسلم، بمثل ما في كتاب الله سواء. فأي شيء بقي لهم، لولا بلاؤهم، وشقاؤهم.

Even if there were no argument against them other than their own selves, that would suffice them, inasmuch as they hear these clear, silencing matters, yet do not acknowledge His statement, nor are they able to understand it,

ولو لم يكن عليهم من الحجة إلا أنفسهم لكفاهم. حيث يسمعون هذه الأشياء الواضحة المسكتة، فلا يقررون قوله، ولا يستطيون فهمه، لأن أفهامهم عنها مقيدة بما سبق من القضاء عليهم بالشقاء، فلا يستطيعون أن يسعدوا.

[1] **Qur’an references (L15629):** Qur’an 91:8 (Ash-Shams).

[2] **Translator’s note (L15636):** The report’s wording is compressed: the contrast between prior predestination and what people subsequently encounter has been retained without supplying wording from other versions.

[3] **Translator’s note (L15638):** The unvocalized mā in the oath can also be understood as “that which,” referring to the soul’s fashioning.

[4] **Qur’an references (L15633):** Qur’an 91:7 (Ash-Shams); Qur’an 91:8 (Ash-Shams).

because their understanding is restrained from these matters by the prior decree of wretchedness against them, so they cannot attain felicity.[5][6]

L15645–15647 Whoever interprets “He inspired it” as “He imposed it upon it” does not contradict this, because if the inspiration comes from Him, then the imposition is a shackle around their necks which they cannot undo; thus the matter amounts to the same thing.

ومن فسر (ألهمها) على ألزمها فليس بمخالف لهذا، لأن الإلهام إذا كان منه، فالإلزام غل في أعناقهم، لا يستطيعون حله، فكان الأمر في ذلك واحدًا.

[5]**Translator’s note (L15642):** “Acknowledge His statement” renders an ambiguous expression that may also mean “affirm His statement.”

[6]**Translator’s note (L15643):** The supplied verb yastaṭyūna is apparently a typographical corruption of “are able.”

سورة الليل

Surah 92: The Night (Al-Layl)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah of the Night]

His saying, exalted is He: “As for him who gives and is pious (5), and affirms the finest thing (6), We shall ease him toward ease (7). But as for him who is miserly and considers himself self-sufficient (8), and denies the finest thing (9), We shall ease him toward hardship (10)” is an argument against the Muʿtazilites and the Qadarites concerning the facilitating of ease and hardship. Likewise, there was related by ʿAli ibn Abi Talib, from the Messenger of Allah, may Allah bless him and grant him peace ﷺ, that he said: “ There is not one of you whose seat in Paradise or the Fire has not already been written.” He was asked: “Shall we not then rely upon that?” He said: “Act, for everyone is facilitated toward that for which he was created.” Then there were recited by the Messenger of Allah, may Allah bless him and grant him peace ﷺ, these two verses.[1][2][3]

They differed over the interpretation of “and affirms the finest thing (6)” and “and denies the finest thing (9).” Among them were those who said: “The declaration, ‘There is no deity but Allah.’” Others said: “Recompense for giving in the case of the first, and the miserliness of the second.”[4][5]

His saying: “Indeed, guidance rests upon Us (12)” is an argument against them concerning the denial of capacity.[6][7]

[1] **Translator’s note (L15650):** “The finest thing” renders al-ḥusnā without preempting the alternative interpretations discussed below.

[2] **Hadith references (L15650):** Sunan Abi Dawud 4694.

[3] **Qur’an references (L15650):** Qur’an 92:5 (Al-Layl); Qur’an 92:6 (Al-Layl); Qur’an 92:7 (Al-Layl); Qur’an 92:8 (Al-Layl); Qur’an 92:9 (Al-Layl); Qur’an 92:10 (Al-Layl).

[4] **Translator’s note (L15657):** The final wording is compressed and grammatically awkward. It apparently connects belief in recompense with the first person’s giving and denial of it with the second person’s miserliness; the translation retains the supplied wording’s unevenness.

[5] **Qur’an references (L15656):** Qur’an 92:6 (Al-Layl); Qur’an 92:9 (Al-Layl).

[6] **Translator’s note (L15659):** The text does not explicitly identify whose capacity is being denied or qualify the technical sense of “capacity” here.

[7] **Qur’an references (L15659):** Qur’an 92:12 (Al-Layl).

[سورة الليل]

قوله تعالى: (فَأَمَّا مَنْ أَعْطَى وَاتَّقَى (٥) وَصَدَّقَ بِالْحُسْنَى (٦) فَسَنُيَسِّرُهُ لِلْيُسْرَى (٧) وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى (٨) وَكَذَّبَ بِالْحُسْنَى (٩) فَسَنُيَسِّرُهُ لِلْعُسْرَى (١٠) حجة على المعتزلة والقدرية في تيسير اليسرى والعسرى، وكذا روى علي بن أبي طالب عن رسول الله، صلى الله عليه وسلم، أنه قال: “ ما منكم من أحد إلا وقد كتب مقعده من الجنة أو النار ” فقيل له: أفلا نتكل،، فقال: “اعملوا فكل ميسر لما خلق له ”، ثم قرأ رسول الله، صلى الله عليه وسلم، هاتين الآيتين.

واختلفوا في تفسير (وَصَدَّقَ بِالْحُسْنَى (٦) ، (وَكَذَّبَ بِالْحُسْنَى (٩) . فمنهم من قال: بلا إله إلا الله ومنهم من قال: بالخلف في العطية الأول، وبخل الثاني.

قوله: (إِنَّ عَلَيْنَا لَلْهُدَى (١٢) ، حجة عليهم في نفي الاستطاعة.

وقوله: (وَسَيُجَنَّبُهَا الْأَتْقَى (١٧) الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى (١٨) وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى (١٩) إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى (٢٠) دليل على أن لا يجزئ دفع الزكاة إلى الأبوين الصحيحين كانا أو زمنين، ولا إلى أحد يقدم منه إلى المعطي إحسان، لأنه يصير مكافأة ومجازاة، وإنما هي لمن لا يكافي ولا يجازي، ولا يدفع بها ذمًّا، بل تكون لله عز وجل خالصًا لوجهه فقط، فإنما المكافأة تكون في إخراج الأموال في التطوع، لا في الفرض.

L15661–15665 And His saying: "But the most pious will be kept away from it (17), he who gives his wealth to purify himself (18), while no one has bestowed upon him a favor to be repaid (19), but only seeking the face of his Lord, the Most High (20)" is evidence that payment of the obligatory alms to one's parents does not discharge the obligation, whether they are healthy or chronically infirm, nor does payment to anyone who has previously done the giver a kindness, because it becomes reciprocation and repayment. Rather, it is for someone whom one does not reciprocate or repay, and through it one does not ward off blame; rather, it must be for Allah, mighty and majestic is He, devoted exclusively to His face alone. Reciprocation belongs only to the expenditure of wealth in voluntary giving, not in obligatory giving.[8][9]

[8] **Translator's note (L15663):** The unvocalized verbs concerning reciprocation and repayment allow some syntactic uncertainty; the translation takes the giver as their subject.

[9] **Qur'an references (L15661):** Qur'an 92:17 (Al-Layl); Qur'an 92:18 (Al-Layl); Qur'an 92:19 (Al-Layl); Qur'an 92:20 (Al-Layl).

سورة الضحى

Surah 93: The Morning Hours (Ad-Duhaa)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah of the Morning Brightness]

His saying: “As for the orphan, do not oppress him (9), and as for the petitioner, do not rebuke him (10)” is evidence affirming their inviolability, establishing their due rights as obligatory, and requiring that they not be treated with contempt. Likewise, He said— in Surah of the Inevitable Reality, in describing the one given his book in his left hand—“Indeed, he did not believe in Allah, the Magnificent (33), and did not urge the feeding of the destitute (34).”[1]

Thus He coupled it with unbelief when he did not urge it, and that accompanies it.[2]

And I see that people have neglected the matter of these two and failed to attend to it.

[1] **Qur’an references (L15669):** Qur’an 93:9 (Ad-Duhaa); Qur’an 93:10 (Ad-Duhaa); Qur’an 69:33 (Al-Haqqah); Qur’an 69:34 (Al-Haqqah); Qur’an 107:3 (Al-Ma’un).

[2] **Translator’s note (L15672):** The pronoun references in the final phrase are unclear. The preceding clause associates failure to urge feeding the destitute with unbelief.

[سورة الضحى]

قوله: (فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ (٩) وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ (١٠) دليل على توكيد حرمتهما، وإيجاب حقهما، وترك الاستهانة بهما، وكذا قال - في سورة الحاقة، في صفة من أوتي كتابه بشماله -: (إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ (٣٣) وَلَا يَحُضُّ عَلَى طَعَامِ الْمِسْكِينِ (٣٤) .

فقرنه مع الكفر إذا لم يحض عليه، وذلك معه.

وأرى الناس قد أهملوا أمرهما، وضيعوه.



CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة الشرح

Surah 94: The Relief (Ash-Sharh)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah of the Opening of the Breast]

His saying: “Have We not opened your breast for you (1)?”[1]

He enumerates to him His favors and blessings, in opening his breast, removing his burden which preceded prophethood, and raising his renown, so that He—glory be to Him—is never mentioned in faith, the call to prayer, and obedience without his being mentioned alongside Him.

“Indeed, with hardship comes ease (6)” is a boon for the believer, so that he may find reassurance in it and his breast may not become constricted by any hardship that befalls him, for with every hardship there are two instances of ease.[2]

[1] **Qur’an references (L15677):** Qur’an 94:1 (Ash-Sharh).
[2] **Qur’an references (L15681):** Qur’an 94:6 (Ash-Sharh).

[سورة الشرح]

قوله: (أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ (١)

يعدد عليه آلاءه ونعماءه. بشرح صدره، ووضع وزره الذي كان قبل النبوة، ورفع ذكره. حتى لا يذكر - سبحانه - في الإيمان، والأذان، والطاعة إلا ذكر معه.

(إِنَّ مَعَ الْعُسْرِ يُسْرًا (٦) ، غنيمة للمؤمن ليطمئن إليه، ولا يضيق صدره من عسر يلحقه، فإن مع كل عسر يسرين.

سورة التين

Surah 95: The Fig (At-Tin)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah of “By the Fig”][1]

His saying: “Then We returned him to the lowest of the low (5), except those who believe and perform righteous deeds: theirs is an uninterrupted reward (6).”[2]

This is a distinction for someone who grows old in Islam, because Allah—majestic is His majesty—records for him the reward of what he used to do in his youth and does not cut it off from him.

[سورة والتين]

قوله: (ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ (٥) إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ (٦) .

فضيلة لمن أسن في الإسلام، لأن الله - جل جلاله - يكتب أجر ما كان يعمله في شبيبته، ولا يقطعه عنه.

[1] **Translator’s note (L15684):** The supplied heading uses the opening oath, “By the Fig,” rather than simply “The Fig.”

[2] **Qur’an references (L15686):** Qur’an 95:5 (At-Tin); Qur’an 95:6 (At-Tin).



CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة العلق

Surah 96: The Clot (Al-ʾAlaq)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah of “Recite”]

His saying: “Recite in the name of your Lord who created (1).”[1]

The ignorant among the Jahmites invoke this as an argument.

They claim that He stated that the name was created and omitted the object-pronoun hāʾ from “created,” as though it were “created it.” This is great ignorance in two respects: The first is that its meaning is “in the name of your Lord, the Creator, who created things.” Thus it belongs to the description of the Lord, not the description of the name.[2]

The other is that, if it were as they say, it would indicate that He has names that are uncreated and that among them—according to their claim—is a created name; thus He commanded him to recite by that name which is created, to the exclusion of those that are uncreated. They therefore argue against themselves without knowing it, or they know and obstinately deny it, while their followers accept it from them in their ignorance, without being aware.

What removes all ambiguity from what we have said—although, praise be to Allah, it is already removed—is His saying in Surah of the Cow: “O humankind, worship your Lord who created you.”[3]

Do they then doubt that no lord other than He created them, so that they should worship only the One who created them?[4]

It is only one Lord who created them; there is no creator besides Him.

[1] **Qur’an references (L15690):** Qur’an 96:1 (Al-’Alaq).

[2] **Translator’s note (L15693):** Here majāz denotes the expression’s meaning or interpretive construction, rather than necessarily “metaphor.”

[3] **Qur’an references (L15700):** Qur’an 2:21 (Al-Baqarah).

[4] **Translator’s note (L15703):** The Arabic interrogative and its following result clause are syntactically awkward; the translation preserves the argument without recasting the wording as a different question.

[سورة اقرأ]

قوله: (اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (١)

يحتج بها جهلة الجهمية.

يزعمون: أنه أخبر عن خلق الاسم، وحذف " هاء " المفعول من (خَلَقَ) كأنه " خلقه " وهذا جهل كبير من جهتين: إحداهما: أن مجازه باسم ربك الخالق، الذي خلق الأشياء، فهو من نعت الرب، لا نعت الاسم.

والأخرى: أنه لو كان كما يقولون: لكان دالاً على أن له أسامي غير مخلوقة، ومنها - بزعمهم - اسم مخلوق، فأمره أن يقرأ بذلك الاسم المخلوق، دون التي هي غير مخلوقة، فهم يحتجون على أنفسهم، ولا يعلمون، أو يعلمون ويكابرون، وأتباعهم يقبلونه منهم بجهلهم. وهم لا يشعرون.

والذي يزيل كل الالتباس - عما قلناه، وإن كان بحمد الله زائلاً - قوله في سورة البقرة -: (يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ) .

أفيرتابون بأن ليس رب سواه خلقهم فلا يعبدون إلا الذي خلقهم.

هانما هو رب واحد خلقهم لا خالق سواه، وكذلك (اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (١) ، وهو بين، ولكن من يضلل الله فلا هادي له.

Likewise: “Recite in the name of your Lord who created (1).” This is clear, but whomever Allah leads astray has no guide.[5][6]

L15705

L15706 His saying: “No indeed! Truly, man transgresses (6), because he sees himself as self-sufficient (7).”[7]

L15707 This is a condemnation of wealth, because it assists transgression and invites disobedience, since it enables him to obtain the blameworthy objects of desire sought through money.

L15708–15709 The Messenger of Allah, may Allah bless him and grant him peace ﷺ, used to say: “O Allah, I seek refuge in You from wealth that causes transgression.[8]

L15710–15712 He chose poverty over wealth and prayed that his provision and his family’s provision should be made sustenance and a bare sufficiency.

L15713 This question has another place where we have explained it, among our discussions scattered throughout various chapters.

[5]**Translator’s note (L15704):** The initial hānamā is apparently a transcription error for fa-innamā, “for it is only,” or innamā, “it is only.”

[6]**Qur’an references (L15704):** Qur’an 96:1 (Al-’Alaq); Qur’an 7:186 (Al-A’raf).

[7]**Qur’an references (L15706):** Qur’an 96:6 (Al-’Alaq); Qur’an 96:7 (Al-’Alaq).

[8]**Translator’s note (L15709):** The supplied text has no closing quotation mark here.

قوله: (كَلَّا إِنَّ الْإِنْسَانَ لَيَطْغَى (٦) أَنْ رَآهُ اسْتَغْنَى (٧) .

ذم للغنى، لأنه يعين على الطغيان، ويدعو إلى العصيان، لقدرته على الشهوات المذمومات المبتغاة بالمال.

وكان رسول الله، صلى الله عليه وسلم، يقول: “ اللَّهم إني أعوذ بك من غنى يطغي.

واختار الفقر على الغنى، ودعا أن يجعل رزقه ورزق أهله قوتًا، وكفافًا.

ولهذه المسألة موضع آخر شرحناه في مسائلنا المنثورة في أبواب شتى.



سورة القدر

Surah 97: The Power (Al-Qadr)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah of Decree]

His saying: “The Night of Decree is better than a thousand months” (3), spent in worship and keeping vigil.[1]

Allah singled out His Prophet ﷺ and his community for it when He made their lifespans short, granting them the merit of this night so that through it alone they might surpass what the earlier communities attained over their long lifespans, out of generosity and munificence, and to favor this Prophet over the prophets who preceded him, and as a favor from Him over their community, because he is the Seal of the Prophets until the Hour arises. What he brought from Allah of His revealed law will be practiced, and even if some of them neglect parts of it, they will not all abandon it, nor will they apostatize collectively, as was done by the other communities after their prophet’s death: they would abandon one thing after another until they left all of it and reverted to the deepest ignorance of the age of ignorance, until Allah—majestic is His majesty —sent another prophet to renew their religion.[2]

This community is not like that; rather, they will continue to uphold it.

The Messenger of Allah ﷺ said: “A group of my community will continue fighting for the truth, prevailing until Allah’s command comes, while they remain in that state.”

It has also been said: “The Night of Decree is better than a thousand months” (3), in which there is no Night of Decree.[3]

Other explanations besides these two have also been offered, but I do not think they can be established, and the first is more plausible. Allah knows best.

[1] **Qur’an references (L15717):** Qur’an 97:3 (Al-Qadr).

[2] **Translator’s note (L15722):** The wording “as a favor from Him over their community” is syntactically awkward. It apparently concerns the preference granted to this Prophet’s community over earlier communities, but that relationship is not explicitly stated in the supplied wording.

[3] **Qur’an references (L15733):** Qur’an 97:3 (Al-Qadr).

[سورة القدر]

قوله: (لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ (٣) مستعملة للعبادة والإحياء.

خص الله بها نبيه صلى الله عليه وسلم وأمته حين جعل أعمارهم قصيرة، فأعطاهم فضل هذه الليلة ليبلغوا بها وحدها فوق ما بلغ الأمم السالفة في طول أعمارهم، جودا، وكرمًا، وتفضيلاً لهذا النبي على من تقدمه من الأنبياء، وتفضيلاً منه على أمتهم، لأنه خاتم الأنبياء إلى أن تقوم الساعة، يعمل بما جاء به من عند الله من شريعته، وإن أخل بعضهم ببعضها فلا يدعونه كافة، ولا يرتدون جملة، كما كان يفعله سائر الأمم بعد موت نبيهم، فكانوا يدعون شيئًا شيئًا حتى يتركوا جميعه، ويرجعوا في الجاهلية الجهلاء، إلى أن يبعث الله - جل جلاله - نبيًّا آخر فيجدد دينهم.

وليست هذه الأمة كذلك، بل يكونون عليه قائمين.

وقال رسول الله صلى الله عليه وسلم “ لا تزال طائفة من أمتي يقاتلون على الحق، ظاهرين حتى يأتي أمر الله، وهم على ذلك ”.

وقد قيل: (لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ (٣) ليس فيها ليلة القدر.

وقد قيل غير هذين، وما أحسبه يثبت، والأول أشبه والله أعلم.



سورة البينة

Surah 98: The Clear Proof (Al-Bayyinah)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah: The Clear Evidence]

His saying: “Those who disbelieved among the People of the Book and the polytheists were not going to desist.”[1]

That is, desist from their disbelief. Allah knows best.

“Until the clear evidence came to them” (1). That is, clarification—and Allah knows best. Clear evidence and clarification have the same meaning. Allah, mighty and majestic, said to His Messenger ﷺ: “Say: I stand upon clear evidence from my Lord.”[2]

His saying: “Reciting purified scrolls” (2).

That is, what is written in the scrolls, by virtue of the language’s latitude of expression.[3]

“Within them are upright writings” (3), meaning just ones.[4]

[1] **Qur’an references (L15741):** Qur’an 98:1 (Al-Bayyinah).

[2] **Qur’an references (L15743):** Qur’an 6:57 (Al-An’am).

[3] **Translator’s note (L15748):** The placement of “written” is awkward in the supplied Arabic. The explanation appears to identify what is recited as the written contents of the scrolls.

[4] **Qur’an references (L15749):** Qur’an 98:3 (Al-Bayyinah).

[سورة البينة]

قوله: (لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِّينَ)

أي منفكين من كفرهم، والله أعلم.

(حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ (١) أي البيان - والله أعلم - والبينة والبيان بمعنى واحد، قال الله عز وجل، لرسوله - صلى الله عليه وسلم -: (قُلْ إِنِّي عَلَى بَيِّنَةٍ مِنْ رَبِّي) .

قوله: (يَتْلُو صُحُفًا مُطَهَّرَةً (٢)

أي ما في الصحف، مكتوب على سعة اللسان.

(فِيهَا كُتُبٌ قَيِّمَةٌ (٣) أي عادلة.

سورة الزلزلة

Surah 99: The Earthquake (Az-Zalzalah)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah: The Earthquake]

[سورة الزلزلة]

His saying: “When the earth is shaken with its shaking” (1).[1]

That is, it is moved from beneath.

“And the earth brings forth its burdens” (2) is evidence of emphasis in speech, because He repeats the mention of the earth.

قوله: (إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا (١)

أي تحركت من أسفلها.

وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا (٢) ، دليل على التأكيد في الكلام، لرده ذكر الأرض.

His saying: “On that day it will recount its reports” (4).[2]

That is, whatever good was done to it,[3]

قوله: (يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا (٤)

أي ما عمل إليها من خير،

[1] **Qur’an references (L15753):** Qur’an 99:1 (Az-Zalzalah).

[2] **Qur’an references (L15757):** Qur’an 99:4 (Az-Zalzalah).

[3] **Translator’s note (L15758):** The supplied wording says “to it,” rather than the more expected “upon it.”

سورة العاديات

Surah 100: The Courser (Al-’Adiyat)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[سورة العاديات]

قوله: ﴿إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ﴿٦﴾

فيه خصوص - والله أعلم -، لأن الأنبياء داخلون في الإنسان، خارجون من الكنود.

والكنود هم الكفور، وفي الصالحين -أيضاً - من ليس بكفور، وإن كانوا لا يقومون بكنه الشكر.

قوله: ﴿وَإِنَّهُ عَلَى ذَلِكَ لَشَهِيدٌ ﴿٧﴾

يقال: إن " الهاء " راجعة على الله - عز وجل - هكذا قال مجاهد، وغيره.

ولم يجر له ذكر فهو أعلم.

[Surah: The Chargers]

His saying: “Indeed, the human being is surely ungrateful to his Lord” (6).[1]

This has a specific scope—and Allah knows best —because the prophets are included under “the human being” but excluded from “ungrateful.”

The ungrateful are those who are deeply thankless. Among the righteous, too, are those who are not deeply thankless, even though they do not fulfill gratitude to its utmost extent.[2]

His saying: “And indeed, he is surely a witness to that” (7).[3]

It is said that the pronominal suffix “he” refers to Allah, mighty and majestic. This is what Mujahid and others said.

Yet He has not been mentioned; He knows best.[4]

[1] **Qur’an references (L15762):** Qur’an 100:6 (Al-’Adiyat).

[2] **Translator’s note (L15765):** The supplied Arabic uses a plural pronoun with the singular generic term for “ungrateful”; the translation retains its generic sense.

[3] **Qur’an references (L15767):** Qur’an 100:7 (Al-’Adiyat).

[4] **Translator’s note (L15770):** The referent of “He” in the final phrase is not explicit, though Allah is the likely intended referent.

CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة القارعة

Surah 101: The Calamity (Al-Qari’ah)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah: The Striking Calamity]

His saying: “The Striking Calamity! (1) What is the Striking Calamity?” (2).[1]

It is the Resurrection; He magnifies its gravity, and the surah is a warning to its very end, while people are heedless of it.

[1] **Qur’an references (L15774):** Qur’an 101:2 (Al-Qari’ah).

[سورة القارعة]

قوله: (الْقَارِعَةُ (١) مَا الْقَارِعَةُ (٢)

هي القيامة يعظم أمرها وهي وعيد إلى آخرها، والناس في غفلة عنها.

سورة التكاثر

Surah 102: The Rivalry in world increase (At-Takathur)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah: Rivalry in Abundance]

His saying: “Rivalry in abundance has distracted you” (1).[1]

It is said that it was revealed concerning two tribes of the Helpers who boasted against one another. Each of the two said, “So-and-so is better than so-and-so,” each of them meaning the men of his own people. They continued in this manner until they came to the graveyards.

They pointed to the grave of a man among those of their company who had died. That is His saying: “Until you visited the graveyards” (2).[2]

It has also been said that it was revealed concerning the People of the Book, and that the rivalry in abundance concerns wealth and children.

ʿIyad ibn Ghanm transmitted from the Messenger of Allah ﷺ that he said —in a lengthy hadith—“As for the warning of His warning, it is His saying: ‘Rivalry in abundance has distracted you (1), until you visited the graveyards (2). No indeed! You will soon know’ (3).[3][4][5]

He means: once you have entered the graves. ‘Then, no indeed! You will soon know’ (4). He means: once you have emerged from your graves.[6]

‘No indeed! If you knew with the knowledge of certainty’ (5)—your gathering before your Lord—‘you would surely see the Blazing Fire’ (6), meaning in the Hereafter, with the truth of certainty, like seeing with the eye. ‘Then you

[1] **Qur’an references (L15780):** Qur’an 102:1 (At-Takathur).

[2] **Qur’an references (L15784):** Qur’an 102:2 (At-Takathur).

[3] **Translator’s note (L15787):** The salutation contains an apparent transcription error, “‘allahu” in place of “‘alayhi.”

[4] **Translator’s note (L15788):** The unusual repetition “the warning of His warning” follows the supplied wording.

[5] **Qur’an references (L15787):** Qur’an 102:1 (At-Takathur); Qur’an 102:2 (At-Takathur); Qur’an 102:3 (At-Takathur).

[6] **Qur’an references (L15789):** Qur’an 102:4 (At-Takathur).

[سورة التكاثر]

قوله: (أَلْهَاكُمُ التَّكَاثُرُ (١)

يقال: إنها نزلت في قبيلتين من الأنصار تفاخروا فقال كل واحد منهما: فلان خير من فلان، يريد كل واحد منهما رجال قومه، فما زالوا كذلك حتى جاءوا إلى المقابر.

وأشاروا إلى قبر رجل ممن كان مات معهم، فذلك قوله: (حَتَّى زُرْتُمُ الْمَقَابِرَ (٢) .

وقد قيل: إنها نزلت في أهل الكتاب. والتكاثر في المال، والولد.

وروى عياض بن غنم عن رسول الله صلى الله عله وسلم أنه قال - في حديث طويل -: “ فأما وعيد وعيده فقوله: (أَلْهَاكُمُ التَّكَاثُرُ (١) حَتَّى زُرْتُمُ الْمَقَابِرَ (٢) كَلَّا سَوْفَ تَعْلَمُونَ (٣) .

يقول: لو قد دخلتم القبور، (ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ (٤) يقول: لو قد خرجتم من قبوركم.

(كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ (٥) ، محشركم إلى ربكم، (لَتَرَوُنَّ الْجَحِيمَ (٦) أي في الآخرة، حق اليقين، كرأي العين (ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ (٧) ، يوم القيامة، (ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ (٨) ، بين يدي ربكم عن بارد الشراب، وظلال المساكن، وشبع البطون واعتدال الخلق، ولذاذة النوم. وحتى خطبة أحدكم المرأة - أجمل منه - مع خطاب سواه. فزوجه ومنعها غيره “.

would surely see it with the eye of certainty’ (7), on the Day of Resurrection. ‘Then on that day you will surely be questioned about bliss’ (8), before your Lord, about cool drink, the shade of dwellings, full bellies, well-proportioned bodily constitution, and the pleasure of sleep, and even one of you proposing marriage to a woman—more beautiful than he—along with other suitors besides him, whereupon He married him to her and withheld her from anyone else.”[7][8][9]

L15796–15798 It is transmitted from the Messenger of Allah ﷺ that he said: “Indeed, Allah—blessed and exalted—will remind His servant of His favors and enumerate His blessings to him, until He says to him: ‘My servant, you asked Me to marry you to such-and-such a woman’—naming her by her name—‘and I married you to her.’

وروي عن رسول الله صلى الله عليه وسلم أنه قال: " إن الله - تبارك وتعالى - ليذكر عبده آلاءه، ويعدد عليه نعماءه، حتى يقول له: عبدي سألتني أن أزوجك فلانة - يسميها باسمها - فزوجتكها.

[7] **Translator’s note (L15794):** “More beautiful than he” is an awkward parenthesis. As supplied, it most naturally describes the woman as more beautiful than the suitor.

[8] **Translator’s note (L15795):** The Arabic literally says “married him” without an expressed complement; the preceding proposal supplies the woman as the intended spouse.

[9] **Qur’an references (L15793):** Qur’an 102:5 (At-Takathur); Qur’an 102:6 (At-Takathur); Qur’an 102:7 (At-Takathur); Qur’an 102:8 (At-Takathur).



سورة العصر

Surah 103: The Declining Day (Al-’Asr)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah: Time]

His saying: “By time! (1) Indeed, the human being is surely in loss (2), except those who have faith and do righteous deeds.”[1]

This is splendid good news and an immense gain for the believer: that the human being should be in loss while he himself is increasing, for loss means diminution.

This is because, as long as he is young or middle-aged and capable, he increases through doing good and hastening to obedience. Then, when he grows old and becomes too weak to act, what he used to do during the time of obedience is recorded for him. If he has a righteous child who prays for him, that reaches him in his grave; or if he is among those who established an endowment for a charitable purpose or taught knowledge, then its reward continues to accrue to him until the Day of Resurrection.[2]

What increase could be greater than this? To Allah belong praise and thanks for this.

His saying: “And counsel one another to truth and counsel one another to patience” (3): they counsel one another to everything that calls to obedience to Allah and everything that brings one closer to His Garden, and they forbid everything that brings one closer to His wrath and to entering His Fire, and counsel patience in the face of afflictions, calamities, poverty, illnesses, and pains.

[1] **Qur’an references (L15802):** Qur’an 103:2 (Al-’Asr); Qur’an 26:227 (Ash-Shu’ara); Qur’an 38:24 (Sad); Qur’an 84:25 (Al-Inshiqaq); Qur’an 95:6 (At-Tin); Qur’an 103:3 (Al-’Asr).

[2] **Translator’s note (L15809):** The supplied “ajwahu” appears corrupt; the translation provisionally understands it as “ajruhu,” meaning “its reward.”

[سورة العصر]

قوله: (وَالْعَصْرِ (١) إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ (٢) إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ)

فهذه بشارة للمؤمن جليلة وغنيمة عظيمة، أن يكون الإنسان في خسر، ويكون هو في زيادة، لأن الخسر النقصان.

وذلك أنه ما دام شباباً، أو كهلاً مطيقًا فهو يزيد بعمل الخير. والمسارعة إلى الطاعة، فإذا كبر وضعف عن العمل كتب له ما كان يعمله في وقت الطاعة، وإن كان له ولد صالح يدعو له فهو يلحقه في قبره، أو كان ممن وقف وقفًا في سبيل الخير، أو علم علمًا فهو يجري له أجوه إلى يوم القيامة.

فأي زيادة أزيد من هذا، لله الحمد والشكر على هذا.

قوله: (وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ (٣) ، تواصوا بكل ما يدعو إلى طاعة الله، وبكل ما يقرب من جنته، وزجروا عن كل ما يقرب من سخطه، والدخول إلى ناره، وبالصبر على المصائب، والرزايا. والفقر، والأمراض، والأوجاع.

سورة الهمزة

Surah 104: The Traducer (Al-Humazah)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah: The Slanderer]

His saying: “Woe to every slanderer and faultfinder” (1).[1]

The slanderer is one who habitually attacks people and seeks out their lapses; the faultfinder is the backbiter who habitually finds fault.

It has been said: “When you see a man speaking ill of his brother, he is merely praising himself.” Whoever regards himself with an eye of praise and is satisfied with his deeds enters the ranks of the self-admiring; his deeds come to nothing, and his enemy makes sport of him.

It is transmitted from the Prophet ﷺ: “Were it not that sin is better for the believer than self-admiration, Allah would never leave a believer exposed to a sin.” That is because the sinner is fearful, and fear is obedience, whereas the self-admiring person feels secure, and feeling secure is disobedience.

It is transmitted that Ibn ʿUmar was asked: “Was this verse revealed concerning the Companions of the Messenger of Allah, may Allah bless him and grant him peace ﷺ?” Ibn ʿUmar replied: “We were not intended by it, nor were we intended by a tenth of the Quran.”

Thus nine-tenths of it applies to us, while we are heedless of it. May Allah awaken us from the slumber of heedlessness and, through His generosity, make us know what He created us for and what we are heading toward.

And His saying: “Who amasses wealth and counts it repeatedly” (2) restrains the believer from becoming occupied with amassing wealth to the neglect of undertaking obedience to Allah and avoiding disobedience to Him, especially someone who is not content with a little and with sufficient provision, who desires mutual boasting and rivalry in abundance, and forgets that he will leave it behind and depart from it under the weight of the burdens of sin he

[1] **Qur’an references (L15819):** Qur’an 104:1 (Al-Humazah).

[سورة الهمزة]

قوله: (وَيْلٌ لِكُلِّ هُمَزَةٍ لُمَزَةٍ (١) .

فالهمزة الطعان على الناس، وباغي عثراتهم، واللمزة المغتاب العياب.

وقد قيل: إذا رأيت الرجل يعتاب أخاه فإنما يمدح نفسه. ومن نظر إلى نفسه بعين المدح، ورضي عملها دخل في جملة المعجبين، وحبط عمله، ولعب به عدوه.

وروي عن النبي صلى الله عليه وسلم: " لولا أن الذنب خير للمؤمن من العجب، ما خلى الله بين مؤمن، وبين ذنب أبدًا " وذلك أن المذنب خائف، والخوف طاعة، والمعجب آمن، والأمن معصية.

وروي أنه قيل لابن عمر: أنزلت هذه الآية في أصحاب رسول الله صلى الله عليه وسلم فقال ابن عمر: ما عنينا بها، ولا عنينا بعشر القرآن.

فقد حصل تسعة أعشاره فينا، ونحن في غفلة عنه، أيقظنا الله من رقدة الغفلة، وعرفنا ما له خلقنا، وما نحن إليه صائرون بجوده.

وقوله: (الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ (٢) زاجر للمؤمن من الاشتغال لجمع المال عن الأخذ بطاعة الله، واجتناب معاصيه، لا سيما من لم يرض باليسير والبلغة، وأراد التفاخر والتكاثر، ونسي أنه تاركه. والراحل عنه بثقل الأوزار التي حملها باكتسابه، وفات من عمره الذي لا سبيل له إلى رده.

incurred in acquiring it, while that portion of his life has passed which he has no way of recovering.[2][3]

L15841–15843 But if he seeks it through lawful means and also attends to the affairs of his Hereafter, without plunging into it as does the covetous person who desires abundance and gives no thought to the outcome, he is excluded from this verse and included in what He said in Surah Light: "Men whom neither commerce nor sale distracts from the remembrance of Allah," to the end of the verse.[4]

L15844–15848 The Messenger of Allah ﷺ said: "Whoever seeks worldly provision lawfully, to preserve himself from begging, to provide for his dependents, and to show kindness to his neighbor, will meet Allah with his face like the moon on the night of its fullness. Whoever seeks worldly provision to show off, boast, and rival others in abundance will meet Allah while He is angry with him."

L15849 He also said: "The truthful, trustworthy Muslim merchant will be with the martyrs on the Day of Resurrection."

فإن كان يطلب من حل ويعنى مع ذلك بأمر آخرته، ولم ينهمك انهماك الحريص الذي يريد الكثرة، ولا يفكر في العاقبة كان خارجًا من هذه الآية، وداخلاً فيما قال في سورة النور: (رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ) ، إلى آخر الآية.

وقال رسول الله صلى الله عليه وسلم: " من طلب الدنيا حلالاً استعفافًا عن المسألة، وسعيًا على عياله، وتعطفًا على جاره لقي الله ووجهه كالقمر ليلة البدر، ومن طلب الدنيا مرائيًا، مفاخرًا، مكاثرًا لقي الله وهو عليه غضبان ".

وقال: "التاجر الصدوق، الأمين، المسلم، مع الشهداء يوم القيامة ".

[2] **Translator's note (L15839):** The supplied syntax is uneven: "and the one departing from it" is followed by a clause about the life already spent. The translation follows the apparent sense without supplying a new argument.

[3] **Qur'an references (L15835):** Qur'an 104:2 (Al-Humazah).

[4] **Qur'an references (L15841):** Qur'an 24:37 (An-Nur).



سورة الفيل

Surah 105: The Elephant (Al-Fil)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah: The Elephant]

His saying: “And He sent against them birds in successive flocks” (3).[1]

“Successive flocks” means those in which some follow others, as though they were separate groups joining one another.

Reports differ concerning their description. ʿIkrimah said: “They are white birds whose faces are the faces of beasts of prey. Whatever they strike, they afflict with smallpox or cut to pieces.”

ʿAbd al-Rahman ibn Sabit said: “They emerged from the sea as though they were men of India, with stones in their feet and stones in their beaks, like fully mature camels.[2]

Whatever they strike, they kill.”

In another report, also from Ibn Sabit, he said: “They are birds that scattered from the direction of the sea, as though they were men of India, pelting them with stones of baked clay; their name is Sankakal. The largest of them are like the places where camels kneel, and the smallest are like men’s heads.[3]

They never aim at anything and miss it, and whatever they strike, they burn.”

It is transmitted from Saʿid ibn Jubayr that he said: “Abu al-Yaksum approached— the ruler of Abyssinia—with the elephant accompanying him. When he reached the Sacred Precinct, the elephant knelt down and refused to enter the Sacred Precinct. Whenever it was directed back, it hastened back, but whenever an attempt was made to direct it toward the Sacred Precinct, it refused. Then small white birds were sent against them, with

[1] **Qur’an references (L15853):** Qur’an 105:3 (Al-Fil).

[2] **Translator’s note (L15860):** The attachment of “like fully mature camels” is uncertain: grammatically, it could describe the birds or the stones. The comparison is preserved in its supplied position.

[3] **Translator’s note (L15864):** “Sankakal” represents the uncertain, possibly corrupt supplied form “snkkl”; it has not been silently replaced with a conjectured reading. The pronouns may refer to the birds or the stones.

[سورة الفيل]

قوله: (وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ (٣)

والأبابيل الذي يتبع بعضها بعضًا، كأنها جماعات متفرقة، فهي تنظم بعضها إلى بعض.

واختلفت الأخبار في صفتها. فقال عكرمة: هي طير بيض وجوهها وجوه السباع لا تصيب شيئا، إلا جدرته أو جذذته.

وقال عبد الرحمن بن سابط: خرجت من البحر كأنها رجال الهند، في أرجلها حجارة، وفي مناقيرها حجارة، كالإبل البزل.

لا تصيب شيئا إلا قتلته.

وفي رواية أخرى عن ابن سابط -أيضاً - قال: هِي طير تشتت من قبل البحر، كأنها رجال الهند، ترميهم بحجارة من سجيل، واسمها سنككل، أعظمها مثل مبارك الإبل، وأصغرها مثل رؤوس الرجال.

لا تريد شيئا فتخطئه، ولا تصيب شيئًا إلا أحرقته.

وروي عن سعيد بن جبير قال: أقبل أبو اليكسوم - صاحب الحبشة - ومعه الفيل، فلما انتهى إلى الحرم برك الفيل، فأبى أن يدخل الحرم، فإذا وجه راجعًا أسرع راجعًا، وإذا أريد على الحرم أبى، فأرسل عليهم طير بيض صغار، في أفواهها حجارة أمثال الحمص، لا يقع على أحد إلا أهلكه.

stones in their mouths the size of chickpeas; no stone struck anyone without destroying him.

L15872–15874 Abu Makin transmitted from Ikrimah, who said: They overshadowed them from the sky, and when Allah had made them like eaten crop residue, He sent a spring against them, and its water flowed, carrying them along until it carried them to the sea.

L15875–15880 And from Said ibn al-Musayyab, who said: Two elephants had previously gone toward the Kaaba. As for one of them, it was the one that perished. As for the other, when it was at al-Mughammas, it knelt down. Its companions came to it and made a pact with it, swearing to it: "Wherever you turn, we shall turn with you." He said: Then it raised one of its ears over the other, then turned back, and none of those people was struck— not a single one.

L15881–15882 It was transmitted from Aishah—may Allah be pleased with her—that she said: I certainly saw the elephant's leader, and its driver, both blind and crippled, begging from people in Mecca.[4]

L15883–15884 They disagreed about what "crop residue" means. It was transmitted from Atiyyah that he said: The eaten crop residue is the bases of the crop when it is cut, and its bases remain in it, in the form of stone.[5]

L15885 And from Habib ibn Abi Thabit, who said: It is food that has been eaten.

L15886 Someone other than those two said: It is the foliage of the crop.

[4]**Translator's note (L15881):** The supplied text places a full stop after "the elephant's leader," although the sentence continues in the next unit.

[5]**Translator's note (L15884):** The antecedent of "in it" is unclear, and the comparison with stone is obscure in the supplied wording.

وروى أبو مكين عن عكرمة قال: فأظلتهم من السماء، فلما جعلهم الله كعصف مأكول، أرسل عليهم عينًا، فسال بهم حتى ذهب بهم إلى البحر.

وعن سعيد بن المسيب قال: سبق إلى الكعبة فيلان، فأما أحدهما فهو الذي هلك، وأما الآخر فلما كان بالمُغَمَّس برك، فأتاه أصحابه فعاقدوه، وحلفوا له، ولحيث توجهت توجهنا معك، قال: فرفع إحدى أذنيه على الأخرى، ثم توجه راجعًا، فلم يصب من أولئك أحد.

وروي عن عائشة - رضي الله عنها - قالت: لقد رأيت قائد الفيل. وسائقه، أعميين مقعدين، يستكفان الناس بمكة.

واختلفوا في " العصف " ما هو، فروي عن عطية أنه قال: العصف المأكول أصول الزرع حين تقطع وتبقى أصوله فيه كهيئة الحجر.

وعن حبيب بن أبي ثابت قال: هو طعام مطعوم.

وقال غيرهما: هو ورق الزرع.

سورة قريش

Surah 106: Quraysh (Quraysh)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah Quraysh]

L15887–15888 “For the accustomed security of Quraysh (1) One of them—I think it was

L15889–15890 Ikrimah—said: He means, “My favor upon Quraysh.”[1]

L15891–15892 Another said: “I did what I did to the people of the elephant so that Quraysh might become accustomed to the journey of winter and summer, and thus reside in Mecca.”

L15893 And you make the two surahs a single surah.[2]

[1] **Qur’an references (L15889):** Qur’an 106:1 (Quraysh).

[2] **Translator’s note (L15893):** The unvocalized verb can also mean “she/it makes”; its subject is not explicit. The sentence apparently concerns treating Surahs al-Fil and Quraysh as one surah.

[سورة قريش]

(لِإِيلَافِ قُرَيْشٍ (١) قال بعضهم - أراه عكرمة - يريد نعمتي على قريش.

وقال غيره: فعلت ما فعلت بأصحاب الفيل لتأتلف قريش برحلة الشتاء والصيف، فتقيم بمكة.

وتجعل السورتين سورة واحدة.

سورة الماعون

Surah 107: The Small kindnesses (Al-Ma’un)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah Small Acts of Assistance]

I see that Allah—blessed is He—has strongly emphasized the matter of the needy, yet people are neglectful toward them.

We have repeated this in more than one place in this book.

He said—in this surah: "Have you seen the one who denies the Recompense? (1) That is the one who repulses the orphan (2) That is, he bars him from his right—Allah knows best—and rebukes him, showing him no mercy.[1]

His saying: "And does not urge the feeding of the needy person (3)." What, then, must be the condition of someone who neither feeds him nor urges anyone else to do so?[2]

His saying: "So woe to those who pray (4), who are heedless of their prayer (5) They are those who delay it beyond its appointed time while inwardly intending to perform it. Were it not for that, they would have disbelieved; yet they have been threatened with this severe threat for delaying it.[3]

His saying: "Those who make a show of their deeds (6) If they make a show of performing it, it will not be accepted from them, because of His saying: "Of all partners, I am the One least in need of any association. Whoever performs a deed for Me in which he associates another with Me, I am free of him."[4][5]

If he makes a show of it and of other acts of obedience, that is worse. Allah

[1] **Qur'an references (L15898):** Qur'an 107:1 (Al-Ma'un); Qur'an 107:2 (Al-Ma'un).

[2] **Qur'an references (L15900):** Qur'an 69:34 (Al-Haqqah); Qur'an 107:3 (Al-Ma'un).

[3] **Qur'an references (L15902):** Qur'an 107:4 (Al-Ma'un); Qur'an 107:5 (Al-Ma'un).

[4] **Translator's note (L15908):** The supplied text ends with an apparently stray quotation mark.

[5] **Qur'an references (L15907):** Qur'an 107:6 (Al-Ma'un).

[سورة الماعون]

وأرى الله - تبارك - قد أكد أمر المساكين، والناس بهم متهاونون.

وقد رددناه في غير موضع من هذا الكتاب.

وقال - في هذه السورة -: (أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ (١) فَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ (٢) أي يدفعه عن حقه - والله أعلم - ويزجره، ولا يرحمه.

قوله: وَلَا يَحُضُّ عَلَى طَعَامِ الْمِسْكِينِ (٣) ، فما يكون حال من لا يطعمه، ولا يحض غيره عليه.

قوله: (فَوَيْلٌ لِلْمُصَلِّينَ (٤) الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ (٥) هم الذين يؤخرونها، عن وقتها، وهم مضمرون على إقامتها، لولا ذلك لكفروا، وقد توعدوا بالتأخير هذا التواعد.

قوله: (الَّذِينَ هُمْ يُرَاءُونَ (٦) فإن راءوا بإقامتها لم تقبل لهم " لقوله: " أنا أغنى الشركاء عن الشرك، فمن عمل لي عملًا أشرك فيه غيري فأنا بريء منه ".

وإن راءى بها وبغيرها من أعمال الطاعة فهو شر، قال الله (وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ) ، هم الذين يعملون بالرياء.

said: “Those who plot evil deeds shall have a severe punishment.” They are those who act for show.[6]

L15912 He—blessed and exalted is He—said: “So whoever hopes to meet his Lord, let him do righteous deeds and associate no one in the worship of his Lord (110).”[7]

L15913 That is, let him not act for show, because even the slightest ostentation is the association of partners with Allah.

L15914–15915 “And withhold small acts of assistance (7).”[8]

L15916 They said: It is the obligatory alms.

L15917 They also said: It is lending for use: lending a pot, a bucket, an axe, and the like.

[6]**Qur’an references (L15911):** Qur’an 35:10 (Fatir).
[7]**Qur’an references (L15912):** Qur’an 18:110 (Al-Kahf).
[8]**Qur’an references (L15915):** Qur’an 107:7 (Al-Ma’un).

وقال - تبارك وتعالى -: (فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا (١١٠) .

أي لا يرائي، لأن أدنى الرياء شرك.

(وَيَمْنَعُونَ الْمَاعُونَ (٧) .

قالوا: هي الزكاة المفروضة.

وقالو ا: هي العارية، إعارة القدر، والدلو، والفأس، ونحوه



سورة الكوثر

Surah 108: The Abundance (Al-Kawthar)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah Abundant Good]

His saying: “Indeed, We have given you abundant good (1) They said: It is plentiful good.[1]

They also said: It is a river in Paradise given to the Prophet ﷺ, whose two banks are gold. It flows over pearls and rubies; its soil is more fragrant than the scent of musk, and its water is whiter than milk and sweeter than honey.

His saying: “So pray to your Lord and sacrifice (2) Mujahid and Ikrimah said: Prayer and sacrificial worship.[2]

Muhammed ibn Ali ibn al-Hanafiyyah said: The reference to the upper chest concerns the moment when a man first pronounces “Allah is greatest,” as though it means raising the hands to the upper chest.[3]

Al-Dahhak said: People’s slaughtering of sacrificial animals on the Day of Sacrifice.

Ata used to say: When you raise your head from bowing, stand fully upright.

Others said: It is placing the right hand over the left at the upper chest.

His saying: “Indeed, the one who hates you is the one cut off (3) Ata said: It is Abu Lahab.[4]

It has also been said that it is someone other than Abu Lahab.

[1] **Qur’an references (L15921):** Qur’an 108:1 (Al-Kawthar).

[2] **Qur’an references (L15927):** Qur’an 108:2 (Al-Kawthar).

[3] **Translator’s note (L15929):** The word rendered “sacrifice” in the verse also denotes the upper chest or base of the neck, on which this interpretation depends. The personal name is retained as supplied.

[4] **Qur’an references (L15936):** Qur’an 108:3 (Al-Kawthar).

[سورة الكوثر]

قوله: (إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ (١) قالوا: هو الخير الكثير.

وقالوا: نهر في الجنة أعطيه النبي صلى الله عليه وسلم، حافتاه الذهب، يجري على الدر والياقوت، تربته أطيب من ريح المسك، وماؤه أشد بياضًا من اللبن، وأحلى من العسل.

قوله: (فَصَلِّ لِرَبِّكَ وَانْحَرْ (٢) قال مجاهد وعكرمة: الصلاة والنسك.

وقال محمد بن علي بن الحنفية: النحر أول ما يكبر الرجل، كأنه رفع اليدين إلى النحر.

وقال الضحاك: ذبيحة الناس يوم النحر.

وكان عطاء يقول: إذا رفعت رأسك من الركوع فاستو قائمًا.

وقال غيرهم: هو وضع اليمين على الشمال عند النحر.

قوله: (إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ (٣) قال عطاء: هو أبو لهب.

وقد قيل: إنه غير أبي لهب.

CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة الكافرون

Surah 109: The Disbelievers (Al-Kafirun)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah The Disbelievers]

L15939–15940

L15941–15942 “Say: O disbelievers (1) It is a declaration of dissociation from the association of partners with Allah. The Prophet ﷺ instructed a man to recite it at bedtime and said: “It is a declaration of dissociation from the association of partners with Allah.”[1]

L15943 Whoever recites it is as though he has recited a quarter of the Quran.

[1] **Qur’an references (L15941):** Qur’an 109:1 (Al-Kafirun).

[سورة الكافرون]

(قُلْ يَا أَيُّهَا الْكَافِرُونَ (١) هي براءة من الشرك، أمر النبي - صلى الله عليه وسلم - رجلاً أن يقرأها عند المنام، وقال: “ هي براءة من الشرك ”.

ومن قرأها فكأنما قرأ ربع القرآن.

سورة النصر

Surah 110: The Divine Support (An-Nasr)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[سورة النصر]

(إِذَا جَاءَ نَصْرُ اللَّهِ) هي - أيضاً - ربع القرآن.

ونعيت إلى رسول الله صلى الله عليه وسلم نفسه في نزولها.

فكان لا يصلي صلاة إلا قال: " سبحانك ربنا وبحمدك، اللَّهم اغفر لي.

[Surah Divine Help]

L15944–15945

L15946–15947

"When Allah's help comes" It too is a quarter of the Quran.[1]

L15948

Through its revelation, Allah's Messenger ﷺ was informed of his own approaching death.

L15949–15950

Thereafter, he never performed a prayer without saying: "Glory be to You, our Lord, and praise be to You. O Allah, forgive me.[2]

[1] **Qur'an references (L15946):** Qur'an 110:1 (An-Nasr).

[2] **Translator's note (L15950):** The quoted supplication ends here without a closing quotation mark in the supplied text.

سورة المسد

Surah 111: The Palm Fiber (Al-Masad)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah Twisted Fiber]

His saying: “And his wife, the carrier of firewood (4) It is said that she used to gather words as one gathers firewood, going about spreading malicious gossip.[1]

His saying: “Around her neck is a rope of twisted fiber (5) Urwah said: A chain in the Fire.[2]

It is also said: It is like the iron fitting of a pulley.

It is also said: A rope of palm fiber that, by Allah’s power, the Fire does not burn, while she feels the pain.

“His wealth and what he earned (2) It is his offspring: this is what Ibn Abbas, Aishah, and Ibn Sirin said.[3]

[1] **Qur’an references (L15954):** Qur’an 111:4 (Al-Masad).

[2] **Qur’an references (L15957):** Qur’an 111:5 (Al-Masad).

[3] **Translator’s note (L15962):** The supplied quotation contains only this fragment of verse 111:2; its opening clause has not been supplied.

[سورة المسد]

قوله: (وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ (٤) يقال كانت تحتطب الكلام تمشي بالنميمة.

قوله: (فِي جِيدِهَا حَبْلٌ مِنْ مَسَدٍ (٥) قال عروة: سلسلة في النار.

ويقال: هي مثل حديدة البكرة.

ويقال: حبل من ليف، لا تحرقه النار بقدرة الله، وهي تجد الألم.

(مَالُهُ وَمَا كَسَبَ (٢) هو ولده، هكذا قال ابن عباس، وعائشة، وابن سيرين.

سورة الإخلاص

Surah 112: The Sincerity (Al-Ikhlas)

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[Surah Sincerity]

This surah sets forth the lineage of the Lord, blessed and exalted is He.[1]

A man came to the Prophet ﷺ and said: “O Muhammed, state for us the lineage of your Lord.” Then Allah—blessed and exalted is He—revealed: “Say: He is Allah, One (1), Allah, the Self-Sufficient, upon whom all depend (2) to the end of the surah. Thus He is One, with no second, and Self-Sufficient: He does not eat, and He has no need of it—to it.[2][3]

“He has not begotten”—which would make Him like a created being—“and has not been begotten”—which would mean that He had a beginning—“and no one is equal to Him (4)”—so that He might be sought after. He is the first of everything and the last of everything. Nothing existed before Him or alongside Him. He brought things into being by His power and brought them out of nonexistence into existence. Then He returns them to nonexistence, except Paradise and the Fire and their inhabitants created in Paradise—the fair companions and youths—and its various delights; and in the Fire, its stern guardians, Malik and his companions, and its various punishments and what has been prepared for Allah’s enemies. Then He brings back to life all those whom He caused to die, even bugs, mosquitoes, and ants. And the jinn remain, and humankind: one group in Paradise and one group in the Blaze. He will never annihilate them, and He makes the rest of them dust.[4][5]

It is a surah equivalent to a third of the Quran. Whoever recites it three times is as though he has recited the entire Quran.

[1] **Translator’s note (L15966):** “Lineage” renders the wording literally; the ensuing account explains the expression through a request to state the Lord’s ancestry.

[2] **Translator’s note (L15969):** The final sequence of pronouns and prepositions is corrupt or redundant as supplied. The translation preserves its awkwardness; the apparent sense is that He has no need of food.

[3] **Qur’an references (L15967):** Qur’an 112:1 (Al-Ikhlas); Qur’an 112:2 (Al-Ikhlas).

[4] **Translator’s note (L15971):** The verb rendered “might be sought after” is obscure here; it may imply being assailed or made an object of pursuit, but the supplied text does not specify.

[5] **Qur’an references (L15971):** Qur’an 112:4 (Al-Ikhlas).

[سورة الإخلاص]

هذه السورة نسبة الرب تبارك وتعالى.

جاء رجل إلى النبي صلى الله عليه وسلم فقال: يا محمد انسب لنا ربك، فأنزل الله - تبارك وتعالى -: (قُلْ هُوَ اللَّهُ أَحَدٌ (١) اللَّهُ الصَّمَدُ (٢) إلى آخر السورة، فهو أحد لا ثاني، وصمد لا يأكل، ولا حاجة له به إليه.

(لَمْ يَلِدْ) ، فيكون كالمخلوق، (وَلَمْ يُولَدْ) ، فيكون له أول، (وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (٤) ، فيرام، فهو أول كل شيء، وآخر كل شيء، لم يكن شيء قبله ولا معه، وكون الأشياء بقدرته، وأخرجها من العدم إلى الوجود، ثم يردها إلى العدم، إلا الجنة والنار وأهلها المخلوقين في الجنة من الحور والولدان وأنواع نعيمها، وفي النار من الزبانية مالك وأصحابه، وأنواع عذابها، وما أعد لأعداء الله، ثم يحيي من أماته أجمعين، حتى البق والبعوض والنمل، ويبقى الجن والإنس، فريق في الجنة، وفريق في السعير، فلا يفنيهم أبدًا، ويجعل سائرهم ترابًا.

وهي سورة تعدل ثلث القرآن، من قرأها ثلاث مرات فكأنما قرأ القرآن كله.

CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

المعوذتان: الفلق والناس

Surahs 113–114: Daybreak and Mankind

Abū Aḥmad Muḥammad ibn ʿAlī al-Karajī (al-Qaṣṣāb) · Arabic–English parallel edition

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[المعوذتان]

اختلفوا في تفسير " الفلق " فمنهم من قال: هم الخلق.

ومنهم من قال: هو الصبح، ومنهم من قال: هو سجن في جهنم.

واختلفوا في " الغاسق إذا وقب " فمنهم من قال: هو الليل إذا ذهب، ومنهم من قال: هو القمر، نظر إليه النبي - صلى الله عليه وسلم - قد طلع فقال لعائشة: " استعيذي بالله من شر هذا، فإنه الغاسق إذا وقب ".

فمن فسره على الليل، اختلفوا في وقوبه: فمنهم من جعله دخوله، ومنهم من جعله ذهابه.

و (النَّفَّاثَاتِ) السواحر، و (الْعُقَدِ) السحر، و (الْوَسْوَاسِ الْخَنَّاسِ (٤) الشيطان، يوسوس في صدور الناس، فإذا ذكروا الله انخنس أي انقمع حتى يصير مثل الذباب.

ومنهم من قال في " الغاسق إذا وقب ": إنه القمر إذا انكسف. فدخل في الكسوف، فأمر رسول الله صلى الله عليه وسلم أن يتعوذ من كل هذا.

وهما من القرآن، ومن قال: ليستا من القرآن فقد أعظم القول.

وما ذكر عن ابن مسعود، فهو عنه غير صحيح، ولو صح عنه أنها غير مكتوبة في مصحفه، ما دل على أنهما لم تكونا عنده من القرآن، لأنه كان يحفظهما، ومن حفظ شيئا فليس بحتم عليه أن يكتبه، ولو أن حافظا للقرآن كله لم يكتبه، واقتصر على تلاوته آناء الليل والنهار في الصلاة، وغير الصلاة ما ضره، وإنما كتب إشفاقا على من لا يقدر أن يحفظه فكتب، ليستوي فيه الحافظ، وغير الحافظ، وليرجع إليه الناسي إذا نسي منه الشيء، أو اشتبه عليه الحرف، ولينظر فيه الناظر فيصير نظره فيه عبادة، وليقرأ فيه الحافظ - أيضًا - فيجمع الثوابين ثواب التلاوة، وثواب النظر.

[The Two Surahs of Seeking Refuge]

They disagreed over the interpretation of "daybreak." Some of them said: It is created beings.

Some said: It is the morning; and some said: It is a prison in Hell.

They also disagreed over "the darkening one when it enters." Some said: It is the night when it departs. Some said: It is the moon. The Prophet ﷺ looked at it when it had risen and said to Aishah: "Seek refuge in Allah from the evil of this, for it is the darkening one when it enters."[1]

Those who interpreted it as the night disagreed about its "entering": some understood it as its arrival, and some understood it as its departure.

"The women who blow" are sorceresses, and "the knots" are sorcery, and "the whisperer who withdraws (4) is Satan: he whispers into people's breasts, but when they remember Allah, he withdraws—that is, he shrinks back until he becomes like a fly.

Some said concerning "the darkening one when it enters": It is the moon when it is eclipsed, and thus enters into eclipse. Allah's Messenger ﷺ therefore instructed that one should seek refuge from all of this.

Both surahs belong to the Quran, and whoever says, "They do not belong to the Quran," has made an appalling statement.

What has been related from Ibn Masud is not authentically transmitted from him. Even if it were authentically transmitted from him that it was not written in his Quran codex, this would not indicate that he did not regard the two surahs as part of the Quran, because he had memorized them. Someone who has memorized something is not obliged to write it down, and if someone who had memorized the entire Quran did not write it down, but confined himself to reciting it during the hours of the night and day, during prayer and outside prayer, that would do him no harm. It was

[1] **Translator's note (L15985):** "Departs" follows the supplied wording, even though the quoted phrase is commonly understood as referring to the onset of darkness. The text subsequently expressly records both interpretations.

written down only out of concern for those unable to memorize it. Thus it was written so that those who have memorized it and those who have not might have equal access to it; so that someone who forgets might consult it when he forgets something from it or is uncertain about a letter or wording; so that a person might look into it and his looking into it would become an act of worship; and so that someone who has memorized it might also read from it, thereby combining the two rewards: the reward for recitation and the reward for looking.[2][3][4]

[2]**Translator's note (L15999):** The supplied text shifts to a singular feminine pronoun, "it," before returning to the dual, "the two surahs."

[3]**Translator's note (L16003):** The supplied word for "someone who had memorized" contains an apparent typographical error.

[4]**Translator's note (L16005):** The supplied preposition rendered "during" contains an apparent typographical error. The word rendered "a letter or wording" can denote a letter, a textual expression, or a form of recitation; the precise scope is not specified here.

وقد سأل عقبة بن عامر رسول الله - صلى الله عليه وسلم - عن المعوذتين، فأمه بهما في صلاة الفجر.

وهذا حين اختتام الكتاب، والله - عز وجل - المحمود بجميل بلائه وجزيل عطائة، والمسؤول من جسيم فضله وكريم طوله أن يوالي ديم صلواته، وتحيته، ووفود كراماته، ورحمته على المصطفئ محمد، سيد المرسلين، وقدوة المصطفين، وعلى آله السادة الغر، وأصحابه الأنجم الزهر، وسلم تسليماً كثيراً.

L16006–16007 Uqbah ibn Amir asked Allah's Messenger ﷺ about the two surahs of seeking refuge, and he led him in the dawn prayer, reciting them both.

L16008–16012 Now is the time to conclude the book. Allah—mighty and majestic is He—is praised for His gracious beneficence and abundant giving, and is entreated, out of His immense bounty and generous munificence, to bestow in unbroken succession the abiding showers of His blessings and greeting, the successive arrivals of His honors, and His mercy upon the chosen one, Muhammed, master of the messengers and exemplar of the chosen, and upon his family, the illustrious leaders, and his companions, the stars that shine brightly; and may He grant them peace in great abundance.[1]

L16013

[1] **Translator's note (L16010):** The supplied epithet rendered "the chosen one" has an apparent spelling error.

Frequency translation glossary

474 word families account for 137,526 of 171,904 Arabic word occurrences (80.00%). They include 7,485 of 26,391 distinct normalized spellings.

Counting scope: the corrected Arabic body, including quotations and transmission chains. The front index and printed-page labels are excluded. Punctuation and numbers are not words. Compatibility ligatures are expanded; vowel marks and tatweel are ignored for spelling counts. Hamza spellings and final ي / ى and ة / ه remain distinct. Every counted token belongs to at most one family.

How to use this glossary: families are ordered by combined occurrence count. Related derivations may share an entry, but they are different words, not tense changes. The context and form notes explain their distinctions. Homographic spellings can have multiple readings; counts refer to spellings, not an asserted disambiguation of every occurrence. Recognizing 80% of tokens does not by itself establish sentence meaning: negation, syntax and the remaining technical vocabulary matter.

The English glosses and grammatical explanations are editorial reading aids. Lisān al-ʿArab supplies Arabic lexical evidence, not these English translations or an attribution of every legal interpretation to Ibn Manẓūr. References identify dictionary headwords rather than edition-dependent page numbers. Proper names are identified as names; no foreign-name etymology is invented. Corpus links open examples in their Arabic–English context.

Transliteration appears below each headword and beside attested forms. Long vowels use ā, ī and ū; ʿ represents ayn and ʾ hamza; doubled consonants reflect shadda. An asterisk (*) marks an unvowelled word: its rendering follows the written letters and does not supply missing short vowels. It is not a confirmed pronunciation. The article is written al- without phonetic sun-letter assimilation; final ta marbuta is h without an expressed ending and t before an expressed ending. Transliteration preserves ambiguous source readings rather than resolving their meaning.

The form lists show covered spellings actually found in this book, with occurrence counts. The displayed vowelled reading is the most frequent one for that spelling; other vowel and case readings can occur. The counts combine these readings. Membership was seeded with AlKhalil morphological analyses (Farahidi 0.4.0), with explicit corrections for common ambiguities. Unassigned spellings, including rare or unresolved forms, do not contribute to the coverage claim.

A short guide to changing forms

Verbs: aspect and time

قَالَ = he said; يَقُولُ = he says / is saying; قُلْ = say!; قِيلَ = it was said. The perfect commonly presents a completed event; the imperfect can describe

Prefixes and combinations

وَ- = and; فَ = so / then; بِ = with / by / in; لِ = to / for; كَ = like; الْ = the. They attach to words: وَبِقَوْلِهِ = and by his statement; لِلرَّجُلِ = for the man.

present, habitual or future action. Context supplies time. A perfect in a prayer can express a wish: رَضِيَ اللَّهُ عَنْهُ = may God be pleased with him.

Who acts?

قَالَ = he said; قَالَتْ = she said; قَالُوا = they (masculine/mixed) said; قُلْنَ = they (feminine) said; قُلْتُ = I said; قُلْتَ = you (masculine singular) said; قُلْتِ = you (feminine singular) said; قُلْنَا = we said. Unvowelled قلت does not distinguish the three singular readings.

Attached referents

ـهُ / ـهِ = him / his / it / its; ـهَا = her / hers / it / its; ـهُمَا = the two of them; ـهُمْ = them / their (masculine or mixed); ـهُنَّ = them / their (feminine); ـكَ / ـكِ = you / your; ـكُمْ / ـكُنَّ = you / your (plural); ـنَا = us / our; ـي = my. An object pronoun and a possessive suffix can look identical; the host determines the function.

A whole written word is counted once, not again for every attached particle. Root letters are not removed mechanically.

Number, gender and case

رَجُل / رِجَال = man / men; مَرْأَة / نِسَاء = woman / women. Broken plurals change internal letters. ـانِ / ـيْنِ often mark the dual; ـونَ / ـينَ a masculine plural; ـات a feminine plural. In context these endings may also occur inside a stem. أَبُو / أَبَا / أَبِي are case forms of the same noun; كَتَبَ / كُتِبَ distinguish active and passive by vowels.

Negation and reference

لَا يَجُوزُ = it is not permissible; لَمْ يَقُلْ = he did not say; لَنْ يَقُولَ = he will not say; لَا تَقُلْ = do not say. هُوَ / هِيَ can refer to a masculine/feminine noun without implying human sex. A feminine singular adjective or pronoun can refer to a nonhuman plural. Resolve pronouns from the surrounding sentence.

Alphabetical finder (entry numbers)

(209) أُجْرَة / أَجْر (343) آثَار / أَثَر (113) آتَى / أَتَى (284) أَبَد (76) أَبُو / أَب (54) آيَة (362) إِيلَاء / آل (265) آدَم (72) أُخْرَى / آخِر / آخَر
(264) عَطَاء / أَعْطَى (331) أَصْل (102) أَرْض (243) رَبِيع / رُبْع / أَرْبَعَة (96) إِرَادَة / أَرَادَ (134) أَخَذَ (230) أُخْت / أَخ (330) أَجَل
(5) أَنَّ / أَنْ (281) مُمْكِن / أَمْكَنَ (60) أَمَرَ / أَمْر (160) أُمَّة / أَمَة (158) أَمَّا (92) إِمَام / أَمْ / أُمّ (387) أَلِيم / أَلَم (421) أَلْف / أَلِف (180) أَكَلَ
(131) أَيْضًا (319) أَيَّدَ (95) أَيّ (106) تَأْوِيل / أَوَّل (43) أَوْ (94) أَهْل (168) مُنْكَر / أَنْكَرَ (306) أَنْتُمْ (402) أَنْتِ / أَنْتَ (247) أَنَا
(349) إِسْرَائِيل (411) إِسْحَاق (170) أُذُن / أَذَان / إِذْن (30) إِذَا (40) إِذْ (415) إِخْلَاص (357) إِبْلِيس (249) إِبْرَاهِيم (181) مُبَاح / إِبَاحَة
(298) إِيَّا (71) أَنَس / نَاس / إِنْسَان (11) إِنَّ / إِنْ (15) إِلَى (25) إِلَّا (427) مُضَاف / إِضَافَة (290) مُشْكِل / إِشْكَال (384) إِشَارَة (436) إِسْمَاعِيل
(443) شِرَاء / اشْتَرَى (32) سَمَاء / سَمَّى / اسْم (335) اخْتِصَار (301) اجْتِهَاد (154) اسْتِثْنَاء / ثَانٍ / اثْنَان (42) بَنَى / بِنْت / ابْن (24) أَمَانَة / أَمَان / إِيمَان
(99) مَرْء / نِسَاء / امْرَأَة (305) الْمُرْجِئَة (6) إِلَه / اللَّه (467) الطَّبَرِيّ (16) الَّتِي / الَّذِي (228) الْجَهْمِيَّة (445) التَّوْرَاة (429) الْآن (89) الْمُعْتَزِلَة / اعْتَزَلَ
(418) بَرّ / بِرّ (454) مُبْتَدِع / بِدْعَة (381) بَحْر (391) بتَّة (272) بَيْع / بَاعَ (205) بَطَلَ / بَاطِل (214) أَبْوَاب / بَاب (466) بَاء (17) بِهِ / بِـ
(121) بَلْ (285) بُكْرَة / بِكْر / بَكْر (288) بَاقٍ / بَقِيَ (299) بَقَرَة / بَقَر (84) بَعْض (50) بَعِيد / بَعْد (212) بَشَّرَ / بَشَر (446) بُرْهَان (118) تَبَارَكَ / بَرَكَة
(232) تَفْسِير (398) تَعَلُّق / تَعْلِيق (98) تَرَكَ (345) تَدَبُّر / تَدَبَّرَ (354) تَحْت (166) اتِّبَاع / تَبِعَ (33) بَيِّنَة / بَيَان / بَيْن (307) بَيْت (172) بَلَغَ
(142) ثُلُث / ثَلَاثَة (164) ثَابِت / ثَبَتَ (236) تَأْكِيد / تَوْكِيد (270) اتَّفَقَ / تَوْفِيق (144) تَابَ / تَوْبَة (258) تَمَام / تَمَّ (297) تَقْوَى (420) تَقْلِيد
(322) جَدِيد / جِدًّا / جَدّ (352) جُبَيْر / جَابِر / جَبْر (58) جَائِز / جَازَ (161) جَاءَ (468) ثَوْرِيّ / ثَوْر (326) ثَوْب / ثَوَاب (423) ثَمُود (69) ثُمَّ
(371) جُنَاح (241) جَمَل / جُمْلَة (46) إِجْمَاع / جَمِيع / جَمَعَ (28) جَلَال / جَلَّ (62) جَعَلَ (332) جَزَاء (300) أَجْزَأَ / جُزْء (469) جُرَيْج (358) مَجْرَى / جَرَى
(206) اسْتَحَبَّ / أَحَبَّ / حُبّ (67) حَوْل / حَال (403) احْتَاجَ / حَاجَة (359) جَوْر (287) جَهَنَّم (177) مَجْهُول / جَهْل (114) جَنِين / جِنّ / جَنَّة
(68) إِحْرَام / حَرَام (320) حَرِير / حُرّ (451) مَحْذُوف / حَذْف (457) حَذَر (86) حَدَّثَ / حَدِيث (186) حُدُود / حَدّ (29) حَجّ / حُجَّة (107) حَتَّى
(148) حَلَّ / حَلَال (90) حَكَمَ / حُكْم (65) حَقِيقَة / حَقّ (344) حَظّ (103) إِحْسَان / حَسَنَة / حَسَن (409) بِحَسَب / حَسَب (458) حَرْف (376) حَرَج
(163) حَيْثُ (150) حَيَوَان / حَيَاة / حَيّ (447) حَنِيف / حَنِيفَة (392) حِنْطَة (126) حَمْل / حَمَلَ (140) أَحْمَد / مُحَمَّد / حَمْد (316) يَحْلِف / حَلَفَ

(350) خَشْيَة / خَشِيَ (97) أَخْرَجَ / خَرَجَ (57) أَخْبَرَ / خَبَر (256) خُلُود / خَالِد (194) خُصُوص / خَاصّ (182) حِين (404) حَاضَتْ / حَيْض
(388) خُمُس / خَمْسَة (355) خَمْر (38) يَخْلُقُ / خَلَقَ (79) اخْتَلَف / خِلَاف (274) خَلَا (238) خَطَّاب / خِطْبَة / خُطْبَة (242) أَخْطَأَ / خَطَأ
(122) دَعْوَى / دَعَا (377) أَدْرِي / دَرَى (470) دِرْهَم (286) دَرَجَة (115) أَدْخَلَ / دَخَلَ (437) دَاوُد (389) دَارَ / دَار (108) خِيَار / خَيْر
(233) ذَنْب (34) ذِكْر / ذَكَرَ (464) دِينَار (139) دَيْن / دِين (456) دِيَة (123) دُون (143) دَنَا / دُنْيَا (327) دَم (35) دَلَالَة / دَلِيل (438) دَلَالَة / دَلَّ
(138) رَحِم / رَحْمَن / رَحْمَة (152) رِجْل / رِجَال / رَجُل (173) رَجْعَة / رَجَعَ (47) رَبّ (45) رَأْي / رَأَى (217) ذَات / ذُو (197) ذَهَب / ذَهَبَ
(372) رُوح (472) رَكْعَة / رَكَعَ (367) رَقَبَة (262) رَفْع / رَفَعَ (135) رِضًا / رَضِيَ (41) أَرْسَلَ / رَسُول (276) رَزَّاق / رِزْق (83) رِدَّة / رَدَّ
(473) زَهْر / زُهْرِيّ (225) زَنَى / زِنًا (216) زَكَّى / زَكَاة (155) زَعَمَ (222) زَوَال / زَالَ (167) زَيْد / زَادَ (368) رَيْب (105) رِوَايَة / رَوَى
(145) سُبُل / سَبِيل (248) سَبَقَ (430) سَبُع / سَبْع (218) تَسْبِيح / سُبْحَانَ (410) سَبَب (213) سَارَ / سَائِر (235) مَسْأَلَة / سَأَلَ (120) تَزَوَّجَ / زَوْج
(21) مُسْلِم / إِسْلَام / سَلَام (317) إِسْقَاط / سَقَطَ (426) سُفْيَان (419) سَافَرَ / سَفَر (278) مَسْعُود / سَعْد / سَعِيد (353) سَرِقَة / سَرَقَ (192) مَسْجِد / سَجَدَ
(405) سِيَاق (59) سُورَة (162) اسْتَوَى / سَوَاء (259) سَيِّئَة / سُوء (210) سَنَة / سِنّ / سُنَّة (175) سَمَاع / سَمِعَ (448) سُلَيْمَان (292) سُلْطَان
(289) شَرْط (373) شَرْح (257) شَرّ (211) أَشَدّ / شَدِيد (360) شَجَر / شَجَرَة (159) تَشْبِيه / شَبَه (303) شُفْعَة / شَفَاعَة / شَافِعِيّ (302) أَسْوَد / سَيِّد
(26) شَاءَ / شَيْء (311) أَشْهُر / شَهْر (93) شَهِدَ / شَهَادَة (393) شَمْس (261) شَكّ (263) شَعِير / شِعْر / شَعْر (396) شَرَعَ / شَرِيعَة (188) شَرِيك / شِرْك
(187) صِفَة (406) صِرَاط (104) صَدَاق / صَدَقَة / صَدَق (200) صَحِيح / صَحَّ (279) صَارَ (156) صَحَابَة / صَاحِب (424) ﷺ / ص (202) شَيْطَان
(308) مُضْمَر / ضَمِير (184) ضَلَال / ضَلَّ (321) ضَرْب / ضَرَبَ (374) صَيْد (338) صِيَام / صَوْم (183) اصْطِلَاح / صَالِح / صَلَاح (22) صَلَّى / صَلَاة
(244) طَهَارَة / طُهْر (312) طَالِب / طَلَبَ (127) طَلَّقَ / طَلَاق (294) إِطْعَام / طَعَام (336) طُرُق / طَرِيق (125) اسْتَطَاعَ / تَطَوُّع / طَاعَة
(74) عَبَدَ / عَبْد (268) عَبَّاس / عَبَسَ (250) عَائِد / عَادَ (379) عَيْش / عَائِشَة (119) ظِهَار / ظُهْر / ظَهْر (266) ظَنّ (190) ظُلْم (397) طَائِفَة / طَوَاف
(193) عَذْب / عَذَاب (234) اعْتَدَى / عَدُوّ (339) عَدَم (133) عَدَالَة / عَدْل (112) عِدَّة / عَدَد (378) عَجَب (455) عُثْمَان (428) أَعْتَقَ / عِتْق
(220) عَظِيم / عَظُمَ (189) مَعْصِيَة / عَصَى (318) عُشْر / عَشَرَة / عَشْر (400) عَسَى (226) عَزِيز / عَزَّ (88) مَعْرُوف / عَرَفَ (333) عَرْش (219) عَرَب
(27) أَعْلَى / تَعَالَى / عَلِيّ (4) عَلَى (23) عَلِمَ / عِلْم (369) تَعْلِيل / عِلَّة (223) عَاقِبَة / عُقُوبَة (195) عَاقِلَة / عَقْل (363) عُقْدَة / عَقْد (291) عَفْو
(348) عِيسَى (416) عَهْد (49) عِنْد (12) عَنْ (215) عَمّ / عُمُوم (64) عَمِلَ / عَمَل (453) عَمْرو (165) عُمْرَة / عُمْر / عَمْر / عُمَر (375) تَعَمَّدَ / عَمْد

(431) فَاتِحَة (450) أَفَادَ / فَائِدَة (20) غَيْر (365) غَائِب / غَيْب (280) غِنًى / غَنِيَ (203) مَغْفِرَة / غَفَرَ (364) اغْتَسَلَ / غُسْل / غَسْل (157) عَيْن
(110) أَفْضَل / فَضْل (328) مُنْفَصِل / فَصْل (370) فَاسِد / فَسَاد (178) تَفْرِيق / فَرْق (342) فِرْعَوْن (474) فَرْع (149) فَرِيضَة / فَرْض (313) فِتْنَة
(3) قَوْل / قَالَ (2) فِي (351) فَوْق (459) فَهِمَ / فَهْم (380) فُلَان (449) فَقِيه / فِقْه (346) فَقِير / فَقْر (55) فِعْل / فَعَلَ (439) فِطْرَة / فِطْر
(63) قَرَأَ / قُرْآن (239) قَذْف (204) قَدَم / قَدَّمَ / قَدِمَ (61) قُدْرَة / قَدْر (19) قَدْ (91) قَتْل / قَتَلَ (412) قَتَادَة (48) قَبِلَ / قَبْل (51) قَوْم / قَامَ
(240) قَطْع / قَطَعَ (440) فَقَط / قَطّ (169) قَاضٍ / قَضَاء / قَضَى (417) مَقْصِد / يَقْصِدُ / قَصَدَ (315) قَاسِم / قَسَم / قَسْم (356) قَرْيَة (334) أَقْرَب / قَرِيب
(56) كَتَبَ / كِتَاب (191) تَكْبِير / أَكْبَر / كَبِير (8) يَكُون / كَانَ (221) قِيْس / قِيَاس (293) قَوِيّ / قُوَّة (347) قَمَر (117) أَقَلّ / قَلِيل (151) قَلْب
(87) كَيْف (444) كَلْب (66) كَلِمَة / كَلَام (31) كِلَا / كُلّ (36) كَفَّارَة / كُفْر (253) إِكْرَاه / كَرِهَ (146) كَذِب / كَذَبَ (116) أَكْثَر / كَثِير
(147) لَفْظِيّ / لَفْظ (309) لُغَة (413) لِعَان / لَعْن (199) لِسَان (207) لَازِم / لَزِمَ (432) لَخَّصَ (323) لَحِقَ (296) لِبَاس / لَبْس (7) لَا (14) لَهُ / لِـ
(277) مِيَاه / مَاء (9) مَا (295) لَيْلَة / لَيْل (44) لَيْسَ (462) لَيْتَ (229) لَوْلَا (53) لَوْلَا / لَوْ (254) لَنْ (82) لَمَّا (18) لَمْ (137) لَكِنَّ / لَكِنْ
(422) مَرْيَم (394) مَرَض (267) مَرَّ / مَرَّة (314) مَدْح (81) مَثَل / مِثْل (310) ابْتِدَاء / مُبْتَدَأ (100) أَمْوَال / مَال (70) مَيِّت / مَوْت / مَاتَ (401) مِائَة
(227) نَجَاسَة / نَجِس (75) نُبُوَّة / نَبِيّ (198) مُوسَى (208) مَنَعَ (1) مَن / مِن (77) مَلَك / مَالِك / مِلْك (78) مَعْنًى (52) مَعَ (275) مَضَى (385) مَصْدَر
(245) مَنْصُور / نَصْر (433) نَصَبَ / نَصْب (171) نُصُوص / نَصّ (399) نَسْخ / نَسَخَ (251) نِسْبَة / نَسَب (85) أَنْزَلَ / نَزَلَ (471) نَحْو (231) نَحْن
(153) نِفَاق / نَفَقَة (273) نَافِع / نَفَعَ (39) نَفْس (179) نِعْمَ / نَعَمْ (386) نَعْت (130) نَظَرَ / نَظَر (269) نَطَقَ / نُطْق (382) نُطْفَة (366) نِصْف
(434) نَوْع (109) نَار / نُور (407) نُوح (141) نَهْي / نَهَى (324) نَهَار / نَهَر (201) نَكَحَ / نِكَاح (460) نَقْل / نَقَلَ (414) تَنَاقُض / نَقَضَ (304) نَفْي / نَفَى
(237) هُنَالِكَ / هُنَا (390) هَلَكَ (260) هَلَّا / هَلْ (246) هَلْ (452) هُرَيْرَة / هِرَّة (10) ذَلِكَ / هَذَا (129) هُدًى / هَدْي (283) هَاء (441) نَوَى / نِيَّة
(101) جِهَة / وَجْه (174) وُجُود / وَجَدَ (111) وَاجِب / وَجَبَ (271) وَ / وَاو (196) إِيضَاح / وَاضِح (37) أَحَد / وَاحِد (340) هَوًى (13) هِيَ / هُوَ
(461) تَوَضَّأَ / وُضُوء (73) مَوْضِع / وَضَعَ (341) أَوْصَى / وَصِيَّة (325) صِلَة / وَصْل (282) مَوْسُوعَة / وُسْع (337) وُرُود / وَرَدَ (224) مِيرَاث / وَرِثَ
(425) يَتِيم (128) يَا (395) وَيْح (361) هِبَة / وَهَبَ (185) وَلَاء / وَلِيّ (132) وَلَدَ / وَلَد (124) وَاقِعَة / وَقَعَ (255) مِيقَات / وَقْت (252) وَعِيد / وَعْد
(442) يُونُس (80) أَيَّام / يَوْم (383) يُوسُف (435) يَهُود (463) يَنْبَغِي (176) يَمِين (329) يَقِين (408) يَعْقُوب (136) أَيْدٍ / يَد (465) يَحْيَى

1. مِن / مَن[1]

min / man

7,400 occurrences; cumulative coverage 4.30%.

Possible English: from; of; among; some of; who; whoever

Context: مِنْ marks origin or part of a group. مَنْ refers to a person in a question or relative/conditional clause. A following verb or noun helps distinguish them.

Forms and grammar: منه / منها / منهم = from him or it / her or it / them; ممن combines من + من; مما combines ما + من. Attached و / ف add and / so.

Attested spellings and counts

من —mn* (5,363); ومن —wmn* (380); منه —mnh* (349); لمن —lmn* (184); منهم —mnhm* (177); منها —mnhā* (154); فمن —fmn* (132); مما —mmā* (117); ومنها —wmnhā* (101); مِنكُمْ —minkum (75); ممن —mmn* (62); ومنهم —wmnhm* (41); منهما —mnhmā* (40); فمنها —fmnhā* (30); منا —mnā* (28); ومنه —wmnh* (25); فمنهم —fmnhm* (22); أفمن —ʾfmn* (19); ومما —wmmā* (19); منهن —mnhn* (17); مِنّي —minnī (17); بمن —bmn* (16); كمن —kmn* (9); وَلَمَنِ —walamani (8); فمنه —fmnh* (5); منك —mnk* (4); وَمِمَّنْ — wamimman (3); مِنْكُنَّ —minkunna (2); فمما —fmmā* (1)

Context L19: ... وقوله ومن الناس من يقول آمنا بالله ...

Context L24: ... وأنتم تنظرون ثم بعثناكم من بعد موتكم ...

2. فِي[2]

fī

6,564 occurrences; cumulative coverage 8.12%.

Possible English: in; within; concerning; regarding

Context: في can introduce a legal topic rather than physical location. فيه can mean in it or concerning it, depending on the preceding noun.

Forms and grammar: فيه / فيها / فيهم = in him or it / her or it / them; فيما = in what or concerning what; فيمن = concerning whoever.

Attested spellings and counts

فيما —fy* (4,806); وفي —wfy* (258); فيه —fyh* (591); فيها —fyhā* (355); في —fymā* (226); وفيه —wfyh* (92); فيهم —fyhm* (52); فى —fā* (47); فيهما — fyhmā* (37); ففيه —ffyh* (16); لَفِي —lafī (15); فيمن —fymn* (12); وفيها — wfyhā* (12); ففي —ffy* (10); فيهن —fyhn* (10); وفيما —wfymā* (10); وفيهم —wfyhm* (6); فينا —fynā* (4); فيكم —fykm* (3); ففيها —ffyhā* (1); وفيهما — wfyhmā* (1)

Context L1: ... النكت الدالة على البيان في أنواع العلوم والأحكام ...

[1] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: منن (read dictionary entry).
[2] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: فيا (read dictionary entry).

3. قَوْل / قَالَ[3]

qāla / qawl

6,097 occurrences; cumulative coverage 11.67%.

Possible English: say; state; hold an opinion; statement; position

Context: قال in a transmission chain introduces a speaker. قول فلان often means someone's legal opinion. قيل reports a saying without naming its speaker.

Forms and grammar: قال / يقول / قل = said / says / say!; قالوا = they said; قلنا = we said; قلت depends on its vowels. قول / أقوال = statement / statements; قائِل = speaker.

Attested spellings and counts

قوله —qwlh* (1,822); قال —qāl* (922); وقوله —wqwlh* (778); قيل —qyl* (321); يقول —yqwl* (269); وقال —wqāl* (233); قالوا —qālwā* (190); بقوله —fqāl* (178); فقال —qwl* (154); قول —al-qwl* (114); القول —bqwlh* (81); لقوله —lqwlh* (64); يقل —yql* (60); يقولون —yqwlwn* (58); قولهم —qwlhm* (57); يقال —yqāl* (49); وَقَالُوا —waqālūā (38); قلنا —qlnā* (37); قلناه —qlnāh* (35); فيقال —fyqāl* (32); قالت —qālt* (31); ويقال —wyqāl* (27); فيقول —fyqwl* (25); قولنا —qwlnā* (25); قائل —qā'l* (23); نقول —nqwl* (21); تقول —tqwl* (18); قاله —qālh* (18); فَقَالُوا —faqālūā (17); ويقول —wyqwl* (17); يقولوا —yqwlwā* (17); سَيَقُولُ —sayaqūlu (15); بقول —bqwl* (13); قولا —qwlā* (13); فقوله —fqwlh* (12); قلت —qlt* (12); لقول —lqwl* (12); أقول —'qwl* (11); بالقول —bālqwl* (11); وقول —waqul (11); وَقُلْ —wqālt* (11); وقالت —kqwlh* (11); كقوله —wqwl* (11); والقول —yqwlh* (10); يقوله —qālā* (10); وقيل —wqyl* (10); قالا —qā'lh* (7); قائله —fnqwl* (8); فنقول —wālqwl* (9); تقولوا —tqwlwā* (6); القائل —wbqwlh* (6); وبقوله —lqwlhm* (6); لقولهم —tqwlwn* (6); تقولون —al-qā'l* (5); فقيل —wtqwl* (5); وتقول —fqālt* (5); فقالت —fqlnā* (5); فقلنا —fqyl* (4); قلتم —qltm* (4); قولكم —qwlkm* (4); ويقولون —wyqwlwn* (4); المقالة —al-mqālh* (3); بقولهم —bqwlhm* (3); فقالا —fqālā* (3); فقل —fql* (3); فقلت —fqlt* (3); قالها —qālhā* (3); قالوه —qālwh* (3); قلته —qlth* (3); قولهما —qwlhmā* (3); لقال —lqāl* (3); والقائلين —wālqā'lyn* (3); وقولهم —wqwlhm* (3); وَقُولُوا —waqūlūā (3); وكقوله —wkqwlh* (3); ونقول —wnqwl* (3); يقله —yqlh* (3); فأقول —f'qwl* (2); فليقل —flyql* (2); فيقولون

[3] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: قول (read dictionary entry).

—fyqwlwn* (2); قائلا —qāʾlā* (2); قائلها —qāʾlhā* (2); قائلون —qāʾlwn* (2); قُولُوا —qūlūā (2); قَوْلِهَا —qawlihā (2); قولك —qwlk* (2); قلن —qln* (2); كقول —kqwl* (2); كقولهم —kqwlhm* (2); نقوله —nqwlh* (2); وتقولون —wtqwlwn* (2); وقاله —wqālh* (2); وَقُلْنَا —waqulnā (2); يقولا —yqwlā* (2); يقولان —yqwlān* (2); الأقاويل —al-ʾqāwyl* (1); القائلون —al-qāʾlwn* (1); تَقُولَنَّ —al-mqwl* (1); القائلين —al-qāʾlyn* (1); القولين —al-qwlyn* (1); المقول —taqūlanna (1); تقوله —tqwlh* (1); فالقول —fālqwl* (1); فتقول —ftqwl* (1); فقولهم —fqwlhm* (1); قائلين —qāʾlyn* (1); قولي —qwly* (1); كقولنا —kqwlnā* (1); لقائل —lqāʾl* (1); لقائله —lqāʾlh* (1); لقولنا —lqwlnā* (1); للقول —llqwl* (1); وأقوالهم —wʾqwālhm* (1); والقائل —wālqāʾl* (1); وقلت —wqlt* (1); وقلتم —wqltm* (1); وقولنا —wqwlnā* (1); ولقول —wlqwl* (1); ولقوله —wlqwlh* (1); يقولها —yqwlhā* (1)

Context L14: ... المقدمة قال الشيخ الإمام العلامة أبو أحمد ...

Context L18: ... سورة البقرة قوله تعالى إن الذين كفروا سواء ...

Attested spellings and counts

على —ʿlā* (3,279); عليه —ʿlyh* (1,638); عليهم —ʿlyhm* (425); عليها —ʿlyhā* (150); عَلَيْكُمْ —ʿalaykum (71); وعلى —wʿlā* (65); علينا —ʿlynā* (43); عليهن —ʿlyhn* (23); فعليه —ʿalayka (29); عَلَيْكَ —ʿlyhmā* (32); عليهما —fʿlā* (9); وعليهم —wʿlyhm* (8); وعليه —wʿlyh* (5); وعلينا —fʿlyh* (15); فعلى —fʿlykm* (2); فعليكم —fʿly* (2); فعلي —waʿalayhā (3); وَعَلَيْهَا —wʿlynā* (3); فعلينا —fʿlyhā* (1); فعليها —fʿlynā* (1)

Context L1: ... الكتاب النكت الدالة على البيان في أنواع العلوم والأحكام ...

4. عَلَى[4]

ʿalā

5,804 occurrences; cumulative coverage 15.05%.

Possible English: on; upon; against; incumbent on; according to

Context: عليه can express an obligation or liability, not a physical position. In a blessing, عليه means upon him. على قول means according to a position.

[4]**Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: علا (read dictionary entry).

Forms and grammar: عليه / عليها / عليهم = on him or it / her or it / them; عليك = on you; علينا = on us. عليّ can mean on me; distinguish the proper name علي from its context.

5. أَنَّ / أَنْ[5]

ʾan / *ʾanna*

4,773 occurrences; cumulative coverage 17.82%.

Possible English: to; that; because

Context: أنْ introduces an infinitive-like clause. أنَّ introduces a noun clause with emphasis. لأن / لأنه commonly supply a reason: because / because he or it…

Forms and grammar: أنه / أنها / أنهم carry a following pronoun: that he / she / they. بأن = with or by the fact that; لأن = because. Shadda distinguishes أنَّ from أنْ. كأنّ means as if; لئلا means so that not, combining purpose and negation.

Context L11: ... كتاب النكت الدالة على البيان في أنواع العلوم والأحكام ...

Attested spellings and counts

أن —ʾn* (3,002); أنه —ʾnh* (456); لأن —lʾn* (393); لأنه —lʾnh* (161); وأن —wʾn* (137); أنهم —ʾnhm* (119); بأن —bʾn* (93); أنها —ʾnhā* (63); كأنه —kʾnh* (59); بأنه —bʾnh* (33); لأنهم —lʾnhm* (30); وأنه —wʾnh* (30); لأنها —lʾnhā* (29); أني —ʾny* (19); أنهما —ʾnhmā* (17); لئلا —lʾlā* (14); كَأَنَّهُمْ —kaʾannahum (13); فكأنه —fkʾnh* (12); أَنَّمَا —ʾannamā (11); كأن —kʾn* (11); لأنهن —lʾnhn* (7); بأنها —bʾnhā* (6); لأنهما —lʾnhmā* (6); وأنها —wʾnhā* (6); بأنهم —bʾnhm* (5); وأنهم —wʾnhm* (5); أنكم —ʾnkm* (4); كأنها —kʾnhā* (4); كَأَنَّمَا —kaʾannamā (2); وأنك —wʾnk* (2); وَأَنِّي —waʾannī (2); وان —wān* (2); ولأن —wlʾn* (2); بأنهما —bʾnhmā* (1); فَأَنَّ —faʾanna (1); لأنك —lʾnk* (1); لأني —lʾny* (1); وأنهما —wʾnhmā* (1); وكأن —wkʾn* (1); ولأنه —wlʾnh* (1); فكأنما —fkʾnmā* (3); فكأن —fkʾn* (2); أَنَّنَا —ʾannanā (3); أنك —ʾnk* (3)

Context L32: ... قوله أفتطمعون أن يؤمنوا لكم وقد كان فريق ...

Context L40: ... قوله ليس البر أن تولوا وجوهكم قبل المشرق والمغرب ...

[5]**Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أنن (read dictionary entry).

6. اللَّه / إِلَه[6]

Allāh / ʾilāh

4,584 occurrences; cumulative coverage 20.49%.

Possible English: God; Allah; deity

Context: الله is the divine name. إله is a common noun meaning deity. بالله التوفيق is a formula locating success or assistance with God, not an independent legal ruling.

Forms and grammar: بالله / لله / والله attach by or with / to or for / and or oath-wāw. اللهم is an address, O God. آلهة is the plural of إله, not a plural of the divine name.

Attested spellings and counts

الله —Allāh (3,868); والله —wāllh* (456); بالله —bāllh* (107); لله —llh* (90); إله —ʾilāh* (36); إلها —ʾilhā* (10); فالله —fāllh* (7); وَلِلَّهِ —walillahi (6); وبالله — wbāllh* (2); أله —ʾlh* (1); ألها —ʾlhā* (1)

Context L15: ... سورة الفاتحة الحمد لله رب العالمين ...

Context L19: ... الناس من يقول آمنا بالله وباليوم الآخر وما هم بمؤمنين ...

7. لَا[7]

lā

3,899 occurrences; cumulative coverage 22.76%.

Possible English: not; no; do not

Context: لا before an imperfect may negate a statement or prohibit an action. بلا means without. ألا can have other readings, including a question plus negation or أن + لا.

Forms and grammar: لا changes the meaning of the following clause, not the verb's root. ولا / فلا = and not / so not. لا تقلْ is a prohibition; لا يقولُ is a statement.

Attested spellings and counts

لا —lā* (2,197); ولا —wlā* (1,173); فلا —flā* (237); ألا —ʾlā* (207); بلا — blā* (60); أفلا —ʾflā* (25)

Context L18: ... أأنذرتهم أم لم تنذرهم لا يؤمنون ...

Context L28: ... قوله ومنهم أميون لا يعلمون الكتاب إلا أماني وإن ...

[6] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أله (read dictionary entry).
[7] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: لا (read dictionary entry).

8. كَانَ / يَكُون[8]

kāna / yakūn

3,170 occurrences; cumulative coverage 24.60%.

Possible English: be; was; become; occur

Context: كان often puts a description in past time, but a condition, habitual description or accompanying verb can change the best English rendering. مكان is a place, a separate derived noun.

Forms and grammar: كان / كانت = he or it was / she or it was; كانوا = they were; تكون / يكون = is or will be; لم يكن = was not; كنّا = we were; كون = being.

Attested spellings and counts

كان —kān* (1,164); يكون —ykwn* (632); يكن —ykn* (181); كانت —kānt* (178); تكون —tkwn* (150); كانوا —kānwā* (146); وكان —wkān* (126); لكان —lkān* (73); كُنتُمْ —kuntum (61); فيكون —fykwn* (50); فكان —fkān* (42); ويكون —wykwn* (42); يكونوا —ykwnwā* (40); كنت —knt* (26); تكن —tkn* (25); كنّا —knā* (20); كن —kn* (19); كانا —kānā* (15); وكانت —wkānt* (14); مكان —mkān* (13); وتكون —wtkwn* (13); ولكان —wlkān* (13); وكانوا —wkānwā* (11); يكونون —ykwnwn* (10); أكون —ʾkwn* (9); ليكون —lykwn* (8); تَكُونُوا —takūnūā (6); فكانوا —fkānwā* (6); نكن —nkn* (6); وَكُنتُمْ —wakuntum (6); فتكون —ftkwn* (5); كونه —kwnh* (5); يكونا —ykwnā* (5); المكان —al-mkān* (4); مكانه —mkānh* (4); وَلَتَكُونَنَّ —walatakūnanna (4); كانتا —kāntā* (3); كونها —kwnhā* (3); لكانت —lkānt* (3); لكانوا —lkānwā* (3); وَكُنَّا —wakunnā (3); فكانت —fkānt* (2); كون —kwn* (2); كونوا —kwnwā* (2); مَكَانًا —makānan (2); مكانك —mkānk* (2); وكانا —wkānā* (2); يكونان —ykwnān* (2); أكن —ʾkn* (1); فكنت —fknt* (1); وكنت —mkānyn* (1); مكانهم —mkānhm* (1); مكانين —flykn* (1); فليكن —wknt* (1); وكون —wkwn* (1); ولكانوا —wlkānwā* (1); ومكان —wmkān* (1)

Context L27: ... قوله وقد كان فريق منهم يسمعون كلام الله ...

Context L32: ... أن يؤمنوا لكم وقد كان فريق منهم يسمعون كلام الله ...

[8]**Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: كون (read dictionary entry).

9. مَا[9]

mā

3,146 occurrences; cumulative coverage 26.43%.

Possible English: what; whatever; that which; not; a clause-forming particle

Context: ما has several syntactic functions. A question ما هو؟ asks what it is; ما كان may negate. كما compares: as or just as. Read the whole clause before choosing a gloss.

Forms and grammar: وما / فما attach and / so. بما = by or with what; كما = as. ما does not change for a masculine, feminine or plural referent in its common relative uses.

Attested spellings and counts

ما —mā* (1,735); كما —kmā* (501); وما —wmā* (463); بما —bmā* (280); فما —fmā* (141); وكما —wkmā* (14); وبما —wbmā* (10); فكما —fkmā* (2)

Context L19: ... آمنا بالله وباليوم الآخر وما هم بمؤمنين ...

Context L21: ... كثيرا ويهدي به كثيرا وما يضل به إلا الفاسقين ...

10. ذَلِكَ / هَذَا[10]

hādhā / dhālika

2,733 occurrences; cumulative coverage 28.02%.

Possible English: this; that; these; those; such

Context: Demonstratives can point back to an argument, report or ruling. كذلك can mean likewise or in that way, rather than that alone.

Forms and grammar: هذا masculine / هذه feminine; هذان / هذين dual; هؤلاء these; ذلك / تلك that; أولئك those. لهذا / بذلك = by that / for this. Gender follows the referred-to noun.

Attested spellings and counts

هذا —hādhā* (717); ذلك —dhālika* (591); هذه —hādhihi* (282); وهذا —whdhā* (172); كذلك —kdhlk* (146); وكذلك —wkdhlk* (84); أُولَئِكَ —ʾūlaʾika (74); وكذا —wkdhā* (74); فهذا —fhdhā* (61); هؤلاء —hāʾulāʾ* (48); بذلك —bdhlk* (47); وذلك —wdhlk* (47); بهذا —bhdhā* (43); تلك —tlk* (39); بهذه —bhdhh* (35); فَأُولَئِكَ —faʾūlaʾika (35); كذا —kdhā* (25); وهذه —whdhh* (20); ذا —dhā* (16); فهذه —fhdhh* (14); هذين —hdhyn* (14); وَأُولَئِكَ —waʾūlaʾika (14); ذَلِكُمْ —dhalikum (13); لهذا —lhdhā* (10); لهذه —lhdhh* (10); وهكذا —whkdhā* (10); فذلك —fdhlk* (9); فلذلك —fldhlk* (9); لذلك —ldhlk* (9); هكذا —hkdhā* (9); ذاك —dhāk* (7); وتلك —wtlk* (7); ولذلك —wldhlk* (7); هاتين —hātyn* (6); وهؤلاء —whʾlāʾ* (6); فكذلك —fkdhlk* (4); فتلك —ftlk* (3); فذاك —fdhāk* (3); لهؤلاء —lhʾlāʾ* (3); بتلك —btlk* (2); وبذلك —wbdhlk* (2); وهذان —whdhān* (2); فهؤلاء —fhʾlāʾ* (1); فهكذا —fhkdhā* (1); هذان —hdhān* (1); ولهذا —wlhdhā* (1)

[9] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ما (read dictionary entry).
[10] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ذا (read dictionary entry).

11. إِنَّ / إِنْ[11]

ʾin / ʾinna

2,432 occurrences; cumulative coverage 29.44%.

Possible English: if; indeed; surely; only

Context: إِنْ commonly introduces a condition; إِنَّ emphasizes a statement. إنما restricts: only, or nothing but. إما ... وإما marks alternatives: either ... or. Do not confuse إن with إلا, except.

Forms and grammar: إنه / إنها / إنهم = indeed he or it / she or it / they. إني / إنني = indeed I. فإن can mean so if or for indeed; vowels and clause structure decide.

Context L29: ... الكتاب بأيديهم ثم يقولون هذا من عند الله ليشتروا به ...

Context L31: ... سيئة وأحاطت به خطيئته فأولئك أصحاب النار هم فيها خالدون ...

Attested spellings and counts

إِنَّا —ʾinnā (166); إنما —ʾinmā* (166); إن —ʾin* (721); وإن —wʾin* (594); فإن —fʾin* (471); وإنما —wʾinmā* (42); إنهم —ʾinhm* (42); إِنِّي —ʾinnī (54); إنه —ʾinh* (68); إِنَّكَ —ʾinnaka (29); فإنه —fʾinh* (26); فإنما —fʾinmā* (19); إنها —ʾinhā* (14); فإنهم —fʾinhm* (13); وإما —wʾimā* (13); إِنَّكُمْ —ʾinnakum (11); وَإِنَّهُمْ —waʾinnahum (8); وإنه —wʾinh* (7); وَإِنَّكَ —waʾinnaka (5); وإني —wʾiny* (5); فإنا —fʾinā* (4); فإنك —fʾink* (4); إِنَّنِي —ʾinnanī (3); فإنكم —fʾinkm* (3); فإني —fʾiny* (3); فان —fān* (2); إنهما —ʾinhmā* (1); فإنهما —fʾinhmā* (1); فإنهن —fʾinhn* (1); فإما —fʾimā* (9); وَإِنَّا —waʾinnā (9); إما —ʾimā* (8); فإنها —fʾinhā* (8)

Context L18: ... سورة البقرة قوله تعالى إن الذين كفروا سواء عليهم أأنذرتهم ...

Context L28: ... يعلمون الكتاب إلا أماني وإن هم إلا يظنون ...

[11] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أنن (read dictionary entry).

12. عَنْ[12]

ʿan

1,936 occurrences; cumulative coverage 30.56%.

Possible English: from; on the authority of; about; away from; on behalf of

Context: عن فلان commonly names a transmitter, not a topic. سأله عن means asked him about; an act performed عن someone may be on their behalf.

Forms and grammar: عنه / عنها / عنهم = from or about him / her / them. عما = عن + ما; عمن = عن + من. Suffixes identify the referent, not a different tense.

Attested spellings and counts

عن —ʿn* (1,144); عنه —ʿnh* (433); عنهم —ʿnhm* (114); عنها —ʿnhā* (93); عما —ʿmā* (53); عنهما —ʿnhmā* (27); عمن —ʿmn* (19); وعن —wʿn* (19); عَنْكُمْ —ʿankum (18); عنا —ʿnā* (11); عَنْكَ —ʿanka (2); عنهن —ʿnhn* (1); عَنِّي —ʿannī (1); وعنه —wʿnh* (1)

Context L63: ... ما قتلوا قل فادرءوا عن أنفسكم الموت إن كنتم صادقين ...

Context L112: ... قوله ولو أشركوا لحبط عنهم ما كانوا يعملون ...

13. هُوَ / هِيَ[13]

huwa / hiya

1,912 occurrences; cumulative coverage 31.67%.

Possible English: he; she; it; they; a linking or emphatic pronoun

Context: These refer to a previously mentioned noun. Grammatical masculine/feminine does not always correspond to human sex. هو can reinforce identity where English needs only is.

Forms and grammar: هو masculine singular; هي feminine singular; هما dual; هم masculine or mixed plural; هن feminine plural. وهو / فهي add and / so. Independent pronouns differ from attached possession/object suffixes.

Attested spellings and counts

هو —hw* (565); وهو —whw* (503); فهو —fhw* (209); هم —hm* (166); وهم —whm* (131); هي —hy* (106); وهي —why* (91); فهم —fhm* (54); فهي —fhy* (47); وهما —whmā* (17); هما —hmā* (7); هُنَّ —hunna (6); وهن —whn* (5); أهو —ʾhw* (2); فهن —fhn* (2); فهما —fhmā* (1)

Context L19: ... بالله وباليوم الآخر وما هم بمؤمنين ...

Context L28: ... الكتاب إلا أماني وإن هم إلا يظنون ...

[12] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عنن (read dictionary entry).
[13] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ها (read dictionary entry); نحن (read dictionary entry).

14. لَهُ / لِـ[14]

li / lahu

1,836 occurrences; cumulative coverage 32.74%.

Possible English: to; for; belonging to; his/hers; a particle of emphasis

Context: له can express possession, entitlement or a beneficiary. A prefixed لَـ can instead emphasize an assertion; it is not always the preposition لِـ.

Forms and grammar: له / لها / لهما / لهم = for him or it / her or it / the two / them. لي = for me; لك = for you; لنا = for us. With ال, لِ + ال becomes لل.

Attested spellings and counts

له —lh* (759); لهم —lhm* (478); لَكُمْ —lakum (174); لها —lhā* (117); لنا —lnā* (75); لَكَ —laka (54); لهما —lhmā* (36); لِي —lī (36); وله —wlh* (23); ولي —wly* (18); وَلَهُمْ —walahum (17); لهن —lhn* (14); فله —flh* (13); ولها —wlhā* (5); فلها —flhā* (4); فلهم —flhm* (4); وَلَكُمْ —walakum (4); ولنا —wlnā* (2); فلنا —flnā* (1); واللام —wāllām* (1); ولهما —wlhmā* (1)

Context L24: ... يا موسى لن نؤمن لك حتى نرى الله جهرة فأخذتكم ...

Context L29: ... به ثمنا قليلا فويل لهم مما كتبت أيديهم وويل لهم ...

15. إِلَى[15]

ʾilā

1,727 occurrences; cumulative coverage 33.75%.

Possible English: to; toward; up to; until

Context: إلى marks an endpoint in place, time or a range. Whether the endpoint is included in a legal rule is a question of context and argument, not a fixed English gloss.

Forms and grammar: إليه / إليها / إليهم = to him or it / her or it / them; إليك = to you; إلينا = to us. Final ى changes before attached pronouns.

Attested spellings and counts

إلى —ʾilā* (1,129); إليه —ʾilyh* (323); إليهم —ʾilyhm* (87); إليها —ʾilyhā* (59); إِلَيْكَ —ʾilayka (40); إلي —ʾily* (33); إِلَيْكُمْ —ʾilaykum (23); وَإِلَى —waʾilā (8); وإليه —wʾilyh* (8); إلينا —ʾilynā* (7); إليهما —ʾilyhmā* (6); إليهن —ʾilyhn* (4)

Context L40: ... وجوهكم قبل المشرق والمغرب إلى قوله أولئك الذين صدقوا وأولئك ...

Context L44: ... الله النبيين مبشرين ومنذرين إلى قوله فهدى الله الذين آمنوا ...

[14] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: اللام (within لوم) (read dictionary entry).

[15] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: إلى (read dictionary entry).

16. الَّتِي / الَّذِي[16]

al-dhī / al-tī

1,469 occurrences; cumulative coverage 34.60%.

Possible English: who; which; that

Context: A relative pronoun links a noun to a defining or descriptive clause. Its gender and number identify the antecedent, while a later suffix can refer back to it.

Forms and grammar: الذي masculine singular; التي feminine singular; اللذان / اللذين masculine dual; اللتان / اللتين feminine dual; الذين masculine plural; اللاتي / اللواتي feminine plural.

Attested spellings and counts

الذي —al-dhy* (540); الَّذِينَ —al-dhīna (514); التي —al-ty* (206); وَالَّذِينَ —wālladhīna (97); لِلَّذِينَ —lilladhīna (44); والذي —wāldhy* (40); اللذين —al-ldhyn* (7); اللواتي —al-lwāty* (4); والتي —wālty* (4); واللائي —wāllāʾy* (4); اللاتي —al-lāty* (3); لِلَّذِي —lilladhī (3); اللذان —al-ldhān* (2); اللَّائِي —al-lāʾī (1)

Context L18: ... البقرة قوله تعالى إن الذين كفروا سواء عليهم أأنذرتهم أم ...

Context L20: ... أيها الناس اعبدوا ربكم الذي خلقكم ...

17. بِهِ / بِـ[17]

bi / bihi

1,440 occurrences; cumulative coverage 35.44%.

Possible English: with; by; through; in; concerning; for

Context: بـ can mark an instrument, cause, accompaniment or the complement of a particular verb. An oath may also begin with it. There is no single English equivalent for every occurrence.

Forms and grammar: به / بها / بهم = with, by or concerning him or it / her or it / them; بي = with me; بنا = with us. بالله attaches the same particle to the divine name.

Attested spellings and counts

به —bh* (935); بها —bhā* (326); بهم —bhm* (74); بهما —bhmā* (42); بِكُمُ —bikumu (25); بهن —bhn* (13); بنا —bnā* (7); بي —by* (7); بك —bk* (5); وبه —wbh* (5); وبها —wbhā* (1)

Context L21: ... وقوله يضل به كثيرا ويهدي به كثيرا وما ...

Context L29: ... من عند الله ليشتروا به ثمنا قليلا فويل لهم مما ...

[16] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: لذا (read dictionary entry).
[17] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: با (read dictionary entry).

18. لَمْ[18]

lam

1,351 occurrences; cumulative coverage 36.23%.

Possible English: did not; has not

Context: لم negates an imperfect with past-time force. It is a grammatical error to translate it as ordinary present not without considering the clause.

Forms and grammar: لم يقل = he did not say; لم يكن = he was not. ولم / فلم attach and / so. The following verb is jussive and may lose a final weak letter or ن.

Attested spellings and counts

لم —lm* (847); ولم —wlm* (315); فلم —flm* (124); أَلَمْ —ʾalam (45); أَوَلَمْ —ʾawalam (20)

Context L18: ... سواء عليهم أأنذرتهم أم لم تنذرهم لا يؤمنون ...

Context L71: ... قوله فإن لم يكن له ولد وورثه أبواه ...

19. قَدْ[19]

qad

1,223 occurrences; cumulative coverage 36.94%.

Possible English: already; indeed; has; may; sometimes

Context: قد with a perfect often confirms completion. With an imperfect it can express possibility or frequency. It is not invariably the English modal may.

Forms and grammar: لقد / فقد / وقد add and / so / emphasis. قَدْ قال = has said; قد يقول = may say. The homograph فَقَدَ means lost; its vowels and construction distinguish that verb.

Attested spellings and counts

وقد —wqd* (509); قد —qd* (426); فقد —fqd* (208); وَلَقَدْ —walaqad (54); لقد —lqd* (25); فلقد —flqd* (1)

Context L27: ... قوله وقد كان فريق منهم يسمعون كلام ...

Context L32: ... أفتطمعون أن يؤمنوا لكم وقد كان فريق منهم يسمعون كلام ...

[18] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: لمم (read dictionary entry).

[19] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: قدد (read dictionary entry).

20. غَيْر[20]

ghayr

1,197 occurrences; cumulative coverage 37.63%.

Possible English: other; different; not; apart from

Context: غير before a noun often corresponds to non- or not. غيره means someone or something other than him/it. المغيرة is a proper name, al-Mughīrah, not a negative construction.

Forms and grammar: غيره / غيرها / غيرهم change the referent, not tense. بغير means without or by something other than. غيّر / يغيّر = changed / changes, a different derivation.

Attested spellings and counts

غير —ghyr* (554); غيره —ghyrh* (175); بغير —bghyr* (144); وغير —wghyr* (44); غيرها —ghyrhā* (42); غيرهم —ghyrhm* (41); وغيره —wghyrh* (36); وغيرها —wghyrhā* (18); بغيره —bghyrh* (15); التغيير —al-tghyyr* (14); فغير —fghyr* (12); لغيره —lghyrh* (12); لغير —lghyr* (9); لغيرهم —lghyrhm* (9); وغيرهم —wghyrhm* (9); الغار —al-ghār* (7); بغيرها —bghyrhā* (7); غيرهما —ghyrhmā* (7); يغير —yghyr* (7); المغيرة —al-mghyrh* (5); غَيْرِي —ghayrī (5); تغيير —tghyyr* (3); غيرهن —ghyrhn* (3); يتغير —ytghyr* (3); تغيره —tghyrh* (2); وغيرهما —wghyrhmā* (2); تغير —tghyr* (1); تغييره —tghyyrh* (1); غائر —ghāʾr* (1); غيرك —ghyrk* (1); غَيْرَكُمْ —ghayrakum (1); كغيره —kghyrh* (1); لغيرها —lghyrhā* (1); لغيرهما —lghyrhmā* (1); مغيرة —mghyrh* (1); وغيرهن —wghyrhn* (1); ولغيره —wlghyrh* (1); ولغيرها —wlghyrhā* (1)

Context L115: ... الله فيسبوا الله عدوا بغير علم كذلك زينا لكل أمة ...

Context L121: ... الذين قتلوا أولادهم سفها بغير علم وحرموا ما رزقهم الله ...

21. مُسْلِم / إِسْلَام / سَلَام[21]

salām / ʾislām / muslim

1,167 occurrences; cumulative coverage 38.31%.

Possible English: peace; Islam; Muslim; submit; deliver; greet

Context: وَسَلَّمَ in a blessing upon the Prophet means “and may He grant him peace.” مُسْلِم means a Muslim (one who submits to God), but also occurs

Attested spellings and counts

وسلم —wslm* (721); الإسلام —al-ʾislām* (75); المسلمين —al-mslmyn* (55); السلام —al-slām* (47); مسلم —mslm* (27); أسلم —ʾslm* (20); المسلم —al-mslm* (19); مسلما —mslmā* (16); يسلم —yslm* (15); والإسلام —wāl’islām* (14); سلم —slm* (11); بالإسلام —bāl’islām* (10); إسلام —ʾislām* (9); إسلامه —ʾislāmh* (9); مسلمين —mslmyn* (9); إسلامهم —

[20]**Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: غير (read dictionary entry).
[21]**Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: سلم (read dictionary entry).

as a personal name. In a citation to Ṣaḥīḥ Muslim, Muslim is the compiler Muslim ibn al-Ḥajjāj; in a transmission chain, identify the person from the full name and surrounding chain. سَلَام (peace), إِسْلَام (submission / Islam) and مُسْلِم are related derivations, not tense forms of one word. مسلم in a chain or a report attribution may name Muslim ibn al-Ḥajjāj, the hadith compiler; this identification must come from context.

Forms and grammar: سلم / يسلم vary in meaning with vowels and verb pattern; أسلم = embraced Islam or submitted. مسلم / مسلمة / مسلمون / مسلمين show gender, number and case. الإسلام is the noun Islam.

22. صَلَّى / صَلَاة[22]

ṣalāh / ṣallā

1,108 occurrences; cumulative coverage 38.96%.

Possible English: prayer; ritual prayer; pray; bless

ʾislāmhm* (8); مسلمون —mslmwn* (8); التسليم —al-tslym* (6); للإسلام — ll’islām* (6); أسلمت —ʾslmt* (5); المسلمون —al-mslmwn* (5); سلمة —slmh* (5); السلامة —al-slāmh* (4); سَلَامٌ —salāmun (4); فيسلم —fyslm* (4); مسلمة — mslmh* (4); أَسْلَمُوا —ʾaslamūā (3); السلم —al-slm* (3); المسلمة —al-mslmh* (3); تسليما —tslymā* (3); للمسلمين —llmslmyn* (3); إسلامهما —ʾislāmhmā* (2); السلمي —al-slmy* (2); تسلم —tslm* (2); سلما —slmā* (2); نسلم —nslm* (2); وَالسَّلَامُ —wālssalāmu (2); والمسلم —wālmslm* (2); وَيُسَلِّمُوا —wayusallimūā (2); يسلمه —yslmh* (2); يسلموا —yslmwā* (2); أسلما —ʾslmā* (1); الأسلمي — al-ʾslmy* (1); الأسلمية —al-ʾslmyh* (1); المسلمات —al-mslmāt* (1); بالتسليم — bāltslym* (1); بالسلام —bālslām* (1); تسليم —tslym* (1); سالمة —sālmh* (1); للمسلم —llmslm* (1); للمسلمة —llmslmh* (1); لمسلم —lmslm* (1); مسلمان — mslmān* (1); وسلموا —wslmwā* (1); ومسلم —wmslm* (1); ويسلم —wyslm* (1); يسلمون —yslmwn* (1)

Context L37: ... إلها واحدا ونحن له مسلمون ...

Context L102: ... أن أكون أول من أسلم ...

Attested spellings and counts

صلى —ṣlā* (815); الصلاة —al-ṣlāh* (128); صلاة —ṣlāh* (30); يصل —yṣl* (10); والصلاة —wālṣlāh* (9); الصلوات —al-ṣlwāt* (8); المصلين —al-mṣlyn* (8); بالصلاة —bālṣlāh* (8); صلاتهم —ṣlāthm* (7); يصلي —yṣly* (7); أصله —ʾṣlh* (6); تصل —tṣl* (6); صلاته —ṣlāth* (6); بصلاة —bṣlāh* (4); يصلوا —yṣlwā* (4); فَصَلَّى —faṣallā (3); لِلصَّلَاةِ —lilṣṣalāti (3); وأصل —wʾṣl* (3); وصلى —wṣlā* (3);

[22] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: صلا (read dictionary entry).

Context: A human يصلي performs prayer. In صلى الله عليه, the agent is God and the conventional English rendering is may God bless him. صلاة can also denote supplication, depending on its construction.

Forms and grammar: صلى / يصلي / صلِّ = prayed / prays / pray!; صليت / صلينا = I or you prayed / we prayed. صلاة / صلوات = prayer / prayers; صلاته = his prayer.

يصلى —yṣlā* (3); المصلي —al-mṣly* (2); صل —ṣl* (2); صلاتين —ṣlātyn* (2); ويصلى — wyṣlā* (2); يصلها —yṣlhā* (2); يصلون —yṣlwn* (2); الصلاتين —al-ṣlātyn* (1); تصلوا —tṣlwā* (1); تَصْلَى —taṣlā (1); تصلي —tṣly* (1); صَلَاتَكَ —ṣalātaka (1); صلينا —ṣlynā* (1); فليصلها —flyṣlhā* (1); لصلاة —lṣlāh* (1); ليصلي —lyṣly* (1); مصليا — mṣlyā* (1); نصلي —nṣly* (1); وأصله —wʾṣlh* (1); وصلي —wṣly* (1); ونصلي — wnṣly* (1); يصليها —yṣlyhā* (1)

Context L79: كنت فيهم فأقمت لهم الصلاة فلتقم طائفة منهم معك وليأخذوا ... ...

Context L193: ... وقوله فإن تابوا وأقاموا الصلاة وآتوا الزكاة فإخوانكم في الدين ...

23. عَلِمَ / عِلْم[23]

ʿilm / ʿalima

1,074 occurrences; cumulative coverage 39.58%.

Possible English: knowledge; know; learn; scholar; sign

Context: علم in argument is knowledge, not always modern science. عالم can be a scholar, while العالم can mean the world with different vowels. The context fixes the reading.

Forms and grammar: علم / يعلم = knew / knows; علمنا = we knew or he taught us according to vowels and pattern. عالم / علماء = scholar / scholars; عليم = knowing; تعليم = teaching.

Attested spellings and counts

أعلم —ʾʿlm* (385); علم —ʿlm* (96); العلم —al-ʿlm* (84); علمه —ʿlmh* (57); يعلم —yʿlm* (50); يعلمون —yʿlmwn* (40); علمنا —ʿlmnā* (26); علما —ʿlmā* (24); نعلم —nʿlm* (22); تَعْلَمُونَ —taʿlamūna (21); معلوم —mʿlwm* (19); العلماء — al-ʿlmāʾ* (18); الْعَالَمِينَ —al-ʿālamīna (17); عالم —ʿālm* (17); بعلمه —bʿlmh* (14); عَلِيمٌ — العالم —al-ʿālm* (13); وعلم —wʿlm* (12); وعلمه —wʿlmh* (11); ʿalīmun (9); تعلم —tʿlm* (7); عالمًا —ʿālman (7); عَلِمْتُ —ʿalimtu (7); عليما — ʿlymā* (7); فعلم —fʿlm* (7); يعلمه —yʿlmh* (7); والعالم —wālʿālm* (6); العلوم — al-ʿlwm* (5); وَاعْلَمُوا —wāʿlamūā (5); والعلم —wālʿlm* (5); علمتم —ʿlmtm* (4); فعلمنا —fʿlmnā* (4); وليعلم —wlyʿlm* (4); يعلموا —yʿlmwā* (4); العلامة —

[23] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: علم (read dictionary entry).

al-ʿlāmh* (3); تَعْلَمُوا —taʿlamūā (3); تعليم —tʿlym* (3); علامة —ʿlāmh* (3); علمها —ʿlmhā* (3); فيعلم —fyʿlm* (3); ليعلم —lyʿlm* (3); وعلمنا —wʿlmnā* (3); تعليمه —tʿlymh* (2); علماء —ʿlmāʾ* (2); علمناه —ʿlmnāh* (2); علموا —ʿlmwā* (2); فيتعلمون —fytʿlmwn* (2); لتعلموا —ltʿlmwā* (2); لِنَعْلَمَ —linaʿlama (2); وعلما — wʿlmā* (2); أعلمه —ʾʿlmh* (1); المعلم —al-mʿlm* (1); بتعليم —btʿlym* (1); بعلم — bʿlm* (1); عَلَّمْتَنَا —ʿallamtanā (1); عَلِمْتَهُ —ʿalimtahu (1); علمهم —ʿlmhm* (1); فَاعْلَمُوا — fāʿlamūā (1); فالعالِم —fālʿālmi (1); فعلمهم —fʿlmhm* (1); معلم —mʿlm* (1); نعلمه —nʿlmh* (1); وَأَعْلَمُ —waʾaʿlamu (1); وتعليم —wtʿlym* (1); ونعلم —wnʿlm* (1); وَيَعْلَمُ —wayaʿlamu (1); يعلمها —yʿlmhā* (1)

Context L1: ... على البيان في أنواع العلوم والأحكام ...

Context L11: ... على البيان في أنواع العلوم والأحكام ...

24. أَمَانَة / أَمَان / إِيمَان[24]

ʾīmān / ʾamān / ʾamānah

1,045 occurrences; cumulative coverage 40.19%.

Possible English: faith; believe; security; safe conduct; trust

Context: إيمان concerns belief, while أمان can mean security or a grant of safe conduct. أمانة is a trust. These are different nouns despite their shared root.

Attested spellings and counts

الإيمان —al-ʾīmān* (189); آمَنُوا —ʾāmanūā (150); المؤمنين —al-mʾmnyn* (136); المؤمن —al-mʾmn* (89); يُؤْمِنُونَ —yuʾminūna (52); آمن —ʾāmn* (37); إيمانا —ʾīmānā* (35); يؤمن —yʾmn* (35); الْمُؤْمِنُونَ —al-muʾminūna (30); إيمان —ʾīmān* (26); آمَنَّا —ʾāmannā (18); مؤمنا —mʾmnā* (16); والمؤمن — wālmʾmn* (16); تؤمن —tʾmn* (15); للمؤمنين —llmʾmnyn* (15); والمؤمنات — wālmʾmnāt* (14); للمؤمن —llmʾmn* (13); بالإيمان —bāl'īmān* (12); مؤمن — mʾmn* (12); مؤمنين —mʾmnyn* (12); والإيمان —wāl'īmān* (12); آمنت —

[24] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أمن (read dictionary entry).

Forms and grammar: آمن / يؤمن = believed / believes in one pattern; أمن / يأمن = was secure / is secure. مؤمن / مؤمنون / مؤمنين show singular/plural/case; أمين = trustworthy.

25. إِلَّا[25]

ʾillā

995 occurrences; cumulative coverage 40.77%.

Possible English: except; unless; only in a negative construction

Context: لا … إلا commonly means only: "not … except." Exceptions can limit an earlier general rule. Keep the negation and exception together.

Forms and grammar: إلا is an indeclinable particle. وإلا can mean otherwise or and if not, depending on construction. Distinguish إلا from إِلَى to, and إِنْ if.

ʾāmnt* (11); أمن —ʾmn* (11); إيمانه —ʾīmānh* (10); نؤمن —nʾmn* (10); يؤمنوا —yʾmnwā* (10); والمؤمنون —wālmʾmnwn* (9); مؤمنة —mʾmnh* (6); وآمَنَ — waʾāmana (6); إيمانهم —ʾīmānhm* (5); الْمُؤْمِنَاتِ —al-muʾmināti (5); بالمؤمنين —bālmʾmnyn* (4); الأمن —al-ʾmn* (3); مؤمنون —mʾmnwn* (3); أمان — ʾmān* (2); أمين —ʾmyn* (2); الأمانة —al-ʾmānh* (2); تُؤْمِنُونَ —tuʾminūna (2); وآمنا —wʾāmnā* (2); أمانة —ʾmānh* (1); ائتمنك —ʾtmnk* (1); الْأَمَانَاتِ — al-ʾamānāti (1); لِلْمُؤْمِنَاتِ —lilmuʾmināti (1); مأمون —mʾmwn* (1); مؤمنات — mʾmnāt* (1); وأمن —wʾmn* (1); والمؤمنين —wālmʾmnyn* (1)

Context L18: ... أم لم تنذرهم لا يؤمنون ...

Context L19: ... ومن الناس من يقول آمنا بالله وباليوم الآخر وما هم ...

Attested spellings and counts

إلا —ʾilā* (964); وإلا —wʾilā* (31)

Context L21: ... كثيرا وما يضل به إلا الفاسقين ...

Context L28: ... أميون لا يعلمون الكتاب إلا أماني وإن هم إلا يظنون ...

[25] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: إلا (read dictionary entry).

26. شَاءَ / شَيْء[26]

shayʾ / shāʾa

981 occurrences; cumulative coverage 41.34%.

Possible English: thing; something; anything; will; wish

Context: شيء is indefinite and can become anything under negation. إن شاء الله means if God wills. The noun thing and the verb will need distinct English glosses.

Forms and grammar: شيء / أشياء = thing / things; شيئا is commonly an accusative spelling; شيئان / شيئين are dual. شاء / يشاء / شئت / شئنا vary by aspect and subject.

Attested spellings and counts

شيء —shyʾ* (280); شاء —shāʾ* (140); شيئا —shyʾā* (122); يَشَاءُ —yashāʾu (95); بشيء —bshyʾ* (36); مشيئة —mshyʾh* (20); المشيئة —al-mshyʾh* (16); مشيئته —mshyʾth* (16); شِئْتُمْ —shiʾtum (10); شيئين —shyʾyn* (10); تَشَاءُ —tashāʾu (9); بالشيء —bālshyʾ* (7); شِئْنَا —shiʾnā (6); يشأ —ysh ʾ* (5); شئت —sh ʾt* (4); أشاء —ʾshā ʾ* (3); شاءت —shā ʾt* (3); لشيء —lshyʾ* (3); أَشْيَاءَهُمْ —ʾashyā ʾahum (1); بأشياء —bʾshyā ʾ* (1); للشيء —llshyʾ* (1); وأشياء —wʾshyā ʾ* (1)

Context L44: ... بإذنه والله يهدي من يشاء إلى صراط مستقيم ...

Context L45: ... لكم فأتوا حرثكم أنى شئتم ...

27. أَعْلَى / تَعَالَى / عَلِيّ[27]

ʿaliyy / taʿālā / ʾaʿlā

881 occurrences; cumulative coverage 41.85%.

Possible English: high; exalted; higher; ʿAlī

Context: تعالى after the divine name is conventionally Exalted is He. علي often names ʿAlī; do not translate a narrator's name as high. على, upon, is listed separately.

Attested spellings and counts

وتعالى —wtʿālā* (386); تعالى —tʿālā* (249); علي —ʿly* (112); وعلا —wʿlā* (77); الأعلى —al-ʾʿlā* (14); عليا —ʿlyā* (10); لعلي —lʿly* (7); علوا —ʿlwā* (5); أعلاه —ʾʿlāh* (3); العالية —al-ʿālyh* (3); العلي —al-ʿly* (3); وأعلى —wʾʿlā* (2); وعلو —wʿlw* (2); وعلي —wʿly* (2); أعلى —ʾʿlā* (1); العلاء —al-ʿlāʾ* (1); تعالوا —tʿālwā* (1); عالٍ —ʿālin (1); علا —ʿlā* (1); يَعلى —yaʿlā (1)

Context L2: ... المؤلف أحمد محمد بن علي بن محمد الكَرَجي القصَّاب ت ...

[26] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: شيأ (read dictionary entry).
[27] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: علا (read dictionary entry).

Forms and grammar: علا / يعلو = rose / rises; تعالى is a derived perfect form often used honorifically; أعلى is a comparative/superlative. عليّ = high or the proper name, with case-dependent final vowels.

28. جَلَّ / جَلَال[28]

jalla / jalāl

872 occurrences; cumulative coverage 42.36%.

Possible English: be majestic; great; majesty

Context: جل in عز وجل is a divine honorific. جلالة concerns greatness or majesty; do not treat the formula as a new factual event each time it occurs.

Forms and grammar: جلّ / يجلّ are verb forms with vowel-dependent senses; جلال and جلالة are nouns. جلّي, evident, and other same-spelled formations require their own context.

Context L14: ... أبو أحمد محمد بن علي بن محمد الفقيه الكرجي ...

Attested spellings and counts

جل —jl* (495); جلاله —jlālh* (198); أجل —ʾjl* (101); وجل —wjl* (59); وأجل —wʾjl* (5); الجليل —al-jlyl* (4); جليل —jlyl* (4); الجلال —al-jlāl* (2); الجلالة —al-jlālh* (1); جلالة —jlālh* (1); جليلها —jlylhā* (1); وجله —wjlh* (1)

Context L239: ... شاء الله لكل أمة أجل إذا جاء أجلهم فلا يستأخرون ...

Context L247: ... يمتعكم متاعا حسنا إلى أجل مسمى ويؤت كل ذي فضل ...

29. حَجّ / حُجَّة[29]

ḥujjah / ḥajj

866 occurrences; cumulative coverage 42.86%.

Possible English: proof; argument; authority; pilgrimage; argue

Context: حجة in a dispute is evidence or argument. الحج is pilgrimage. Shared radicals do not make a proof a grammatical form of the ritual noun.

Forms and grammar: حجة / حجج = proof / proofs; احتج / يحتج = argued or adduced evidence / argues. حج / يحج = performed pilgrimage / performs it; حاجّ = pilgrim. الحجاج may be the proper name al-Ḥajjāj.

Attested spellings and counts

حجة —ḥjh* (581); الحجة —al-ḥjh* (66); الحج —al-ḥj* (22); الاحتجاج — al-āḥtjāj* (20); يحتج —yḥtj* (18); احتج —ʾḥtj* (15); الحجج —al-ḥjj* (12); حاجة —ḥājh* (9); والحجة —wālḥjh* (8); وحجة —wḥjh* (8); يحتجون —yḥtjwn* (8); الحاجة —al-ḥājh* (7); حجته —ḥjth* (7); احتجوا —ʾḥtjwā* (6); فالحجة — fālḥjh* (6); محتج —mḥtj* (6); احتجاجهم —ʾḥtjājhm* (5); بحجة —bḥjh* (5); والحج —wālḥj* (5); ويحتج —wyḥtj* (4); ويحتجون —wyḥtjwn* (4); يحتجوا — yḥtjwā* (4); احتججنا —ʾḥtjjnā* (3); حج —ḥj* (3); حجتهم —ḥjthm* (3); واحتج — wāḥtj* (3); واحتجوا —wāḥtjwā* (3); احتجاج —ʾḥtjāj* (2); الحاج —al-ḥāj* (2); بحج —bḥj* (2); حجي —ḥjy* (2); لحجة —lḥjh* (2); يحج —yḥj* (2); احتجاجه —

[28] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: جلل (read dictionary entry).
[29] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حجج (read dictionary entry).

ʾḥtjājh* (1); الحجاج —al-ḥjāj* (1); بالحج —bālḥj* (1); بحجته —bḥjth* (1); تحج — thj* (1); حاج —ḥāj* (1); حجت —ḥjt* (1); حُجَّتُنَا —ḥujjatunā (1); حجه —ḥjh* (1); للحج —llḥj* (1); نحتج —nḥtj* (1); واحتجاج —wāḥtjāj* (1); واحتجاجهم — wāḥtjājhm* (1)

Context L351: ... سورة الحج قوله وترى الناس سكارى وما ...

Context L959: ... هذا عدة على المخالفين وحجة على المبتدعين إذ هي بحمد ...

30. إِذَا[30]

ʾidhā

845 occurrences; cumulative coverage 43.35%.

Possible English: when; whenever; if; suddenly in a different construction

Context: إذا commonly introduces an expected or recurring situation. Whether English if or when is smoother depends on the legal hypothetical and its result clause.

Forms and grammar: فإذا / وإذا attach so / and. إذا does not inflect for tense or referent; the following verb carries those changes. Distinguish it from إذ, when in a past narrative.

Attested spellings and counts

إذا —ʾidhā* (555); فإذا —fʾidhā* (156); وإذا —wʾidhā* (134)

Context L34: ... قوله وإذا قيل لهم آمنوا بما أنزل ...

Context L41: ... قوله كتب عليكم إذا حضر أحدكم الموت إن ترك ...

31. كُلّ / كِلَا[31]

kull / kilā

831 occurrences; cumulative coverage 43.84%.

Possible English: all; every; each; both

Attested spellings and counts

كل —kl* (401); وكل —wkl* (76); كله —klh* (56); كلا —klā* (46); لكل —lkl* (45); كلها —klhā* (41); بكل —bkl* (38); كلهم —klhm* (26); فكل —fkl* (25); وكلاهما —wklāhmā* (24); كلما —klmā* (15); وكلا —wklā* (8); كلاهما —klāhmā* (6); كليهما —klyhmā* (5); الكل —al-kl* (4); كلهن —

[30] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: إذا (read dictionary entry).

[31] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: كلل (read dictionary entry); كلا (read dictionary entry).

Context: كل with a singular noun often means every; with a plural or pronoun, all. كلاهما means both of them. كلا can also be the particle “by no means”; vowels and syntax matter.

Forms and grammar: كلهم / كلها / كله = all of it / all of it, feminine / all of them. كلا / كلي and كلتا / كلتي are masculine/feminine dual constructions with case changes; they are not plural verbs.

32. سَمَاء / سَمَّى / اسْم[32]

ʾsm / sammā / samāʾ

792 occurrences; cumulative coverage 44.30%.

Possible English: name; call or name; heaven; sky

Context: اسم can introduce a designation. سمى can mean named or specified. السماوات denotes the heavens, a related lexical formation rather than a plural of اسم.

Forms and grammar: اسم / أسماء = name / names; اسمه / أسماؤهم add possessive pronouns. سمى / يسمي = named / names; مسمى = named or specified. سماء / سماوات = sky or heaven / heavens.

klhn* (4); وكلهم —wklhm* (3); فكلاهما —fklāhmā* (2); وبكل —wbkl* (2); وَلِكُلّ —walikulli (2); فكلما —fklmā* (1); وكلكم —wklkm* (1)

Context L111: ... ووهبنا له إسحاق ويعقوب كلا هدينا ونوحا هدينا من قبل ...

Context L115: ... بغير علم كذلك زينا لكل أمة عملهم ثم إلى ربهم ...

Attested spellings and counts

اسم —ʾsm* (149); السماء —al-smāʾ* (122); تسمية —tsmyh* (63); يسمى — ysmā* (45); باسم —bāsm* (44); الاسم —al-āsm* (40); سمى —smā* (39); بالاسم —msmā* (28); مسمى —smy* (36); السَّمَاوَاتِ —al-samāwāti (36); تسمي —tsmy* (11); اسمه —ʾsmh* (11); تسمى —tsmā* (15); باسم —bālāsm* (15); أسماء —ʾsmāʾ* (8); المسمى — al-smwāt* (10); الأسماء —al-ʾsmāʾ* (9); يسمون — al-msmā* (8); فسمى —fsmā* (7); واسم —wāsm* (7); يسم —ysm* (7); التسمية —al-tsmyh* (6); باسمه —bāsmh* (6); سماهم —smāhm* (6); سميت —smyt* (6); ويسمى —wysmā* (6); بالتسمية —bāltsmyh* (4); يسمي — ysmy* (4); أسمائه —ʾsmāʾh* (3); اسما —ʾsmā* (3); سماء —smāʾ* (3); مسماة —msmāh* (3); يسميه —ysmyh* (3); سمت —smt* (2); سميا —smyā* (2); فسمي —fsmy* (2); وأسماء —wʾsmāʾ* (2); والأسماء —wālʾsmāʾ* (2); وسماهم —wsmāhm* (2); اسمان —ʾsmān* (1); بأسمائهم —bʾsmāʾhm* (1); باسمها — bāsmhā* (1); تسم —tsm* (1); سَمِّ —sammi (1); سَمَّيْتُمُوهَا —sammaytumūhā (1); فاسم —fāsm* (1); وسمى —wsmā* (1); يسمه —ysmh* (1); يسميها —ysmyhā* (1)

Context L106: ... الأرض أو سلما في السماء فتأتيهم بآية ولو شاء الله ...

[32]**Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: سما (read dictionary entry).

33. بَيْن / بَيَان / بَيِّنَة[33]

bayn / bayān / bayyinah

771 occurrences; cumulative coverage 44.75%.

Possible English: between; among; explanation; clear evidence

Context: بين فلان وفلان locates a relation between people. بيّنة in legal procedure is evidence; بيان in argument is clarification. They are related derived nouns, not pronoun changes.

Forms and grammar: بينهما / بينهم = between the two / among them. بيّن / يبيّن = explained / explains; بيّنات / بيّنة = evidence(s). Vowels distinguish forms that share the same letters.

Context L117: ... تأكلوا مما لم يذكر اسم الله عليه وإنه لفسق ...

Attested spellings and counts

بين —byn* (253); وبين —wbyn* (98); بينهم —bynhm* (50); بينه —bynh* (45); البيان —al-byān* (30); بينهما —bynhmā* (30); مبين —mbyn* (23); بينا — bynā* (19); بينها —bynhā* (17); بيان —byān* (16); يبين —ybyn* (16); بيناه — bynāh* (14); بيننا —bynnā* (14); بينة —bynh* (12); بَيْنَكُمْ —baynakum (11); البينة —al-bynh* (9); المبين —al-mbyn* (8); تبين —tbyn* (8); وبينها — wbynhā* (8); بان —bān* (7); لِيُبَيِّنَ —liyubayyina (6); مُبِينًا —mubīnan (6); وبيان —wbyān* (6); وبينهم —wbynhm* (5); البين —al-byn* (4); بينهن — bynhn* (4); يتبين —ytbyn* (4); بيانا —byānā* (3); بيانه —byānh* (3); بينته — bynth* (3); بالبيان —wbynh* (3); مبينة —mbynh* (3); بينك —baynaka (3); فتبينوا —ftbynwā* (2); بانت —bānt* (2); تبيانا —tbyānā* (2); والبيان —wālbyān* (2); وبيانه —wbyānh* (2); وبانت —wbānt* (2); وَبَيْنَكَ — wabaynika (2); وَيُبَيِّنُ —wayubayyinu (2); البائن —al-bāʾn* (1); بالبينة — bālbynh* (1); ببيان —bbyān* (1); بينت —bynt* (1); بينما —bynmā* (1); فأبان —fʾbān* (1); لبين —lbyn* (1); لِتُبَيِّنَ —litubayyina (1); وبيانًا —wbyānan (1); وبينا —wbynā* (1); وبينكم —wbynkm* (1); يبينه —ybynh* (1)

Context L1: ... الكتاب النكت الدالة على البيان في أنواع العلوم والأحكام ...

Context L11: ... كتاب النكت الدالة على البيان في أنواع العلوم والأحكام ...

[33] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: بين (read dictionary entry).

34. ذِكْر / ذَكَرَ[34]

dhakara / dhikr

759 occurrences; cumulative coverage 45.19%.

Possible English: mention; remember; cite; recollection; male

Context: ذكرنا commonly refers back: we mentioned. ذَكَر as a noun can mean male in legal classifications. Vowels and surrounding syntax separate it from the verb.

Forms and grammar: ذكر / يذكر = mentioned / mentions; ذكرنا = we mentioned; ذكره = he mentioned it or mention of it, depending on vowels. مذكور / مذكورة = aforementioned, agreeing with the noun.

Attested spellings and counts

ذكر —dhkr* (393); ذكره —dhkrh* (43); وذكر —wdhkr* (30); يذكر —ydhkr* (30); الذكر —al-dhkr* (29); ذكرناه —dhkrnāh* (24); ذكرنا —dhkrnā* (23); بذكر —bdhkr* (16); الذكور —al-dhkwr* (14); ذِكْرًا —dhikran (13); ذكرها —dhkrhā* (10); لذكر —ldhkr* (10); ذكروا —dhkrwā* (8); فذكر —fdhkr* (8); بالذكر —bāldhkr* (7); ذكرناها —dhkrnāhā* (7); المذكورة —al-mdhkwrh* (6); للذكر —lldhkr* (6); مذكورة —mdhkwrh* (6); المذكورين —al-mdhkwryn* (5); تذكر —tdhkr* (5); ذكرت —dhkrt* (5); ذكرهم —dhkrhm* (5); وَاذْكُرُوا —wādhkurūā (5); لذكره —ldhkrh* (4); وَاذْكُرْ —wādhkur (4); المذكور —al-mdhkwr* (3); المذكورات —al-mdhkwrāt* (3); بذكره —bdhkrh* (3); ذكور —dhkwr* (3); ويذكر —wydhkr* (3); ذكرهما —dhkrhmā* (2); فَاذْكُرُوا —fādhkurūā (2); والذكر —wāldhkr* (2); وذكرنا —wdhkrnā* (2); يذكرا —ydhkrā* (2); يذكره —ydhkrh* (2); يذكرها —ydhkrhā* (2); يذكرون —ydhkrwn* (2); ذكرك —dhkrk* (1); فذكرت —fdhkrt* (1); فذكرته —fdhkrth* (1); فذكره —fdhkrh* (1); مذكور —mdhkwr* (1); مَذْكُورًا —madhkūran (1); نذكرها —ndhkrhā* (1); وذكره —wdhkrh* (1); وَذَكَرُوا —wadhakarūā (1); ونذكر —wndhkr* (1)

Context L70: ... يوصيكم الله في أولادكم للذكر مثل حظ الأنثيين ...

Context L117: ... ولا تأكلوا مما لم يذكر اسم الله عليه وإنه لفسق ...

[34] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ذكر (read dictionary entry).

35. دَلَالَة / دَلِيل[35]

dalīl / dalālah

756 occurrences; cumulative coverage 45.63%.

Possible English: evidence; indication; indicate; infer

Context: دليل identifies a supporting reason or evidence. A report's authenticity and the legal conclusion drawn from it are separate questions.

Forms and grammar: يدل / دل = indicated / indicates; دليل / أدلة = proof / proofs. استدلال is inference or adducing evidence; دلالته = its indication.

Attested spellings and counts

دليل —dlyl* (522); دللنا —dllnā* (45); يدل —ydl* (35); دل —dl* (33); ودليل —wdlyl* (31); الدليل —al-dlyl* (27); فدل —fdl* (23); والدليل —wāldlyl* (13); دليلا —dlylā* (7); بدليل —bdlyl* (5); أدلة —ʾdlh* (4); بالدليل —bāldlyl* (3); الاستدلال —al-āstdlāl* (2); ودل —wdl* (2); يستدل —ystdl* (2); استدل —ʾstdl* (1); دلائل —dlāʾl* (1)

Context L993: ... قوله اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ دليل على نفي الاستطاعة إذ الصراط ...

Context L1007: ... على نفي الإيمان عنهم ودليل على أنهم بعد وضوح الطريق ...

36. كَفَّارَة / كُفْر[36]

kufr / kaffārah

744 occurrences; cumulative coverage 46.06%.

Possible English: disbelief; ingratitude; disbeliever; expiation; cover

Context: كفارة is an expiation, not the noun disbelief. كافر in legal categorization requires its context. The basic lexical family includes covering and concealing.

Forms and grammar: كفر / يكفر and كفّر / يكفّر are different patterns and can have different meanings. كافر / كافرة / كفار / كافرون show gender/plural forms; كفارة / كفارات = expiation(s).

Attested spellings and counts

الكفر —al-kfr* (96); كَفَرُوا —kafarūā (84); الكافر —al-kāfr* (75); كفر —kfr* (67); الكفار —al-kfār* (60); الكافرين —al-kāfryn* (30); الكفارة —al-kfārh* (28); كفرا —kfrā* (26); كافرا —kāfrā* (25); كافر —kāfr* (23); يكفر —ykfr* (22); كفارة —kfārh* (17); والكفر —wālkfr* (14); الكافرون —al-kāfrwn* (13); كفره —kfrh* (13); كفرهم —kfrhm* (13); كفار —kfār* (12); لِلْكَافِرِينَ —lilkāfirīna (12); كفارا —kfārā* (11); والكافر —wālkāfr* (10); كَافِرُونَ —kāfirūna (9); بالكفر —bālkfr* (6); للكفار —llkfār* (6); كافرة —kāfrh* (5); والكفار —wālkfār* (5); وكفر —wkfr* (5); بالكفارة —bālkfārh* (4); تكفر —tkfr* (4); للكافر —llkāfr* (4); وليكفر —wlykfr* (4); وَيُكَفِّرْ —wayukaffir (4); تكفير —tkfyr* (3); كفارته —kfārth* (3); كفرت —kfrt* (3); كَفُورًا —kafūran (3); للكفر —llkfr* (3); يكفروا —ykfrwā* (3); بالكافر —bālkāfr* (2); بكفارة —bkfārh* (2); بكفر —bkfr* (2);

[35] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: دلل (read dictionary entry).

[36] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: كفر (read dictionary entry).

نُكَفِّرْ —nukaffir (2); والكفارة —wālkfārh* (2); فكفارته —fkfārth* (1); كفارتها — kfārthā* (1); لكفر —lkfr* (1)

Context L18: ... قوله تعالى إن الذين كفروا سواء عليهم أأنذرتهم أم لم ...

Context L36: ... يردونكم من بعد إيمانكم كفارا حسدا من عند أنفسهم من ...

37. أَحَد / وَاحِد[37]

wāḥid / ʾaḥad

739 occurrences; cumulative coverage 46.49%.

Possible English: one; single; anyone; someone; either one

Context: أحد in a negative clause often means anyone or no one when combined with negation. إحدى is used with feminine nouns. الواحد may mean the one or the sole.

Forms and grammar: واحد / واحدة show gender; إحداهما / أحدهما = one of the two. وحده = alone; توحيد = affirming oneness, a separate derived noun. أحد can also name Sunday in its weekday construction.

Attested spellings and counts

الواحد —wāḥd* (137); أحد —ʾḥd* (106); واحدة —wāḥdh* (92); واحد —al-wāḥd* (50); أحدا —ʾḥdā* (44); وحده —whḍh* (44); أحدهما — ʾḥdhmā* (43); واحدا —wāḥdā* (42); لأحد —lʾḥd* (33); وحدها — whḍhā* (24); إحداهما —ʾiḥdāhmā* (21); أحدكم —ʾḥdkm* (18); الموحدين —al-mwḥdyn* (12); إحدى —ʾiḥdā* (10); أحدها —ʾḥdhā* (9); الواحدة —al-wāḥdh* (8); أحدهم —ʾḥdhm* (7); التوحيد —al-twḥyd* (6); بأحد —bʾḥd* (5); بأحدهما —bʾḥdhmā* (4); بواحد —bwāḥd* (4); إحداهن — ʾiḥdāhn* (3); فَوَاحِدَةً —fawāḥidatan (3); لأحدهما —lʾḥdhmā* (3); الآحاد — al-ʾāḥād* (2); للواحد —llwāḥd* (2); لواحد —lwāḥd* (2); بواحدة —bwāḥdh* (1); وأحد —wʾḥd* (1); وحدك —whḍk* (1); وحدهما —whḍhmā* (1); وواحد — wwāḥd* (1)

Context L35: ... هم بضارين به من أحد إلا بإذن الله ...

Context L37: ... إبراهيم وإسماعيل وإسحاق إلها واحدا ونحن له مسلمون ...

[37] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: وحد (read dictionary entry); أحد (read dictionary entry).

38. خَلَقَ / يَخْلُقُ[38]

khalaqa / yakhluqu

711 occurrences; cumulative coverage 46.90%.

Possible English: create; make; creation; character; manners (khuluq)

Context: يخلق refers to the creation of the theologians mentioned in the introduction. خُلُق / أخلاق concern character or manners, distinct from خَلْق, creation; unvowelled spellings require context.

Forms and grammar: خلق is a perfect verb; يخلق is the imperfect.

Attested spellings and counts

خلق —khlq* (106); الخلق —al-khlq* (95); خلقه —khlqh* (79); مخلوق —mkhlwq* (60); المخلوق —al-mkhlwq* (48); الخالق —al-khālq* (43); مخلوقا —mkhlwqā* (27); المخلوقين —al-mkhlwqyn* (23); مخلوقة —mkhlwqh* (23); خالقه —khlqhm* (20); خَلَقَكُمْ —khalaqakum (18); بخلق —bkhlq* (16); خلقهم —khālqh* (15); خلقًا —khlqan (15); خلقت —khlqt* (15); يخلق —ykhlq* (14); خلقها —ʾkhlāq* (13); أخلاق —khlqnā* (13); الخليقة —al-khlyqh* (12); بخلقه —khlqhā* (12); خالق —khālq* (11); وخلق —wkhlq* (11); بخلقه —bkhlqh* (8); تخلق —tkhlq* (1); خلقته —khlqth* (1); والخالق —wālkhālq* (6); والخلق —wālkhlq* (5); الخلقة —al-khlqh* (1)

Context L20: ... الناس اعبدوا ربكم الذي خلقكم ...

Context L60: ... عند الله كمثل آدم خلقه من تراب ثم قال له ...

39. نَفْس[39]

nafs

703 occurrences; cumulative coverage 47.31%.

Possible English: self; person; soul; life; the same individual

Context: نفسه can emphasize identity, himself or itself. In homicide law نفس may mean a life or person, rather than requiring a philosophical sense soul.

Forms and grammar: نفس / أنفس / نفوس = self or person / plurals; أنفسهم / نفسها / نفسه change referent and number. نَفَس, breath, is a distinct vowelled noun sharing the letters.

Attested spellings and counts

نفسه —nfsh* (238); نفس —nfs* (95); أنفسهم —ʾnfshm* (94); بنفسه —bnfsh* (38); أَنْفُسَكُمْ —ʾanfusakum (27); النفس —al-nfs* (26); نفسها —nfshā* (20); لنفسه —lnfsh* (18); نَفْسًا —nafsan (15); الأنفس —al-ʾnfs* (14); أنفسها —ʾnfshā* (13); لأنفسهم —lʾnfshm* (13); النفوس —al-nfws* (12); بأنفسهم —bʾnfshm* (12); نفسك —nfsk* (9); وَأَنْفُسِهِمْ —waʾanfusihim (8); أنفسهما —ʾnfshmā* (7); بنفسها —bnfshā* (6); ونفس —wnfs* (6); أنفس —ʾnfs* (5); لِنَفْسِي —linafsī (5); نَفْسِي —nafsī (5); أنفسنا —ʾnfsnā* (3); بأنفسهن —bʾnfshn* (3); بالنفس —bālnfs* (3); بنفس —bnfs* (2); ونفسه —wnfsh* (2);

[38] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: خلق (read dictionary entry).
[39] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نفس (read dictionary entry).

وَأَنفُسِكُمْ — wa'anfusikum (1); لأنفسكم — l'nfskm* (1); نفوس — nfws* (1); أنفسهن — 'nfshn* (1)

Context L33: ... تسفكون دماءكم ولا تخرجون أنفسكم من دياركم ...

Context L36: ... كفارا حسدا من عند أنفسهم من بعد ما تبين لهم ...

40. إِذْ[40]

'idh

698 occurrences; cumulative coverage 47.72%.

Possible English: when; since; as; at the time when

Context: إذ often introduces a past circumstance or an explanatory reason. English since here may be causal rather than a starting point in time.

Forms and grammar: فإذ / وإذ add and / so. إذ does not conjugate; distinguish إذا and حين. Its dictionary discussion can occur with إذا in a combined treatment.

Attested spellings and counts

إذ — 'idh* (669); وَإِذْ — wa'idh (27); فَإِذْ — fa'idh (2)

Context L24: ... وقوله وإذ قلتم يا موسى لن نؤمن ...

Context L33: ... قوله وإذ أخذنا ميثاقكم لا تسفكون دماءكم ...

41. أَرْسَلَ / رَسُول[41]

rasūl / 'arsala

692 occurrences; cumulative coverage 48.12%.

Possible English: messenger; Messenger; send; transmit without a named intermediary

Context: رسول الله is the Messenger of God. مرسل in hadith discussion can describe a transmission with an omitted link; elsewhere it may simply mean sent or released.

Attested spellings and counts

رسول — rswl* (355); رسوله — rswlh* (49); الرسول — al-rswl* (48); ورسوله — wrswlh* (46); الرسل — al-rsl* (25); لرسول — lrswl* (22); أَرْسَلْنَا — 'arsalnā (18); ورسول — wrswl* (16); الْمُرْسَلِينَ — al-mursalīna (13); رَسُولًا — rasūlan (13); أرسل — 'rsl* (10); يرسل — yrsl* (10); ورسله — wrslh* (9); رسالة — rsālh* (5); والرسول — wālrswl* (5); وَلِلرَّسُولِ — walilrrasūli (5); برسول — brswl* (4); رُسُلِهِ — rusulihi (4); مرسل — mrsl* (4); وأرسل — w'rsl* (4); إرسال — 'irsāl* (3);

[40] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: إذا (read dictionary entry); إذا (read dictionary entry).
[41] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: رسل (read dictionary entry).

Forms and grammar: رسول / رسل = messenger / messengers. أرسل / يرسل = sent / sends; مرسل is a participial form. رسوله = his messenger. Related forms need different English words.

الرسالة —al-rsālh* (3); لَرَسُولُهُ —larasūluhu (3); أُرْسِلْتُ —ʾursiltu (2); إرساله —ʾirsālh* (2); الإرسال —al-ʾirsāl* (2); المرسلات —al-mrslāt* (2); رسالته —rsālth* (2); يرسله —yrslh* (2); أرسله —ʾrslh* (1); رسل —rsl* (1); رسلا —rslā* (1); فأرسل —fʾrsl* (1); مرسلًا —mrslā (1); والرسل —wālrsl* (1)

Context L38: ... شهداء على الناس ويكون الرسول عليكم شهيدا ...

Context L49: ... قوله تلك الرسل فضلنا بعضهم على بعض منهم ...

42. بَنَى / بِنْت / ابْن[42]

ibn / bint / banā

647 occurrences; cumulative coverage 48.50%.

Possible English: son; daughter; descendant; build

Context: بن between names means “son of”; ابن فلان identifies a narrator. بني can mean sons of a clan. The building verbs are grouped here as a related lexical set, not inflections of son.

Forms and grammar: ابن and بن are spellings of son; بنت is daughter; أبناء / بنون / بني are plural or case forms. ابنه = his son. بنى / يبني = built / builds.

Attested spellings and counts

البنيان —wābn* (32); وابن —bn* (327); ابن —ibn (133); بني —bny* (57); أَبْنَائِكُمُ —ʾabnāʾikumu (5); لابن —lābn* (7); بناء —bnāʾ* (8); بنت —bnt* (10); البناء —ʾbnāʾ* (4); أبناء —al-bnāt* (5); البنات —ʾbnh* (5); ابنه —al-bnā* (4); بنيه —bnyh* (4); ابنته —ʾbnth* (3); بنات —bnāt* (3); بناته —bnāth* (3); البنين —al-bnyn* (2); لبني —lbny* (2); وابنه —wābnh* (2); وبناته —wbnāth* (2); ابنا —ʾbnā* (1); ابنة —ʾbnh* (1); ابْنَتَيَّ —ʾbnatayya (1); ابنها —ʾbnhā* (1); ابني —ʾbny* (1); البنت —al-bnt* (1); بنو —bnw* (1); بنوه —bnwh* (1); بُنْيَانٌ —bunyānun (1); بنيانًا —bnyānan (1); بنيانه —bnyānh* (1); لابنته —lābnth* (1); وابنا —wābnā* (1); والبنات —wālbnāt* (1); وبنو —wbnw* (1); وبنى —wbnā* (1); وبني —wbny* (1)

Context L2: ... المؤلف أحمد محمد بن علي بن محمد الكَرَجي القصَّاب ...

Context L6: ... الجزء شايع بن عبده بن شايع الأسمري ...

[42] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: بني (read dictionary entry).

43. أَوْ[43]

ʾaw

644 occurrences; cumulative coverage 48.87%.

Possible English: or; alternatively; sometimes an approximation or division into possibilities

Context: أو normally separates alternatives. Whether those alternatives are exclusive, permissive or a narrator's uncertainty must be read from context; the word alone does not settle that.

Forms and grammar: أو is an indeclinable conjunction, with no tense or plural. Do not confuse it with the question form أَ + و or with أم in a paired question.

Attested spellings and counts

أو —ʾw* (644)

Context L61: ... إذا ضربوا في الأرض أو كانوا غزى لو كانوا عندنا ...

Context L66: ... خفتم ألا تعدلوا فواحدة أو ما ملكت أيمانكم ...

44. لَيْسَ[44]

laysa

608 occurrences; cumulative coverage 49.23%.

Possible English: is not; are not; it is not the case that

Context: ليس negates a nominal relation. English normally supplies is/are not rather than treating it as an ordinary past action simply because its inflection is perfect-like.

Forms and grammar: ليس / ليست agree with masculine / feminine singular; ليسوا masculine plural; لستُ = I am not; لستَ / لستِ = you are not; لسنا = we are not.

Attested spellings and counts

ليس —lys* (254); وليس —wlys* (137); فليس —flys* (77); أليس —ʾlys* (36); وليست —lyst* (30); أفليس —ʾflys* (22); أوليس —ʾwlys* (18); فليست —flyst* (6); ليسوا —lyswā* (6); ليسا —lysā* (5); ليستا —lystā* (3); لست —lst* (2)

Context L40: ... قوله ليس البر أن تولوا وجوهكم قبل ...

Context L89: ... الكلالة إن امرؤ هلك ليس له ولد وله أخت فلها ...

[43] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أوا (read dictionary entry).
[44] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ليس (read dictionary entry).

45. رَأْي / رَأَى[45]

raʾā / raʾy

590 occurrences; cumulative coverage 49.57%.

Possible English: see; consider; hold an opinion; opinion

Context: رأى may be perception or a judgment. رأي in legal argument is an opinion; the technical force varies with the contrast made in the passage.

Forms and grammar: رأى / يرى = saw or considered / sees or considers; رأيت = I or you saw; ير after لم loses the final weak letter. رأي / آراء = opinion / opinions; رؤية is a different verbal noun.

Attested spellings and counts

ترَ —trā* (211); تراه —trāh* (50); رؤية —rʾyh* (25); أرأيت —ʾrʾyt* (24); ترى —tara (22); رأى —rʾā* (19); يَرَوْا —yarawā (16); يرى —yrā* (16); يرون — yrwn* (15); وأرى —wʾrā* (14); رأيت —rʾyt* (13); أرى —ʾrā* (12); الرؤية —al-rʾyh* (9); رأوا —rʾwā* (9); يراه —yrāh* (9); ترون —trwn* (8); رؤيته أراه —rʾyth* (8); نرى —nrā* (8); أَرَأَيْتُمْ —ʾaraʾaytum (7); فأرى —fʾrā* (7); رأي —ʾrāh* (6); الرأي —al-rʾy* (6); ويرى —wyrā* (6); برؤية —brʾyh* (4); يَرَهُ —rʾy* (4); رأينا —rʾynā* (4); فرأى —frʾā* (4); ونرى —wnrā* (4); رأوه yarahu (4); أَفَرَأَيْتَ —ʾafaraʾayta (3); الرُّؤْيَا —al-ruʾyā (3); رآه —rʾāh* (3); يرونه —rʾwh* (3); رأيتهم —rʾythm* (3); فَرَآهُ —faraʾāhu (3); ورأيت —wrʾyt* (3); فيرون — yrwnh* (3); رأيا —rʾyā* (2); رأيه —rʾyh* (2); فرأيته —frʾyth* (2); الآراء —al-ʾārāʾ* (1); أُرِيكُمْ —ʾurīkum (1); أرينا كم —ʾrynākm* (1); فرأوا fyrwn* (2); رُئي —ruʾy (1); رأيتم —rʾytm* (1); برأي —brʾy* (1); بالرأي —bālrʾy* (1); ويرون — wyrwn* (1); ير —yr* (1); يراها —yrāhā* (1); ورأى —wrʾā* (1); ورأي —wrʾy* (1); فيرى —fyrā* (1); —frʾwā* (1)

Context L24: ... لن نؤمن لك حتى نرى الله جهرة فأخذتكم الصاعقة وأنتم ...

Context L158: ... جسدا له خوار ألم يروا أنه لا يكلمهم ولا يهديهم ...

[45] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: رأي (read dictionary entry).

46. جَمَعَ / جَمِيع / إِجْمَاع[46]

jamaʿa / jamīʿ / ʾijmāʿ

581 occurrences; cumulative coverage 49.91%.

Possible English: gather; combine; all; agreement; consensus

Context: إجماع in argument refers to consensus as a legal category. جميعا means all together; جماعة can be a group or congregation. الجمعة is Friday or Friday prayer.

Forms and grammar: جمع / يجمع = gathered / gathers; أجمعوا = they agreed unanimously; إجماع is its verbal noun. جماعة / جماعات = group(s); جامع and جميع are distinct formations.

Attested spellings and counts

جميع —jmyʿ* (106); جميعا —jmyʿā* (53); جمع —jmʿ* (44); الجميع —al-jmyʿ* (38); الإجماع —al-ʾijmāʿ* (21); الجمع —al-jmʿ* (21); الجمعة —al-jmʿh* (19); بجميع — bjmyʿ* (19); أَجْمَعِينَ —ʾajmaʿīna (16); الجماعة —al-jmāʿh* (15); إجماع — ʾijmāʿ* (14); يَجمع —yjmʿ* (14); جميعها —jmyʿhā* (13); جماعة —jmāʿh* (12); والإجماع —wālʾijmāʿ* (11); جامع —jāmʿ* (10); بإجماع —bʾijmāʿ* (9); جميعه — jmyʿh* (9); بالإجماع —bālʾijmāʿ* (6); مجمع —mjmʿ* (6); الجماع —al-jmāʿ* (5); بجميعها —bjmyʿhā* (5); جميعهم —jmyʿhm* (5); أَجْمَعُونَ —ʾajmaʿūna (4); اجتمعا —ʾjtmʿā* (4); اجتمعت —ʾjtmʿt* (4); لجميع —ljmyʿ* (4); وإجماع —wʾijmāʿ* (4); يجمعهما —yjmʿhmā* (4); أجمع —ʾjmʿ* (3); أجمعوا —ʾjmʿwā* (3); اجتماع — ʾjtmāʿ* (3); الجامع —al-jāmʿ* (3); تجمع —tjmʿ* (3); تَجَمَّعُوا —tajmaʿūā (3); جامعة —jāmʿh* (3); فجمع —fjmʿ* (3); مجتمعين —mjtmʿyn* (3); والجماعة — wāljmāʿh* (3); والجمع —wāljmʿ* (3); وجمع —wjmʿ* (3); يجتمع —yjtmʿ* (3); يجتمعان —yjtmʿān* (3); بجميعه —bjmyʿh* (2); جمعت —jmʿt* (2); جمعه — jmʿh* (2); جمعها —jmʿhā* (2); فيجمع —fyjmʿ* (2); لجميعهم —ljmyʿhm* (2); وأجمع —wʾjmʿ* (2); وجميع —wjmyʿ* (2); إجماعا —ʾijmāʿā* (1); اجتمع — ʾjtmʿ* (1); المجموعة —al-mjmwʿh* (1); باجتماع —bājtmāʿ* (1); بجمع —bjmʿ* (1); جامعا —jāmʿā* (1); جماع —jmāʿ* (1); جمعًا —jmʿan (1); جمعهما —jmʿhmā* (1); لإجماعهم —lʾijmāʿhm* (1); فإجماع —fʾijmāʿ* (1); فجمعوا —fjmʿwā* (1); لإجماع —lʾijmāʿ* (1); للإجماع — llʾijmāʿ* (1); لجميعه —lljmyʿh* (1); لجميعها —ljmyʿhā* (1); مجتمع —mjtmʿ* (1); مجمعة —mjmʿh* (1); مجمعون —mjmʿwn* (1); مجموع —mjmwʿ* (1); مجموعا —mjmwʿā* (1); نجمع —njmʿ* (1);

[46] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: جمع (read dictionary entry).

ويجمع —wjwām‘h* (1); وجوامعه —wjmā‘h* (1); وجماعة —wāljmā‘* (1); والجماع —wyjm‘* (1); يجامع —yjām‘* (1)

Context L73: ... وقوله وأن تجمعوا بين الأختين إلا ما قد ...

Context L187: ... أنفقت ما في الأرض جميعا ما ألفت بين قلوبهم ولكن ...

47. رَبّ[47]

rabb

556 occurrences; cumulative coverage 50.23%.

Possible English: lord; master; sustainer

Context: In these excerpts, رب refers to God; a possessive suffix identifies those whose Lord He is.

Forms and grammar: رب is the bare noun; ربه means his Lord, ربهم their Lord.

Attested spellings and counts

ربه —rbh* (138); رَبِّكَ —rabbika (111); ربهم —rbhm* (68); ربنا —rbnā* (66); رَبّ —rabbi (52); ربكم —rbkm* (46); الرب —al-rb* (24); رَبِّي —rabbī (24); لربه —lrbh* (15); رَبِّهَا —rabbihā (7); بربه —brbh* (3); والرب —wālrb* (1); وَرَبِّكَ —warabbika (1)

Context L15: ... سورة الفاتحة الحمد لله رب العالمين ...

Context L20: ... يا أيها الناس اعبدوا ربكم الذي خلقكم ...

48. قَبِلَ / قَبْل[48]

qabl / qabila

553 occurrences; cumulative coverage 50.55%.

Possible English: before; accept; receive; front; toward

Context: قبل can locate an event before another, or be a verb meaning accepted. من قبل may mean previously or on the part of, depending on construction.

Attested spellings and counts

قبل —qbl* (309); يقبل —yqbl* (41); قبله —qblh* (34); قبول —qbwl* (28); قبلهم —qblhm* (27); تقبل —tqbl* (15); قَبْلِكَ —qablika (13); قبلها —qblhā* (11); قبلة —qblh* (8); مقبولة —mqbwlh* (8); القبلة —al-qblh* (7); مقبول —mqbwl* (6); أقبل —’qbl* (5); تَقْبَلُوا —taqbalūā (5); يقبله —yqblh* (5); قَبْلَكُمْ —qablikum (4); قبلنا —qblnā* (4); بقبول —bqbwl* (3); قبلت —qblt* (2); وقبل —wqbl* (2); يتقبل —ytqbl* (2); يقبلها —yqblhā* (2); بالقبول —

[47] **Dictionary reference:** Ibn Manẓūr, Lisān al-‘Arab (Arabic dictionary); headword: ربب (read dictionary entry).
[48] **Dictionary reference:** Ibn Manẓūr, Lisān al-‘Arab (Arabic dictionary); headword: قبل (read dictionary entry).

Forms and grammar: قبلَه = before him/it, but قَبِلَهُ = he accepted it. يقبل = accepts when vowelled يَقْبَل; قبول = acceptance; قابل = facing, receiving or next in a temporal phrase.

bālqbwl* (1); فتقبل —ftqbl* (1); قابل —qābl* (1); قابلاً —qāblāan (1); قبلوا —qblwā* (1); قبلي —qbly* (1); قبوله —qbwlh* (1); قبولها —qbwlhā* (1); مقابلة —mqāblh* (1); ويقبل —wyqbl* (1); يستقبل —ystqbl* (1); يقابل —yqābl* (1)

Context L40: ... البر أن تولوا وجوهكم قبل المشرق والمغرب إلى قوله أولئك ...

Context L75: ... ويهديكم سنن الذين من قبلكم ...

49. عِنْد[49]

ʿind

552 occurrences; cumulative coverage 50.87%.

Possible English: at; with; in the possession of; according to

Context: عندنا commonly means according to us or in our view. عند فلان can locate evidence or an opinion with a particular scholar, not necessarily a physical meeting.

Forms and grammar: عندهم / عندها / عنده = with or according to him / her / them; عندي = in my view or with me; عندكم = with you, plural. The noun is used adverbially.

Attested spellings and counts

عند —ʿnd* (269); عنده —ʿndh* (78); عندهم —ʿndhm* (77); عندي —ʿndy* (35); عندنا —ʿndnā* (31); عندك —ʿndk* (17); عندكم —ʿndkm* (14); عندها —ʿndhā* (14); وعند —wʿnd* (8); عندهما —ʿndhmā* (3); وعندهم —wʿndhm* (3); وعنده —wʿndh* (2); وعندنا —wʿndnā* (1)

Context L29: ... ثم يقولون هذا من عند الله ليشتروا به ثمنا قليلا ...

Context L30: ... أياما معدودة قل أتخذتم عند الله عهدا فلن يخلف الله ...

50. بَعِيد / بَعْد[50]

baʿd / baʿīd

548 occurrences; cumulative coverage 51.19%.

Possible English: after; later; beyond; distant

Context: بعد can sequence events or an argument. أما بعد is a conventional transition. بعيد describes distance or, figuratively, remoteness.

Attested spellings and counts

بعد —bʿd* (390); بعده —bʿdh* (46); بعدها —bʿdhā* (25); بعدهم —bʿdhm* (13); بعيد —bʿyd* (13); بعدما —bʿdmā* (11); وبعد —wbʿd* (10); بعدي —bʿdy* (8); وبعده —wbʿdh* (7); بعيدا —bʿydā* (5); وبعدها —wbʿdhā* (5); بعدت —bʿdt* (3); يبعد —ybʿd* (3); أبعد —ʾbʿd* (2); بعدهما —bʿdhmā* (2); وأبعد —wʾbʿd* (2); الأبعد —al-ʾbʿd* (1); بعيدة —bʿydh* (1); فبعد —fbʿd* (1)

[49] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عند (read dictionary entry).
[50] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: بعد (read dictionary entry).

Forms and grammar: بعده / بعدها = after him or it / her or it; بعدما = after what or after. بعيد / بعيدة agree in gender; يبعد / بَعُد are verb forms, distinct from the preposition-like noun.

51. قَوْم / قَامَ[51]

qāma / qawm

547 occurrences; cumulative coverage 51.51%.

Possible English: stand; perform; establish; people; group

Context: قام can mean stood or undertook an act. أقام الصلاة means established/performed prayer. قوم denotes a group of people; it is not a plural of the verb.

Forms and grammar: قام / يقوم / قم = stood / stands / stand!; أقام / يقيم = established / establishes. قوم / أقوام = people-group(s); قيام and إقامة are different verbal nouns.

Context L24: ... تنظرون ثم بعثناكم من بعد موتكم ...

Context L27: ... الله ثم يحرفونه من بعد ما عقلوه ...

Attested spellings and counts

القيامة —al-qyāmh* (84); القوم —al-qwm* (75); قوم —qwm* (72); قومه —qwmh* (33); قوما —qwmā* (28); إقامة —ʾiqāmh* (18); مُسْتَقِيم — mustaqīmin (14); قائمة —qāʾmh* (13); مقام —mqām* (12); القيام — al-qyām* (8); المستقيم —al-mstqym* (8); قائما —qāʾmā* (8); لقوم —lqwm* (8); وَأَقَامُوا —waʾaqāmūā (8); إقامته —ʾiqāmth* (7); تقوم —tqwm* (7); قام — qām* (7); قومي —qwmy* (7); أقاموا —ʾqāmwā* (6); بإقامة —bʾiqāmh* (6); وقوم —wqwm* (6); يقوم —yqwm* (6); قومهم —qwmhm* (5); للقوم —llqwm* (5); أقم —ʾqm* (4); إقامتها —ʾiqāmthā* (4); بقوم —bqwm* (4); قيام —qyām* (4); قيمة —qymh* (4); مُسْتَقِيمًا —mustaqīman (4); مقامه —mqāmh* (4); أقام —ʾqām* (3); أقيموا —ʾqymwā* (3); القيم —al-qym* (3); قائم —qāʾm* (3); قياما —qyāmā* (3); وَأَقِيمُوا —waʾaqīmūā (3); وإقامة —wʾiqāmh* (3); يقيم — yqym* (3); القائم —al-qāʾm* (2); تقم —tqm* (2); قامت —qāmt* (2); قواما — qwāmā* (2); قومك —qwmk* (2); لإقامة —lʾiqāmh* (2); مقيم —mqym* (2); وَأَقَامَ —waʾaqāma (2); يقيمه —yqymh* (2); يقيموا —yqymwā* (2); أقامها — ʾqāmhā* (1); أقيم —ʾqym* (1); أقيمت —ʾqymt* (1); الإقامة —al-ʾiqāmh* (1); المقام —al-mqām* (1); بإقامته —bʾiqāmth* (1); فأقام —fʾqām* (1); فأقم — fʾqm* (1); قوام —qwām* (1); قومها —qwmhā* (1); قوموا —qwmwā* (1); مقيمًا

[51] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: قوم (read dictionary entry).

—mqyman (1); وأقيم —wʾqym* (1); وإقامتها —wʾiqāmthā* (1); والقوم — wālqwm* (1); وقام —wqām* (1); وَقُومُوا —waqūmūā (1); وقيام —wqyām* (1); ويقيموا —wyqymwā* (1); يقام —yqām* (1); يقِم —yqim (1); يقومون — yqwmwn* (1); يقيمها —yqymhā* (1); يُقِيمُونَ —yuqīmūna (1)

Context L7: ... دار النشر دار القيم دار ابن عفان ...

Context L44: ... من يشاء إلى صراط مستقيم ...

52. مَعَ[52]

maʿa

538 occurrences; cumulative coverage 51.82%.

Possible English: with; together with; alongside; despite in some contexts

Context: مع may express accompaniment, coexistence of facts or a qualification comparable to despite. It does not by itself mean agreement.

Forms and grammar: معه / معها / معهم = with him or it / her or it / them; معي = with me; معنا = with us; معا = together. Do not confuse معنا with معناه, its meaning.

Attested spellings and counts

مع —mʿ* (323); معه —mʿh* (74); معا —mʿā* (67); معهم —mʿhm* (23); ومع — wmʿ* (12); معها —mʿhā* (11); معهن —mʿhn* (8); مَعَكُمْ —maʿakum (7); معهما —mʿhmā* (7); معي —mʿy* (4); ومعه —wmʿh* (2)

Context L34: ... وهو الحق مصدقا لما معهم ...

Context L214: ... أن آمنوا بالله وجاهدوا مع رسوله استأذنك أولو الطول منهم ...

53. لَوْلَا / لَوْ[53]

law / lawlā

535 occurrences; cumulative coverage 52.13%.

Possible English: if; if it were; were it not for

Attested spellings and counts

لو —lw* (256); ولو —wlw* (226); فلو —flw* (53)

Context L36: ... كثير من أهل الكتاب لو يردونكم من بعد إيمانكم كفارا ...

Context L50: ... قوله ولو شاء الله ما اقتتل الذين ...

[52] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: معع (read dictionary entry).

[53] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: لولا / لو (within أما) (read dictionary entry).

Context: لو often introduces a hypothetical or counterfactual condition. لولا can mean were it not for, and in another construction can urge an action. The result clause determines the English tense.

Forms and grammar: فلو / ولو add and / so. لو has no conjugation; a following perfect can belong to a counterfactual rather than a real past event.

54. آيَة[54]

ʾāyah

519 occurrences; cumulative coverage 52.44%.

Possible English: sign; verse; proof-sign

Context: الآية commonly identifies a Quranic verse in citation. Elsewhere it may be a sign or indication rather than a textual verse.

Forms and grammar: آيات / آية = sign or verse / signs or verses; آيتان / آيتين are dual case forms. بالآية = by/with the verse or sign; آيته = his/its sign.

Attested spellings and counts

الآية —al-ʾāyh* (281); آية —ʾāyh* (60); الآيات —al-ʾāyāt* (44); آيات —ʾāyāt* (25); بِآيَاتِنَا —biʾāyātinā (20); آيَاتِهِ —ʾāyātihi (18); بِآيَاتِ —biʾāyāti (16); آياتنا —ʾāyātnā* (12); آيِ —ʾāy* (10); بآية —bʾāyh* (10); والآيَة —wāl'āyh* (7); بالآية —bāl'āyh* (6); وَآيَاتِهِ —waʾāyātihi (4); وَآيَةٌ —waʾāyatun (3); فالآية — fāl'āyh* (2); والآيات —wāl'āyāt* (1)

Context L106: ... سلما في السماء فتأتيهم بآية ولو شاء الله لجمعهم على ...

Context L109: ... قوله والذين كذبوا بآياتنا صم وبكم في الظلمات من ...

55. فِعْل / فَعَلَ[55]

faʿala / fiʿl

513 occurrences; cumulative coverage 52.74%.

Possible English: do; perform; act; deed

Context: فعل describes doing an act, with its permissibility supplied elsewhere. الفاعل identifies the doer; its presence does not by itself identify intention.

Attested spellings and counts

فعل —fʿl* (104); الفعل —al-fʿl* (61); فعله —fʿlh* (58); يفعل —yfʿl* (42); الأفعال —al-ʾfʿāl* (25); فاعله —fāʿlh* (17); أفعال —ʾfʿāl* (16); يفعله — yfʿlh* (16); المفعول —al-mfʿwl* (14); فاعل —fāʿl* (14); فعلها —fʿlhā* (12); فعلا —bfʿl* (7); بفعل —bfʿl* (7); الفاعل —al-fāʿl* (7); بفعله —faʿalūā (9); فَعَلُوا —faʿalūhu (7); تفعل —tfʿl* (6); مفعول —mfʿwl* (6); بالفعل —fʿlā* (7); فَعَلُوهُ — الفاعلين —bālfʿl* (5); فعلت —fʿlt* (5); لفعل —lfʿl* (5); وفعل —wfʿl* (5);

[54] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أيا (read dictionary entry).
[55] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: فعل (read dictionary entry).

Forms and grammar: فعل / يفعل / افعل = did / does / do!; فعلنا = we did; فعلوا = they did. فعل / أفعال = act(s); فاعل / مفعول identify doer and affected object in grammatical or lexical uses.

56. كَتَبَ / كِتَاب[56]

kitāb / kataba

512 occurrences; cumulative coverage 53.03%.

Possible English: book; writing; scripture; prescribe; write

Context: كتاب can mean a book, a written document or scripture. كتب عليه can mean prescribed for him. A مكاتب is a person with a manumission contract in the relevant legal discussion.

Forms and grammar: كتب / يكتب = wrote / writes; كُتب = was prescribed or written. كتاب / كتب = book / books with different vowels; كاتب = writer; كتابة = writing or the named legal contract.

al-fāʿlyn* (4); مفعولا —mfʿwlā* (4); أفعاله —ʾfʿālh* (3); افعل —ʾfʿl* (3); تَفْعَلُوا —taf'alūā (3); فعلتم —fʿltm* (3); فعلهم —fʿlhm* (3); ففعله —ffʿlh* (3); لفاعله — lfāʿlh* (3); ويفعل —wyfʿl* (3); يفعلوا —yfʿlwā* (3); أفعل —ʾfʿl* (2); فاعلا — fāʿlā* (2); والفعل —wālfʿl* (2); ويفعلون —wyfʿlwn* (2); يفعلون —yfʿlwn* (2); يفعلونه —yfʿlwnh* (2); الفعلة —al-fʿlh* (1); بفاعل —bfāʿl* (1); تَفْعَلُونَ — taf'alūna (1); فاعلين —fāʿlyn* (1); فعلان —fʿlān* (1); فعلنا —fʿlnā* (1); لفعله — lfʿlh* (1); نَفْعَلُ —naf'alu (1); وفاعل —wfāʿl* (1); وفعله —wfʿlh* (1)

Context L50: ... ما اقتتلوا ولكن الله يفعل ما يريي ...

Context L123: ... ولو شاء الله ما فعلوه ...

Attested spellings and counts

الكتاب —al-ktāb* (156); كتاب —ktāb* (112); كتابه —ktābh* (66); كتب — ktb* (34); كتابنا —ktābnā* (24); الكتابة —al-ktābh* (15); الكتب —al-ktb* (8); كتبه — bktāb* (8); مكتوب —mktwb* (8); كتابا —ktābā* (7); بكتاب — ktbh* (7); يكتب —yktb* (7); الكاتب —al-kātb* (5); كتبت —ktbt* (5); بكتابه —bktābh* (4); كاتب —kātb* (4); كاتبا —kātbā* (3); كتابة —ktābh* (3); مكتوبة —mktwbh* (3); وَكَتَبْنَا —wakatabnā (3); المكاتب —al-mkātb* (2); المكتوب —al-mktwb* (2); بالكتابة —bālktābh* (2); بكتب —bktb* (2); فكاتبوهم — fkātbwhm* (2); فكتب —fktb* (2); والكتابة —wālktābh* (2); وكتب —wktb* (2); الكتابية —al-ktābyh* (1); بالكتاب —bālktāb* (1); تكتب —tktb* (1); تَكْتُبُوهُ — taktubūhu (1); فَاكْتُبُوهُ —fāktubūhu (1); كتابي —ktāby* (1); كتبنا —ktbnā* (1); والمكاتب —wālktāb* (1); مكتوبا —mktwbā* (1); والكتاب —wālktāb* (1); لكتاب —lktāb* (1); وكتاب —wktāb* (1); يكاتب —ykātb* (1); يكاتبه —ykātbh* (1)

Context L1: ... الكتاب النكت الدالة على البيان في ...

[56]**Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: كتب (read dictionary entry).

Context L10: ... ترقيم الكتاب موافق للمطبوع صفحة المؤلف أبو ...

57. أَخْبَرَ / خَبَر[57]

khabar / *ʾakhbara*

509 occurrences; cumulative coverage 53.33%.

Possible English: report; information; inform; tell

Context: خبر is often a transmitted report used as evidence. أخبرني names the narrator's receiving relationship: he informed me. الخبر need not mean news in the modern journalistic sense.

Forms and grammar: خبر / أخبار = report / reports; أخبر / يخبر = informed / informs; أخبرنا / أخبرني = informed us / me. خبره can mean his report or he informed him, depending on vowels.

Attested spellings and counts

خبر —al-khbr* (64); الخبر —ʾikhbārā* (76); إخبارا —ʾkhbr* (125); أخبر —khbr* (34); الأخبار —w'khbr* (21); وأخبر —f'khbr* (21); فأخبر —al-ʾkhbār* (19); إخبار —ykhbr* (19); يخبر —al-ʾikhbār* (16); الإخبار —ʾikhbār* (14); المخبر —al-mkhbr* (11); أخبار —ʾkhbār* (10); بخبر —bkhbr* (8); والخبر —khbrh* (6); خبره —ʾikhbārh* (6); إخباره —ʾkhbrwnā* (6); أخبرونا —wālkhbr* (6); والأخبار —wāl'khbār* (4); أخبرنا —ʾkhbrnā* (3); أخبره —ʾkhbrh* (3); بالأخبار —bāl'khbār* (3); تخبر —tkhbr* (3); خبرًا —khbran (3); أخبركم —ʾkhbrt* (2); أخبرت —wykhbr* (3); ويخبر —mkhbrā* (3); مخبرا —ʾkhbrkm* (2); وأخبرنا —bālkhbr* (2); بالخبر —b'khbār* (2); بأخبار —w'khbrnā* (2); وخبر —wkhbr* (2); أخبرتك —ʾkhbrtk* (1); أخبرهم —ʾkhbrhm* (1); أخبرهما —ʾkhbrhmā* (1); بخبره —bkhbrh* (1); فأخبرت —f'khbrt* (1); لأخبر —l'khbr* (1); للخبر —llkhbr* (1); وأخبار —w'khbār* (1); وإخبار —w'ikhbār* (1); يخبره —ykhbrh* (1)

Context L420: ... آنست نارا سآتيكم منها بخبر أو آتيكم بشهاب قبس لعلكم ...

Context L979: ... أن العرب ترجع من الخبر إلى المخاطبة وما قاله حسن ...

[57] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: خبر (read dictionary entry).

58. جَائِز / جَازَ[58]

jāza / jāʾiz

497 occurrences; cumulative coverage 53.62%.

Possible English: be permissible; be valid; pass; permissible

Context: يجوز in a ruling often means is permissible or legally possible; context may instead concern validity. The lexical sense pass or cross is distinct.

Forms and grammar: جاز / يجوز = was permissible or passed / is permissible or passes; لم يجز = was not permissible. جائز / جائزة agree in gender; جواز is the abstract noun.

Attested spellings and counts

إجازة —jwāz* (34); جواز —jāz* (39); جاز —yjz* (49); يجز —yjwz* (187); يجوز —ʾijāzh* (32); جائز —jāʾz* (26); أفيجوز —ʾfyjwz* (16); المجاز —al-mjāz* (13); جوازه —jwāzh* (7); جائزا —jāʾzā* (9); أجاز —ʾjāz* (7); يجيز —yjyz* (10); تجوز —tjwz* (6); جائزة —jāʾzh* (5); لجاز —ljāz* (5); وجواز —wjwāz* (5); وجائز —wjāʾz* (4); ويجوز —wyjwz* (4); تجاوز —tjāwz* (3); يجيزون —yjyzwn* (3); تجيز —tjyz* (2); فجائز —fjāʾz* (2); فيجوز —fyjwz* (2); ويجيز —wyjyz* (2); يتجاوز —ytjāwz* (2); يجاوز —yjāwz* (2); يجيزوا —yjyzwā* (2); أجازه —ʾjāzh* (1); الجائز —al-jāʾz* (1); أجازوا —ʾjāzwā* (1); أجازوه —ʾjāzwh* (1); أجيز —ʾjyz* (1); الجواز —al-jwāz* (1); تجاوزه —tjāwzh* (1); جائزته —jāʾzth* (1); جازت —jāzt* (1); جوازها —jwāzhā* (1); جوز —jwz* (1); فجاز —fjāz* (1); فيجيزون —fyjyzwn* (1); مجازا —mjāzā* (1); نجيز —njyz* (1); وأجاز —wʾjāz* (1); وأجازه —wʾjāzh* (1); وتجوز —wtjwz* (1); وجاز —wjāz* (1)

Context L987: ... له الملك ذلك اليوم جاز أن يكون مالكه وحسن أن ...

Context L1025: ... لا يضاف إليه ما يجوز إضافته إلى الخلق ...

59. سُورَة[59]

sūrah

484 occurrences; cumulative coverage 53.90%.

Possible English: surah; Quran chapter

Context: سورة identifies a Quranic chapter.

Forms and grammar: سورة is singular; سور is a plural.

Attested spellings and counts

سورة —swrh* (432); السورة —al-swrh* (36); السور —al-swr* (11); وسورة —wswrh* (5)

Context L15: ... سورة الفاتحة الحمد لله رب العالمين ...

Context L18: ... سورة البقرة قوله تعالى إن الذين ...

[58] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: جوز (read dictionary entry).
[59] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: سور (read dictionary entry).

60. أَمَرَ / أَمْر[60]

ʾamr / ʾamara

478 occurrences; cumulative coverage 54.18%.

Possible English: command; order; matter; affair; command someone

Context: أمر may be an instruction or simply the matter under discussion. أمره can mean his matter or he commanded him; the vowelled form and syntax decide.

Forms and grammar: أمر / يأمر = commanded / commands; أُمر = was commanded; أمرنا = we commanded or he commanded us, depending on vowels. أمر / أوامر / أمور have different plural uses.

Attested spellings and counts

أمر —ʾmr* (125); الأمر —al-ʾmr* (78); أمره —ʾmrh* (54); يأمر —yʾmr* (22); الأمور —al-ʾmwr* (20); والأمر —wālʾmr* (16); أمرا —ʾmrā* (13); أمرنا —ʾmrnā* (12); بأمر —bʾmr* (10); بالأمر —bālʾmr* (9); أمرت —ʾmrt* (8); أمرهم —ʾmrhm* (7); أمروا —ʾmrwā* (7); فأمر —fʾmr* (7); وأمر —wʾmr* (7); بأمره —bʾmrh* (6); المأمور —al-mʾmwr* (5); المأمورين —al-mʾmwryn* (5); مأمور —mʾmwr* (4); وأمرهم —wʾmrhm* (3); لأمر —lʾmr* (3); فأمره —fʾmrh* (3); وأمره —wʾmrh* (4); لأمره —lʾmrh* (4); الآمر —al-ʾāmr* (4); أمرهما —ʾmrhmā* (4); يأمره —yʾmrh* (3); يؤمر —yʾmr* (3); يؤمرون —yʾmrwn* (3); آمر —ʾāmr* (2); آمُرُهُ —ʾāmuruhu (2); أمورهم —ʾmwrhm* (2); أمير —ʾmyr* (2); الأمرين —al-ʾmryn* (2); مأمورًا —mʾmwran (2); يأمرون —yʾmrwn* (2); أَمْرِي —ʾamrī (1); أمور —ʾmwr* (1); أمورًا —ʾmwran (1); الأمير —al-ʾmyr* (1); المأمورون —al-mʾmwrwn* (1); تأمر —tʾmr* (1); تَأْمُرُنَا —taʾmurunā (1); فأمرها —fʾmrhā* (1); فأمرهم —fʾmrhm* (1); للمأمور —llmʾmwr* (1); نؤمر —nʾmr* (1); وأمرنا —wʾmrnā* (1); وبأمره —wbʾmrh* (1); ويؤمر —wyʾmr* (1); يَأْمُرُكُمْ —yaʾmurukum (1)

Context L102: ... الأنعام قوله قل إني أمرت أن أكون أول من أسلم ...

Context L134: ... وجدنا عليها آباءنا والله أمرنا بها قل إن الله لا ...

[60]**Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أمر (read dictionary entry).

61. قَدْر / قُدْرَة[61]

qadr / qudrah

476 occurrences; cumulative coverage 54.45%.

Possible English: amount; measure; extent; ability; determine

Context: قدر can give a quantity or an estimate. يقدر can mean is able or estimates, depending on vowels and construction. A numeral or following noun often clarifies it. القدرية is a theological-school label used by the author; it is not a tense or plural of a measure. The polemical claims remain his own.

Forms and grammar: قدر / يقدر have several vowel-dependent readings; قادر / قادرة = able; مقدار / مقادير = measure(s); قدرة = ability. بقدر = to the extent of or in an amount of.

Attested spellings and counts

والقدرية —wālqdryh* (133); يقدر —yqdr* (68); القدرية —al-qdryh* (48); القدر —al-qdr* (28); قدر —qdr* (25); يقدرون —yqdrwn* (23); قادر — qādr* (18); بقدر —bqdr* (12); مقدار —mqdār* (12); والقدر —wālqdr* (11); القدرة —al-qdrh* (9); قادرًا —qādran (9); قدرته —qdrth* (9); بقدرته — bqdrth* (7); تقدر —tqdr* (7); قدرة —qdrh* (6); قدروا —qdrwā* (6); وقدر —wqdr* (6); قدره —qdrh* (5); القادر —al-qādr* (4); بمقدار —bmqdār* (3); قدرا —qdrā* (3); مِقْدَارُهُ —miqdāruhu (3); يقدروا —yqdrwā* (3); القدور —al-qdwr* (2); المقدور —al-mqdwr* (2); قادرين —qādryn* (2); قدرنا — qdrnā* (2); المقدار —al-mqdār* (1); بالقدر —bālqdr* (1); تَقْدِرُوا —taqdirūā (1); تقدير —tqdyr* (1); تقديره —tqdyrh* (1); قادرون —qādrwn* (1); قدرت — qdrt* (1); قَدِيرٌ —qadīrun (1); للقدرية —llqdryh* (1); وقدرته —wqdrth* (1)

Context L317: ... الذي خلق السماوات والأرض قادر على أن يخلق مثلهم ...

Context L484: ... وقوله أن اعمل سابغات وقدر في السرد ...

62. جَعَلَ[62]

jaʿala

475 occurrences; cumulative coverage 54.73%.

Possible English: make; appoint; put; assign; begin in a construction

Context: جعل may assign a status or payment rather than physically make something. With a following imperfect it can introduce the beginning of an action.

Attested spellings and counts

جعل —jʿl* (111); يجعل —yjʿl* (66); جعله —jʿlh* (33); وجعل —wjʿl* (29); جَعَلْنَا —jaʿalnā (27); الجعل —al-jʿl* (23); تجعل —tjʿl* (17); وَجَعَلْنَا — wajaʿalnā (16); فجعل —fjʿl* (11); وجعله —wjʿlh* (11); ويجعل —wyjʿl* (11); يجعله —yjʿlh* (11); يجعلون —yjʿlwn* (11); جعلت —jʿlt* (7); جعلها —jʿlhā* (6); فجعله —fjʿlh* (6); سَيَجْعَلُ —sayajʿalu (5); وَجَعَلُوا —wajaʿalūā (5); جاعل — jāʿl* (4); جعلوا —jʿlwā* (4); ليجعل —lyjʿl* (4); يجعلها —yjʿlhā* (4); يجعلوا — yjʿlwā* (4); المجعول —al-mjʿwl* (3); تَجْعَلُوا —tajʿalūā (3); جَعَلْنَاهُ —jaʿalnāhu (3);

[61] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: قدر (read dictionary entry).
[62] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: جعل (read dictionary entry).

Forms and grammar: جعل / يجعل = made or assigned / makes or assigns; جعلت = I, you or she according to vowels; جعلنا = we made; جعله = he made/appointed it or him.

جَعَلْنَاهَا —jaʿalnāhā (3); جعلوه —jʿlwh* (3); نجعل —njʿl* (3); وجعلها — wjʿlhā* (3); ويجعله —wyjʿlh* (3); أجعل —ʾjʿl* (2); جعلاً —jʿlāan (2); جعلتم — jʿltm* (2); جعلته —jʿlth* (2); جعلهم —jʿlhm* (2); لجعل —ljʿl* (2); واجعل — wājʿl* (2); وتجعل —wtjʿl* (2); اجْعَلْ —ʾjʿal (1); اجعلها —ʾjʿlhā* (1); تجعله — tjʿlh* (1); جَعَلْنَاهُمْ —jaʿalnāhum (1); جعلهما —jʿlhmā* (1); فجعلوا —fjʿlwā* (1); فيجعل —fyjʿl* (1); وجعلت —wjʿlt* (1); يجعلونه —yjʿlwnh* (1)

Context L61: ... ما ماتوا وما قتلوا ليجعل الله ذلك حسرة في قلوبهم ...

Context L64: ... شيئا يريد الله ألا يجعل لهم حظا في الآخرة ...

63. قَرَأَ / قُرْآن[63]

qurʾān / qaraʾa

475 occurrences; cumulative coverage 55.01%.

Possible English: Quran; recite; read; recitation; periods in a distinct lexical use

Context: القرآن names the Quran. قراءة is a reading/recitation. قروء in waiting-period discussions is a distinct, disputed lexical use; context and the author's argument matter.

Forms and grammar: قرأ / يقرأ = read or recited / reads or recites; قراءة / قراءات = reading(s). قارئ = reader; قرآن is not an ordinary plural. قروء / قرء have their own lexical discussion.

Attested spellings and counts

القرآن —al-qrʾān* (308); بالقرآن —bālqrʾān* (23); والقرآن —wālqrʾān* (20); اقرأ —qrʾ* (17); يقرأ —yqrʾ* (9); للقرآن —llqrʾān* (9); قراءة —qrāʾh* (15); قرأ —ʾqrʾ* (8); القراء —al-qrāʾ* (8); قرآن —qrʾān* (8); القراءات —al-qrāʾāt* (6); القراءة —al-qrāʾh* (6); قرئ —qrʾ* (6); قُرْآنًا —qurʾānan (4); قرأت —qrʾt* (4); قراءته —qrāʾth* (4); قرأها —qrʾhā* (3); وقرأ —wqrʾ* (3); بِقُرْآنٍ —biqurʾānin (2); بقراءة —bqrāʾh* (2); واقرأ —wāqrʾ* (2); والقراءة —wālqrāʾh* (2); الأقراء — al-ʾqrāʾ* (1); بالأقراء —bāl'qrāʾ* (1); بالقراءة —bālqrāʾh* (1); قروء —qrwʾ* (1); وَقُرْآنَ —waqurʾāna (1); ويقرأ —wyqrʾ* (1)

Context L104: ... قوله وأوحي إلي هذا القرآن لأنذركم به ...

Context L310: ... قوله وإذا قرأت القرآن جعلنا بينك وبين الذين ...

[63] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: قرأ (read dictionary entry).

64. عَمِلَ / عَمَل[64]

ʿamal / ʿamila

443 occurrences; cumulative coverage 55.27%.

Possible English: act; deed; work; practice; apply

Context: عمل can be a particular act, employment or legal practice. العمل به means acting on or applying a report or rule, not simply working with an object.

Forms and grammar: عمل / يعمل = acted or worked / acts or works; عمل / أعمال = deed(s); عامل = worker or agent; استعمال = use; معاملة = dealing or transaction, a different derived noun.

Attested spellings and counts

العمل —al-ʿml* (55); عمل —ʿml* (52); عمله —ʿmlh* (36); يعمل —yʿml* (27); الأعمال —al-ʾmāl* (24); أَعْمَالَهُمْ —ʾaʿmālahum (22); وَعَمِلُوا —waʿamilūā (20); يَعْمَلُونَ —yaʿmalūna (20); تعملون —tʿmlwn* (13); عَمَلًا —ʿamalan (13); أعمال —ʾmāl* (12); استعمال —ʾstʿmāl* (11); العامل —al-ʿāml* (10); اعْمَلُوا —ʾmalūā (9); والعمل —wālʿml* (8); وعمل —wʿml* (8); بعمل —bʿml* (7); تعمل —tʿml* (6); فعمل —fʿml* (6); عامله —ʿāmlh* (5); عَمِلُوا —ʿamilūā (5); يعمله —yʿmlh* (5); يعملوا —yʿmlwā* (5); بعمله —bʿmlh* (4); عَمَلُكَ —ʿamaluka (4); ويعمل —wyʿml* (4); استعماله —ʾstʿmālh* (3); عامل —ʿāml* (3); عَمَلَكُمْ —ʿamalakum (3); والعامل —wālʿāml* (3); عملها —ʿmlhā* (3); مستعمل —mstʿml* (3); نعمل —nʿml* (3); أعماله —ʾmālh* (2); أعمالا —ʾmālā* (2); يعملها —yʿmlhā* (3); استعمالها —ʾstʿmālhā* (2); عملت —ʿmlt* (2); معمول —mʿmwl* (2); واستعمال —wāstʿmāl* (2); واستعماله —wāstʿmālh* (2); والعاملين —wālʿāmlyn* (2); أَعْمَالَكُمْ —ʾaʿmālakum (1); المعمول —al-mʿmwl* (1); بأعمال —bʾmāl* (1); باستعمال —bāstʿmāl* (1); بالعمل —bālʿml* (1); عاملاً —ʿāmlāan (1); عملوه —ʿmlwh* (1); مستعملاَ —mstʿmlāa (1); لعمل —lʿml* (1); لعامل —lʿāml* (1); فاستعمله —fāstʿmlh* (1); يعملوها —yʿmlwhā* (1)

Context L110: ... لهم الشيطان ما كانوا يعملون ...

Context L112: ... لحبط عنهم ما كانوا يعملون ...

[64] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عمل (read dictionary entry).

65. حَقّ / حَقِيقَة[65]

ḥaqq / ḥaqīqah

439 occurrences; cumulative coverage 55.52%.

Possible English: truth; right; entitlement; due; true; reality

Context: حق can describe a true assertion, an enforceable entitlement or something due. English right does not fit every occurrence.

Forms and grammar: حق / حقوق = right / rights; حقه = his right or its truth according to context; أحق = more entitled. حقيقة and تحقيق are different derived nouns; حقّ / يحقّ are verb forms.

Attested spellings and counts

الحق —al-ḥq* (122); حق —ḥq* (81); حقا —ḥqā* (43); الحقيقة — al-ḥqyqh* (25); بِالْحَقِّ —biālḥaqqi (25); أحق —ʾḥq* (22); حقيقة — ḥqyqh* (19); الحاقة —al-ḥāqh* (11); حقه —ḥqh* (11); حقوق —ḥqwq* (9); لحقه —lḥqh* (7); الحقوق —al-ḥqwq* (6); وحق —wḥq* (6); بحق —bḥq* (5); يحقق —yḥqq* (5); استحقوا —ʾstḥqwā* (4); تحقيق —tḥqyq* (4); للحق — llḥq* (4); استحق —ʾstḥq* (3); الحقائق —al-ḥqāʾq* (3); حقها —ḥqhā* (3); والحق —wālḥq* (3); يستحق —ystḥq* (3); حقهما —ḥqhmā* (2); فَحَقَّ —faḥaqqa (2); وحقوق —wḥqwq* (2); يستحقه —ystḥqh* (2); بحقها —bḥqhā* (1); حقهم — ḥqhm* (1); حقوقهم —ḥqwqhm* (1); ليحق —lyḥq* (1); مستحق —mstḥq* (1); وأحق —wʾḥq* (1); يحق —yḥq* (1)

Context L34: ... ويكفرون بما وراءه وهو الحق مصدقا لما معهم ...

Context L36: ... بعد ما تبين لهم الحق ...

66. كَلَام / كَلِمَة[66]

kalām / kalimah

417 occurrences; cumulative coverage 55.76%.

Possible English: speech; statement; word; wound in a different vowelled use

Context: كلمة can be a word or a short utterance, not always one modern typographic token. كلام is speech collectively; الكَلْم is a wound in a different reading.

Attested spellings and counts

الكلام —al-klām* (136); كلام —klām* (67); كلمة —klmh* (38); كلامه — klāmh* (28); الكلمة —al-klmh* (21); يتكلم —ytklm* (15); تكلم —tklm* (14); كلاما —klāmā* (14); متكلم —mtklm* (9); بكلام —bklām* (8); بكلمة —bklmh* (8); كَلِمَتُ —kalimatu (7); وكلام —wklām* (5); بالكلام — bālklām* (4); كلم —klm* (4); يكلم —yklm* (4); يُكَلِّمُهُمْ —yukallimuhum (4); المتكلم —al-mtklm* (3); بكلامه —bklāmh* (3); كلمته —klmth* (3); والكلام —wālklām* (3); تتكلم —ttklm* (2); كلمه —klmh* (2); نتكلم —ntklm* (2);

[65] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حقق (read dictionary entry).

[66] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: كلم (read dictionary entry).

Forms and grammar: كلمة / كلمات = word(s); كلّم / يكلّم = spoke to / speaks to; تكلّم = spoke. كلامه = his speech, while كَلَمه can be a verb according to vowels.

وكلم —wklm* (2); يكلمه —yklmh* (2); الكلمات —al-klmāt* (1); تكلموا — tklmwā* (1); فتكلم —ftklm* (1); كلامنا —klāmnā* (1); كلامهم —klāmhm* (1); كَلِمَات —kalimātin (1); للمتكلم —llmtklm* (1); وتكلم —wtklm* (1); وكلامه — wklāmh* (1)

Context L27: ... كان فريق منهم يسمعون كلام الله ثم يحرفونه من بعد ...

Context L32: ... كان فريق منهم يسمعون كلام الله ...

67. حَال / حَوْل[67]

ḥāl / ḥawl

415 occurrences; cumulative coverage 56.00%.

Possible English: condition; state; year; change; around

Context: الحول often means a full year in zakāt. الحال in argument means the condition or situation. The lexical family has several distinct nouns.

Forms and grammar: حال / يحول = changed or intervened / does so; حول / أحوال have contextual noun uses. حالان / حالين are dual forms of condition; حولين can mean two years.

Attested spellings and counts

محالاً — mḥālāan (14); محالة —mḥālh* (128); حال —ḥāl* (69); محال —mḥāl* (54); حاله —ḥālh* (12); يحول —yḥwl* (12); الحول —al-ḥwl* (11); الأحوال —al-ʾḥwāl* (10); تحول —tḥwl* (9); حالة —ḥālh* (9); المحال — al-mḥāl* (7); فمحال —fmḥāl* (7); ومحال —wmḥāl* (7); استحال —ʾstḥāl* (6); الحال —al-ḥāl* (5); حوله —ḥwlh* (5); بحال —bḥāl* (4); حيل —ḥyl* (4); يستحيل —ystḥyl* (4); إحالة —ʾiḥālh* (3); حائل —ḥāʾl* (3); حول —ḥwl* (3); حولها —ḥwlhā* (3); يحيل —yḥyl* (3); أحال —ʾḥāl* (2); أحوال —ʾḥwāl* (2); الحالتين —al-ḥāltyn* (2); بالمحال —bālmḥāl* (2); تحويل —tḥwyl* (2); حالهم — ḥālhm* (2); أحواله —ʾḥwālh* (1); استحالة —ʾstḥālh* (1); الحالة —al-ḥālh* (1); الحيلة —al-ḥylh* (1); تحيل —tḥyl* (1); حالها —ḥālhā* (1); حَوْلَيْنِ —ḥawlayni (1); يحالُ —yḥālu (1); حيلة —ḥylh* (1); والمحال —wālmḥāl* (1); وحال —wḥāl* (1)

Context L180: ... يحييكم واعلموا أن الله يحول بين المرء وقلبه ...

Context L271: ... في الله وهو شديد المحال ...

[67] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حول (read dictionary entry).

68. حَرَام / إِحْرَام[68]

ḥarām / ʾiḥrām

400 occurrences; cumulative coverage 56.24%.

Possible English: prohibited; unlawful; sacred; consecrated state

Context: حرام in a ruling means prohibited. الحرم is a sacred precinct. إحرام is ritual consecration for pilgrimage, not a synonym for prohibition in every occurrence.

Forms and grammar: حرم / يحرم and حرّم / يحرّم are different verb patterns; تحريم = declaring forbidden. محرم can mean forbidden, a person in iḥrām, or Muḥarram according to its vowels and context.

Attested spellings and counts

حرم —ḥrm* (64); تحريم —tḥrym* (53); محرم —mḥrm* (26); التحريم — al-tḥrym* (25); المحرم —al-mḥrm* (16); الحرم —al-ḥrm* (15); الحرام —al-ḥrām* (14); يحرم —yḥrm* (13); بتحريم —btḥrym* (11); محرما — mḥrmā* (10); وحرم —wḥrm* (9); حرمت —ḥrmt* (8); بالتحريم — bāltḥrym* (7); تحرم —tḥrm* (6); تحريمها —tḥrymhā* (6); حرام —ḥrām* (6); حرمه —ḥrmh* (6); محرمة —mḥrmh* (6); يحرمه —yḥrmh* (6); المحرمة — al-mḥrmh* (5); تحريمه —tḥrymh* (5); حرمها —ḥrmhā* (5); والتحريم — wāltḥrym* (5); ويحرم —wyḥrm* (5); حرامًا —ḥrāman (4); حرمة —ḥrmh* (4); للمحرم —llmḥrm* (4); المحرمات —al-mḥrmāt* (3); تحريمًا —tḥryman (3); حرموا —ḥrmwā* (3); ومحرم —wmḥrm* (3); يحرمون —yḥrmwn* (3); إحرامه — ʾiḥrāmh* (2); فحرم —fḥrm* (2); فحرمت —fḥrmt* (2); محارمه —mḥārmh* (2); نحرم —nḥrm* (2); والحرم —wālḥrm* (2); والمحرمة —wālmḥrmh* (2); وتحريم —wtḥrym* (2); وتحريمه —wtḥrymh* (2); وحرموا —wḥrmwā* (2); يحرمن — yḥrmn* (2); يحرمها —yḥrmhā* (2); الإحرام —al-ʾiḥrām* (1); المحارم — al-mḥārm* (1); المحرمين —al-mḥrmyn* (1); بمحرم —bmḥrm* (1); تُحَرِّمُوا — tuḥarrimūā (1); حرما —ḥrmā* (1); حرمتهما —ḥrmthmā* (1); فيحرم — fyḥrm* (1); لحرم —lḥrm* (1); لحرمت —lḥrmt* (1); محرمان —mḥrmān* (1); محرمين —mḥrmyn* (1); وأحرم —wʾḥrm* (1); والمحرم —wālmḥrm* (1); وحرام —wḥrām* (1); وحرمه —wḥrmh* (1); ويحرمون —wyḥrmwn* (1)

Context L97: ... لا تقتلوا الصيد وأنتم حرم ...

Context L121: ... أولادهم سفها بغير علم وحرموا ما رزقهم الله افتراء على ...

[68] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حرم (read dictionary entry).

69. ثُمَّ[69]

thumma

392 occurrences; cumulative coverage 56.47%.

Possible English: then; thereafter; next

Context: ثم often marks ordered succession, which may be narrative or argumentative. The amount of delay is not encoded as a fixed number of moments.

Forms and grammar: وثم adds and. ثَمَّ, with a different first vowel, means there; this homograph is not a tense form of ثُمَّ. Distinguish both from the noun ثمن, price.

Attested spellings and counts

ثم —thm* (392)

Context L24: ... فأخذتكم الصاعقة وأنتم تنظرون ثم بعثناكم من بعد موتكم ...

Context L27: ... منهم يسمعون كلام الله ثم يحرفونه من بعد ما عقلوه ...

70. مَيِّت / مَوْت / مَاتَ[70]

māta / mawt / mayyit

385 occurrences; cumulative coverage 56.69%.

Possible English: die; death; deceased; dead animal

Context: الميت can identify a deceased person. ميتة in food law commonly means an animal that died without lawful slaughter, rather than simply any feminine deceased referent.

Forms and grammar: مات / يموت = died / dies; ماتت = she or it died; موت = death; ميت / ميتة agree in gender in some uses. موتى / أموات are plural formations.

Attested spellings and counts

الموت —al-mwt* (71); مات —māt* (44); الميتة —al-myth* (36); ميت —myt* (26); الميت —al-myt* (24); ميتة —myth* (22); ميتا —mytā* (19); يموت —ymwt* (16); الموتى —al-mwtā* (15); ماتوا —mātwā* (15); موته —mwth* (15); موت —mwt* (13); مَوْتِهَا —mawtihā (11); أَمْوَاتًا —ʾamwātan (6); الأموات —al-ʾmwāt* (5); المَوات —al-mwāt* (4); بالموت —bālmwt* (4); تموت —tmwt* (4); فَيَمُتْ —fayamut (4); للميت —llmyt* (3); مت —mt* (3); موتا —mwtā* (3); والميت —wālmyt* (3); فمات —fmāt* (2); ماتت —mātt* (2); موات —mwāt* (2); موتكم —mwtkm* (2); والموت —wālmwt* (2); يمت —ymt* (2); بموت —bmwt* (1); فيموت —fymwt* (1); والميتة —wālmyth* (1); ومات —wmāt* (1); وموت —wmwt* (1); وميتا —wmytā* (1); يُمِيتُكُمْ —yumītukum (1)

Context L24: ... ثم بعثناكم من بعد موتكم ...

[69] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ثمم (read dictionary entry).

[70] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: موت (read dictionary entry).

Context L37: ... شهداء إذ حضر يعقوب الموت إذ قال لبنيه ما تعبدون ...

71. أَنَس / نَاس / إِنْسَان[71]

ʾinsān / nās / ʾanas

375 occurrences; cumulative coverage 56.91%.

Possible English: person; human; people; Anas

Context: الناس is the people or people generally. أنس frequently names Anas ibn Mālik. The related spellings and traditional root discussions do not make a personal name an interchangeable gloss for people.

Forms and grammar: ناس / أناس / إنسان are human/collective formations; أنس is also a proper name. إنس contrasts with jinn in religious usage. Case and attached particles change the surface form.

Attested spellings and counts

الناس —al-nās* (208); الإنسان —al-ʾinsān* (75); لِلنَّاسِ —lilnnāsi (26); والناس —wālnās* (16); والإنس —wālʾins* (12); إنسان —ʾinsān* (8); أنس —ʾns* (5); الإنس —al-ʾins* (5); للإنسان —llʾinsān* (3); ناس —nās* (3); أناس —ʾnās* (2); إنسٍ —ʾins* (2); إنسانًا —ʾinsānan (2); بالناس —bālnās* (2); ناسا —nāsā* (2); آنَسْتُمْ —ʾānastum (1); إنسيا —ʾinsyā* (1); الإنسية —al-ʾinsyh* (1); والإنسان —wālʾinsān* (1)

Context L19: ... وقوله ومن الناس من يقول آمنا بالله وباليوم ...

Context L20: ... وقوله يا أيها الناس اعبدوا ربكم الذي خلقكم ...

72. أُخْرَى / آخِر / آخَر[72]

ʾākhar / ʾākhir / ʾukhrā

374 occurrences; cumulative coverage 57.12%.

Possible English: other; another; last; later

Context: آخَر means another; آخِر means last. الآخرة often denotes the hereafter. Identical unvowelled letters do not make these meanings interchangeable.

Forms and grammar: أخرى / آخر show gender when meaning other; آخرون / آخرين are masculine plural case forms. يؤخّر / أخّر = delayed / delays; تأخير is its verbal noun.

Attested spellings and counts

أخرى —ʾākhr* (84); الآخرة —al-ʾākhrh* (83); الآخر —al-ʾākhr* (42); والآخر —ʾkhrā* (27); الأخرى —al-ʾkhrā* (15); والآخرة —wālʾākhrh* (19); والأخرى —wālʾkhrā* (12); بالآخرة —bālʾākhrh* (14); وآخر —wʾākhr* (6); تأخر —tʾkhr* (5); يؤخر —yʾkhr* (5); آخره —ʾākhrh* (4); الآخرين —al-ʾākhryn* (4); وآخره —wʾākhrh* (4); وأخرى —wʾkhrā* (4); آخرها —ʾākhrhā* (2); آخرين —ʾākhryn* (2); أُخَرَ —ʾukhara (2); أخرت —ʾkhrt* (2); الأخر —al-ʾkhr* (2); بأخرى —bʾkhrā* (2); تأخير —tʾkhyr* (2); وتأخير —wtʾkhyr* (2); يتأخر —ytʾkhr* (2); آخرهم —ʾākhrhm* (1); آخرون

[71] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أنس (read dictionary entry); نوس (read dictionary entry).

[72] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أخر (read dictionary entry).

—ʾākhrwn* (1); بالآخر —bālʾākhr* (1); بالأخرى —bālʾkhrā* (1); بتأخير — btʾkhyr* (1); تأخيره —tʾkhyrh* (1); تأخيرها —tʾkhyrhā* (1); تؤخر —tʾkhr* (1); لآخرين —lʾākhryn* (1); للآخر —llʾākhr* (1); مؤخر —mʾkhr* (1); متأخر — mtʾkhr* (1); وَأُخَرُ —waʾukharu (1)

Context L19: ... يقول آمنا بالله وباليوم الآخر وما هم بمؤمنين ...

Context L64: ... يجعل لهم حظا في الآخرة ...

73. مَوْضِع / وَضَعَ[73]

waḍaʿa / mawḍiʿ

370 occurrences; cumulative coverage 57.34%.

Possible English: put; lay down; remove; give birth; place

Context: وضعت can describe a woman giving birth in the relevant passage. موضوع in report evaluation can mean fabricated; physical placement is a different use.

Forms and grammar: وضع / يضع = put / puts; وضعنا = we put; موضع / مواضع = place(s). موضوع / موضوعة show agreement; وضعها can have noun-plus-possessive or verb-plus-object readings.

Attested spellings and counts

موضع —mwḍʿ* (131); الموضع —al-mwḍʿ* (103); موضوع —mwḍwʿ* (18); المواضع —al-mwāḍʿ* (15); موضعه —mwḍʿh* (15); وضع —wḍʿ* (14); مواضع — mwāḍʿ* (12); مواضعها —mwāḍʿhā* (7); تضع —tḍʿ* (5); ووضع —wwḍʿ* (5); يضع —yḍʿ* (5); يَضَعْنَ —yaḍaʿna (5); يوضع —ywḍʿ* (5); الموضوعات — al-mwḍwʿāt* (3); الوضع —al-wḍʿ* (3); موضعا —mwḍʿā* (3); الموضعين — al-mwḍʿyn* (2); موضعين —mwḍʿyn* (2); موضوعا —mwḍwʿā* (2); وضعه —wḍʿh* (2); ووضعه —wwḍʿh* (2); الموضوع —al-mwḍwʿ* (1); الموضوعة — al-mwḍwʿh* (1); بوضع —bwḍʿ* (1); توضع —twḍʿ* (1); مواضعه —mwāḍʿh* (1); وموضعها —mwḍʿhā* (1); وضعت —wḍʿt* (1); وضعها —wḍʿhā* (1); wmwāḍʿ* (1); وَنَضَعُ —wanaḍaʿu (1); ويضع —wyḍʿ* (1)

Context L392: ... فليس عليهن جناح أن يضعن ثيابهن غير متبرجات بزينة وأن ...

Context L492: ... تحمل من أنثى ولا تضع إلا بعلمه وما يعمر من ...

[73] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: وضع (read dictionary entry).

74. عَبْد / عَبَدَ[74]

ʿabd / ʿabada

365 occurrences; cumulative coverage 57.55%.

Possible English: servant; slave; worshipper; worship

Context: عبد الله is a personal name, ʿAbd Allāh. In legal passages عبد may refer to an enslaved person; in religious description servant or worshipper may fit better.

Forms and grammar: عبد / عبيد / عباد are singular/plural nouns with contextual distinctions. أمة is the corresponding female legal term, not a regular suffix plural. عبد / يعبد = worshipped / worships.

Attested spellings and counts

عبد —ʿbd* (69); العبد —al-ʿbd* (37); عباده —ʿbādh* (32); عبادة —ʿbādh* (21); العباد —al-ʿbād* (20); العبيد —al-ʿbyd* (18); عبده —ʿbdh* (18); العبادة —al-ʿbādh* (12); تعبد —tʿbd* (12); عباد —ʿbād* (12); عِبَادِيَ —ʿibādiya (12); عَبْدًا —ʿabdan (12); وعبد —wʿbd* (12); عبيد —ʿbyd* (11); عبيده —ʿbydh* (7); نَعْبُدُ —naʿbudu (5); عبدي —ʿbdy* (5); عِبَادِكُمْ —ʿibādikum (5); عِبَادَتِهِ —ʿibādatihi (5); يَعْبُدُ —yaʿbudu (5); أَعْبُدُ —ʾaʿbudu (4); عبدة —ʿbdh* (4); والعبد —wālʿbd* (4); بالعبد —bālʿbd* (3); بعبادة —bʿbādh* (3); لِيَعْبُدُوا —liyaʿbudūā (3); وعبادة —wʿbādh* (3); عبيدا —ʿbydā* (2); عبيدة —ʿbydh* (2); للعبد —llʿbd* (2); بعبادته —bʿbādth* (1); عبدين —ʿbdyn* (1); فعبد —fʿbd* (1); والعبيد —wālʿbyd* (1); وعبدة —wʿbdh* (1)

Context L6: ... الجزء شايع بن عبده بن شايع الأسمري ...

Context L37: ... تعبدون من بعدي قالوا نعبد إلهك وإله آبائك إبراهيم وإسماعيل ...

75. نَبِيّ / نُبُوَّة[75]

nabiyy / nubuwwah

364 occurrences; cumulative coverage 57.76%.

Possible English: prophet; prophethood; news; announce

Context: النبي often refers to the Prophet Muḥammad. نبأ is news or an important report, a different noun. The shared root is not a license to replace prophet with narrator.

Attested spellings and counts

النبي —al-nby* (184); الأنبياء —al-ʾnbyāʾ* (38); نبيه —nbyh* (25); نبي —nby* (23); نبيا —nbyā* (17); النبوة —al-nbwh* (16); نبوته —nbwth* (11); أُنَبِّئُكُمْ —ʾunabbiʾukum (10); النبيين —al-nbyyn* (8); نبينا —nbynā* (7); للنبي —llnby* (4); نبأ —nbʾ* (4); أنبيائه —ʾnbyāʾh* (3); لنبي —lnby* (3); والأنبياء —wālʾnbyāʾ* (3); لنبيه —lnbyh* (2); نبوة —nbwh* (2); أنبيائهم —ʾnbyāʾhm* (1); بنبوة —bnbwh* (1); وأنبيائه —wʾnbyāʾh* (1); والنبي —wālnby* (1)

[74] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عبد (read dictionary entry).

[75] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نبأ (read dictionary entry).

Forms and grammar: نبيين / نبيون / أنبياء / نبي show singular, plural and case variants; نبيه = his prophet. نبوة is an abstract noun; أنبأ / ينبئ = informed / informs.

76. أَبُو / أَب[76]

ʾab / *ʾabū*

362 occurrences; cumulative coverage 57.97%.

Possible English: father; Abū, “father of” in a personal designation

Context: أبو محمد is a kunyah, normally retained as Abū Muḥammad. أبي after عن is commonly the genitive of أبو. The name أُبَيّ is a separate possible reading of أبي.

Forms and grammar: أبو / أبا / أبي reflect nominative / accusative / genitive case in an annexed phrase. أبوه / أباه / أبيه = his father with changing case. آباء = fathers.

Context L44: ... أمة واحدة فبعث الله النبيين مبشرين ومنذرين إلى قوله فهدى ...

Context L95: ... قوله قل هل أنبئكم بشر من ذلك مثوبة عند ...

Attested spellings and counts

أبي —ʾby* (117); أبو —ʾbw* (51); الأب —al-ʾb* (27); أبيه —ʾbyh* (24); أبا —ʾbā* (23); الآباء —al-ʾābāʾ* (16); آباءهم —ʾābāʾhm* (9); أبويه —ʾbwyh* (8); وأبو —wʾbw* (8); أبيها —ʾbyhā* (7); لأبيه —lʾbyh* (7); وأبي —wʾby* (7); لأبي —lʾby* (6); أب —ʾb* (5); أباه —ʾbāh* (5); أَبَتِ —ʾabati (5); آبائهم — ʾābāʾhm* (4); الأبوين —al-ʾbwyn* (4); أباك —ʾbāk* (3); أَبَوَاهُ —ʾabawāhu (3); أبيهم —ʾbyhm* (3); أباهم —ʾbāhm* (2); أبوه —ʾbwh* (2); أبوهم —ʾbwhm* (2); لأبيك —lʾbyk* (2); وأبا —wʾbā* (2); أَبَوَا —ʾbawā (1); أبوان —ʾbwān* (1); أبوها — ʾbwhā* (1); أَبَوَيْكُمْ —ʾabawaykum (1); أبوينِ —ʾbwyni (1); أبيهما —ʾbyhmā* (1); فأبت —fʾbt* (1); فَأَبَوْا —faʾabawā (1); للأب —llʾb* (1); وأبوه —wʾbwh* (1)

Context L10: ... موافق للمطبوع صفحة المؤلف أبو أحمد القصاب ...

Context L14: ... قال الشيخ الإمام العلامة أبو أحمد محمد بن علي بن ...

[76] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أبي (read dictionary entry).

77. مَلَك / مَالِك / مِلْك[77]

milk / mālik / malak

360 occurrences; cumulative coverage 58.18%.

Possible English: ownership; own; owner; Mālik; angel

Context: مالك frequently names Mālik ibn Anas; elsewhere it means owner. مَلَك means angel, while مَلِك means king. Vowel marks and context are essential.

Forms and grammar: ملك / يملك = owned / owns; ملكه = his ownership or he owned it. مالك / مملوك = owner / owned person or object; ملائكة = angels. These are different derivations.

Attested spellings and counts

الملائكة —al-mlāʾkh* (52); ملك —mlk* (42); مالك —mālk* (32); ملكه —mlkh* (31); الملك —al-mlk* (27); مَلَكَتْ —malakat (26); يملك —ymlk* (15); لِلْمَلَائِكَةِ —wālmlāʾkh* (12); ملكها —mlkhā* (10); ملكا —mlkā* (8); والملائكة —lilmalāʾikati (7); والملك —wālmlk* (7); بملك —bmlk* (6); ملائكة —mlāʾkh* (6); مملوك —mmlwk* (6); وملك —wmlk* (6); تَمْلِكَ —tamlika (5); مالكه —mālkh* (5); ومالك —wmālk* (5); يملكه —ymlkh* (5); بالملك —bālmlk* (4); ملكهم —mlkhm* (4); المالك —al-mālk* (3); المماليك —al-mmālyk* (3); مالكًا —mālkan (3); مملوكين —mmlwkyn* (3); يملكها —ymlkhā* (3); يملكون —ymlkwn* (3); فَمَالَكَ —famālak (2); مالكها —mālkhā* (2); مملوكًا —mmlwkan (2); مملوكه —mmlwkh* (2); وملائكته —wmlāʾkth* (2); التمليك —al-tmlyk* (1); الملكَين —al-mlakayn (1); الملوك —al-mlwk* (1); المملوك —al-mmlwk* (1); المملوكتين —al-mmlwktyn* (1); تملكه —tmlkh* (1); لمالك —lmālk* (1); مالكة —mālkh* (1); مَالكي —mālky (1); يتملك —ytmlk* (1); يملكونه —ymlkwnh* (1)

Context L43: ... في ظلل من الغمام والملائكة ...

Context L66: ... تعدلوا فواحدة أو ما ملكت أيمانكم ...

78. مَعْنًى[78]

maʿnanā

357 occurrences; cumulative coverage 58.39%.

Possible English: meaning; sense

Context: معنى refers to a meaning in context.

Attested spellings and counts

معنى —mʿnā* (118); بمعنى —bmʿnā* (76); المعنى —al-mʿnā* (72); المعاني —al-mʿāny* (21); معناه —mʿnāh* (20); معاني —mʿāny* (15); يعني —yʿny* (14); ومعنى —wmʿnā* (8); ومعناه —wmʿnāh* (5); عنينا —ʿnynā* (2); فمعنى —

[77] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ملك (read dictionary entry).
[78] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عنا (read dictionary entry).

Forms and grammar: معنى is a singular noun; معان is a related plural.

fmʿnā* (2); تعني —tʿny* (1); ومعاني —wmʿāny* (1); ومعناها —wmʿnāhā* (1); يعنيها —yʿnyhā* (1)

Context L959: ... مقاصده ويعظم فوائده من معنى لطيف في كل فن تدل ...

Context L999: ... كان لاختصاص النعمة بالذكر معنى ولما كان فيهم من يمتاز ...

79. اخْتَلَفَ / خِلَاف[79]

khilāf / ʾkhtalafa

349 occurrences; cumulative coverage 58.59%.

Possible English: disagreement; difference; oppose; behind; successor

Context: خلاف فلان often means disagreement with someone's position. اختلفوا means they differed. خلف can also be a personal name or indicate behind; read its vowels and construction.

Forms and grammar: يخالف / خالف = opposed / opposes; يختلف / اختلف = differed / differs. مخالف = one who disagrees; اختلاف is the abstract noun. خليفة and خلاف are separate derivations.

Attested spellings and counts

خلاف —khlāf* (41); خلف —khlf* (19); خليفة —khlyfh* (16); خلفه — khlfh* (13); اختلف —ʾkhtlf* (11); اختلفوا —ʾkhtlfwā* (11); خالف — khālf* (11); يخلف —ykhlf* (11); اختلاف —ʾkhtlāf* (10); واختلفوا — wākhtlfwā* (10); الاختلاف —al-ākhtlāf* (9); مختلفين —mkhtlfyn* (9); خلافه —al-khlāfh* (8); خلافا —khlāfā* (8); خلافة —khlāfh* (8); الخلافة — khlāfh* (8); مختلف —mkhtlf* (8); يختلفون —ykhtlfwn* (7); تخلف —tkhlf* (6); خالفه —khālfh* (6); مختلفا —mkhtlfā* (6); مختلفة —mkhtlfh* (6); المختلفة — al-mkhtlfh* (5); واختلف —wākhtlf* (5); اختلفت —ʾkhtlft* (4); استخلف — ʾstkhlf* (4); الخلاف —al-khlāf* (4); الْمُخَلَّفُونَ —al-mukhallafūna (4); بخلاف — bkhlāf* (4); خالفوا —khālfwā* (4); مخالف —mkhālf* (4); مخالفة —mkhālfh* (4); اختلافهم —ʾkhtlāfhm* (3); خلافته —khlāfth* (3); وخلاف —wkhlāf* (3); يخالفه —ykhālfh* (3); اختلفا —ʾkhtlfā* (2); التخلف —al-tkhlf* (2); المخالفين —al-mkhālfyn* (2); المستخلف —al-mstkhlf* (2); باختلاف —bākhtlāf* (2); تختلف —tkhtlf* (2); خالفهم —khālfhm* (2); خلافهم —khlāfhm* (2); مخالفته —mkhālfth* (2); مختلفان —mkhtlfān* (2); نخالفهم —nkhālfhm* (2); والخلاف —wālkhlāf* (2); وتختلف —wtkhtlf* (2); وخالف —wkhālf* (2); المخالفة —al-khlfāʾ* (1); الخلفاء —al-khlfāʾ* (1); أخلف —ʾkhlf* (1); يخالفون —ykhālfwn* (2); بمخالفة —bkhlāfh* (1); بخلافه —al-mkhālfh* (1); المختلف —al-mkhtlf* (1); نخالف —bmkhālfh* (1); خلافها —khlāfhā* (1); فاختلف —fākhtlf* (1); لاختلاف — lākhtlāf* (1); مختلفون —mkhtlfwn* (1); نخالف —nkhālf* (1); واختلافهم —fkhālf* (1); نخالفه —fkhālfh* (1); فَخَلَفَ —fakhalafa (1)

[79] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: خلف (read dictionary entry).

—wākhtlāfhm* (1); واختلفا —wākhtlfā* (1); وخلف —wkhlf* (1); وخلفه —ykhālf* (1); يخالف —wmkhālfh* (1); ومخالفة —wkhlfh* (1); يخالفهم — ykhālfhm* (1); يختلف —ykhtlf* (1); يختلفان —ykhtlfān* (1)

Context L30: ... عند الله عهدا فلن يخلف الله عهده أم تقولون على ...

Context L44: ... الله الذين آمنوا لما اختلفوا فيه من الحق بإذنه والله ...

80. يَوْم / أَيَّام[80]

yawm / ʾayyām

340 occurrences; cumulative coverage 58.79%.

Possible English: day; occasion; at the time when

Context: يوم may count a legal period or identify an event. يوم القيامة names the Day of Resurrection. Not every use is a precise twenty-four-hour measurement.

Forms and grammar: يوم / أيام = day / days; يومان / يومين are dual case forms; يومه / يومها = his or its day / her or its day. يوما is commonly accusative or adverbial.

Attested spellings and counts

يوم —ywm* (162); يَوْمَئِذٍ —yawmaʾidhin (43); اليوم —al-ywm* (26); يوما — ywmā* (24); أيام —ʾyām* (20); الأيام —al-ʾyām* (19); وَيَوْمَ —wayawma (12); وَالْيَوْمِ —wālyawmi (11); باليوم —bālywm* (5); أياما —ʾyāmā* (4); بيوم — bywm* (4); يومه —ywmh* (4); ويومئذ —wywmʾdh* (2); يومها —ywmhā* (2); لِيَوْمِ —liyawmi (1); يومي —ywmy* (1)

Context L30: ... لن تمسنا النار إلا أياما معدودة قل أتخذتم عند الله ...

Context L58: ... فوق الذين كفروا إلى يوم القيامة ...

81. مِثْل / مَثَل[81]

mithl / mathal

339 occurrences; cumulative coverage 58.99%.

Possible English: like; similar; equivalent; example; parable

Context: مثل may compare two legal cases; بمثل can express like for like. مَثَل introduces an example or parable, not always a rule of exact equivalence.

Attested spellings and counts

مثل —mthl* (127); مثله —mthlh* (45); ومثله —wmthlh* (29); ومثل — wmthl* (26); الأمثال —al-ʾmthāl* (20); بمثل —bmthl* (18); كمثل — kmthl* (12); مثلها —mthlhā* (12); المثل —al-mthl* (9); مثلا —mthlā* (9); بمثله —bmthlh* (8); مثلهم —mthlhm* (6); أَمْثَالُكُمْ —ʾamthālukum (3); أمثال —ʾmthāl* (2); بالمثل —bālmthl* (2); كَمِثْلِهِ —kamithlihi (2); مِثْلُكُمْ

[80] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: يوم (read dictionary entry).

[81] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: مثل (read dictionary entry).

Forms and grammar: مثله / مثلها = like him or it / her or it; مثلين / مثلان are dual; أمثال is a plural. مِثْل and مَثَل have different common uses despite shared letters.

82. لَمَّا[82]

lammā

335 occurrences; cumulative coverage 59.18%.

Possible English: when; once; not yet

Context: لما followed by a past narrative can mean when. With a jussive imperfect it may mean not yet. Those constructions need different English tense patterns.

Forms and grammar: ولما / فلما add and / so. The temporal and negative uses share a spelling; they are not different persons or genders. Compare لم, did not, and ما in their own entries.

83. رِدَّة / رَدَّ[83]

radda / riddah

329 occurrences; cumulative coverage 59.38%.

Possible English: return; reject; reply; refute; apostasy

Context: رد can mean returning property or rejecting an argument. الردة and المرتد concern apostasy in their legal context, not merely ordinary return.

—mithlukum (2); مثلهما —mthlhmā* (2); أمثاله —ʾmthālh* (1); أَمْثَالِهَا — ʾamthālihā (1); بمثلها —bmthlhā* (1); فمثل —fmthl* (1); يمثل —ymthl* (1)

Context L60: ... قوله إن مثل عيسى عند الله كمثل آدم ...

Context L70: ... الله في أولادكم للذكر مثل حظ الأنثيين ...

Attested spellings and counts

لما —lmā* (201); فلما —flmā* (108); ولما —wlmā* (26)

Context L34: ... وراءه وهو الحق مصدقا لما معهم ...

Context L44: ... فهدى الله الذين آمنوا لما اختلفوا فيه من الحق بإذنه ...

Attested spellings and counts

رد —rd* (145); يرد —yrd* (37); الرد —al-rd* (34); رده —rdh* (12); برد — brd* (10); الردة —al-rdh* (9); بالرد —bālrd* (8); يرده —yrdh* (8); المرتد — al-mrtd* (7); نُرَدُّ —nuraddu (5); يردها —yrdhā* (5); ردا —rdā* (4); ردته — rdth* (4); رُدُّوا —ruddūā (4); مرتدا —mrtdā* (4); برده —brdh* (2); ترد — trd* (2); فرد —frd* (2); مرتد —mrtd* (2); مرودة —mrdwdh* (2); والرد — wālrd* (2); والردة —wālrdh* (2); وترد —wtrd* (2); ورده —wrdh* (2); يَرْتَدِدْ

[82] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: لما (read dictionary entry); لمم (read dictionary entry).

[83] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ردد (read dictionary entry).

Forms and grammar: رد / يرد = returned or rejected / returns or rejects; رده = he returned it or his rejection according to vowels. مرتد is a participle of ارتد; مردود = returned or rejected.

84. بَعْض[84]

baʿḍ

324 occurrences; cumulative coverage 59.56%.

Possible English: some; part; a portion; one another in repeated constructions

Context: بعضهم can mean some of them. بعضهم بعضا can express reciprocal action: one another. The relevant group is supplied by context.

Forms and grammar: بعضه / بعضها / بعضهم change the referent; لبعض = for some; ببعض = with or by some. بعض is a noun-like quantifier, without tense inflection.

85. أَنْزَلَ / نَزَلَ[85]

nazala / ʾanzala

318 occurrences; cumulative coverage 59.75%.

Possible English: descend; alight; reveal; bring down; position

Context: نزل can describe revelation in a Quranic context. بمنزلة means in the position/status of, a related figurative construction.

—yartadid (2); يردون —yrdwn* (2); ارْتَدُّوا —ʾrtaddūā (1); بردها —brdhā* (1); ترده —trdh* (1); ردت —rdt* (1); فرده —frdh* (1); فيرد —fyrd* (1); مردود —mrdwd* (1); مردودا —mrdwdā* (1); وردوا —wrdwā* (1); ويرد —wyrd* (1); ويرده —wyrdh* (1)

Context L93: ... وقوله ومن يرد الله فتنته فلن تملك له ...

Context L1024: ... رد على الجهمية إذ قد جمع ...

Attested spellings and counts

بعض —bʿḍ* (166); بعضهم —bʿḍhm* (49); بعضها —bʿḍhā* (27); ببعض —bbʿḍ* (26); بَعْضُكُمْ —baʿḍukum (11); بعضه —bʿḍh* (11); بعضا —bʿḍā* (10); لِبَعْضٍ —libaʿḍin (8); ببعضها —bbʿḍhā* (4); وبعضها —wbʿḍhā* (3); بعضنا —bʿḍnā* (2); والبعوض —wālbʿwḍ* (2); البعض —al-bʿḍ* (1); ببعضه —bbʿḍh* (1); لبعضهم —lbʿḍhm* (1); للتبعيض —lltbʿyḍ* (1); وبعضه —wbʿḍh* (1)

Context L49: ... قوله تلك الرسل فضلنا بعضهم على بعض منهم من كلم ...

Context L131: ... قوله يوم يأتي بعض آيات ربك لا ينفع نفسا ...

Attested spellings and counts

أنزل —ʾnzl* (73); نزل —nzl* (41); نزلت —nzlt* (21); ينزل —ynzl* (20); نزول —nzwl* (17); أَنْزَلْنَا —ʾanzalnā (11); أنزله —ʾnzlh* (11); أنزلت —ʾnzlt* (10); بمنزلة —bmnzlh* (10); نازل —nāzl* (10); نازلة —nāzlh* (10); فنزلت —fnzlt* (8); تنزل —tnzl* (7); فأنزل —fʾnzl* (7); نَزَّلْنَا —nazzalnā (6); منازل —mnāzl* (5); منزلة —mnzlh* (5); منزله —mnzlh* (5); وَأَنْزَلَ —waʾanzala (5); نزوله —nzwlh* (4); إنزال

[84] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: بعض (read dictionary entry).
[85] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نزل (read dictionary entry).

Forms and grammar: نزل / ينزل = descended / descends; أنزل / ينزل = brought down / brings down with different vowels. منزل / منازل = dwelling(s); منزلة is another place/status noun.

فنزل —ʾinzāl* (3); المنزل —al-mnzl* (3); منزل —mnzl* (3); ونزل —wnzl* (3); نزولها — fnzl* (2); فينزل —fynzl* (2); منزلا —mnzlā* (2); نُزُلًا —nuzulan (2); nzwlhā* (2); وينزل —wynzl* (2); أنزلها —ʾnzlhā* (1); المنازل —al-mnāzl* (1); النازلة —al-nāzlh* (1); النزول —al-nzwl* (1); بإنزال —bʾinzāl* (1); تنزيل — tnzyl* (1); نازلا —nāzlā* (1); يَتَنَزَّلُ —yatanazzalu (1)

Context L34: ... قيل لهم آمنوا بما أنزل الله قالوا نؤمن بما أنزل ...

Context L39: ... إن الذين يكتمون ما أنزلنا من البينات والهدى من بعد ...

86. حَدَّثَ / حَدِيث[86]

ḥadīth / ḥaddatha

317 occurrences; cumulative coverage 59.93%.

Possible English: report; hadith; narration; narrate; new; occur

Context: حدثنا introduces transmission: he narrated to us. نا and ثنا are scribal abbreviations for حدثنا here. حديث can be a report or, in other constructions, an adjective meaning new.

Forms and grammar: حدّث / يحدّث = narrated / narrates; حدثني / حدثنا = narrated to us / me. حديث / أحاديث = report / reports. أحدث means introduced or caused to occur.

Attested spellings and counts

حديث —ḥdyth* (71); الحديث —al-ḥdyth* (54); حدث —ḥdth* (19); يحدث —yḥdth* (16); إحداث —ʾiḥdāth* (14); وحديث —wḥdyth* (13); حديثًا —ḥdythan (9); أحدث —ʾḥdth* (8); المحدث —al-mḥdth* (8); حادث —ḥādth* (8); أحدثه —ʾḥdthh* (7); محدث —mḥdth* (7); المحدثين —al-mḥdthyn* (6); حدثني —ḥdthny* (5); حديثه —ḥdythh* (5); بحديث — bḥdyth* (4); تحدث —tḥdth* (4); حدثناه —ḥdthnāh* (4); حدوث —ḥdwth* (4); لحديث —lḥdyth* (4); وحدثنا —wḥdthnā* (4); الأحاديث —al-ʾḥādyth* (3); الأحداث —al-ʾḥdāth* (3); بإحداث —bʾiḥdāth* (3); حدثت —ḥdtht* (3); أحدثها —ʾḥdthhā* (2); الحديثين —al-ḥdythyn* (2); حادثة —ḥādthh* (2); حدثنا —ḥdthnā* (2); حديثان —ḥdythān* (2); فَحَدِّثْ —faḥaddith (2); أحاديث — ʾḥādyth* (1); الإحداث —al-ʾiḥdāth* (1); الحادثة —al-ḥādthh* (1); الحدث — al-ḥdth* (1); الحديثان —al-ḥdythān* (1); بالحدث —bālḥdth* (1); بالحديث — bālḥdyth* (1); بحدث —bḥdth* (1); ثنا —thnā* (1); حدثتني —ḥdthtny* (1); فحدثني —ḥdythyn* (1); حدثهم —ḥdthhm* (1); حدثه —ḥdthh* (1)

[86] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حدث (read dictionary entry).

—fḥdthny* (1); محدثًا —mḥdthā (1); محدثة —mḥdthh* (1); والحديث — wālḥdyth* (1); وحدثني —wḥdthny* (1); وحديثا —wḥdythā* (1)

Context L455: ... الناس من يشتري لهو الحديث ليضل عن سبيل الله بغير ...

Context L527: ... وقوله الله نزل أحسن الحديث كتابا متشابها مثاني ...

87. كَيْف[87]

kayf

316 occurrences; cumulative coverage 60.12%.

Possible English: how; in what manner

Context: An interrogative word asking about manner; فكيف adds a connective, so how or then how.

Forms and grammar: كيف is generally fixed in form; a prefixed conjunction does not change its base role.

Attested spellings and counts

كيف —kyf* (147); فكيف —fkyf* (97); وكيف —wkyf* (60); كيفيته — kyfyth* (11); وكيفية —wkyfyh* (1)

Context L279: ... قوله ألم تر كيف ضرب الله مثلا كلمة طيبة ...

Context L280: ... البوار و ألم تر كيف ضرب الله مثلا كلمة طيبة ...

88. عَرَفَ / مَعْرُوف[88]

ʿarafa / *maʿrūf*

312 occurrences; cumulative coverage 60.30%.

Possible English: know; recognize; acknowledge; known; customary

Context: معروف can mean known, recognized or proper. عرفة / عرفات name pilgrimage locations. اعترف is acknowledged or confessed, rather than merely recognized a face.

Forms and grammar: عرف / يعرف = knew / knows; معرفة = knowledge or acquaintance; معروف / معروفة show agreement. اعتراف is the verbal noun of اعترف; definitions and place names are distinct derivations.

Attested spellings and counts

بالمعروف — معرفة —mʿrfh* (38); يعرف —yʿrf* (33); الأعراف —al-ʾrāf* (24); bālmʿrwf* (23); أعرف —ʾrf* (17); عرف —ʿrf* (16); معرفته —mʿrfth* (13); المعروف —al-mʿrwf* (10); تعرف —tʿrf* (9); عرفه —ʿrfh* (9); تعرفه —tʿrfh* (7); يعرفون —yʿrfwn* (7); العرف —al-ʿrf* (6); بمعروف —bmʿrwf* (6); عارف — ʿārf* (6); نعرف —nʿrf* (6); ومعرفة —mʿrwf* (6); معروفا —mʿrwfā* (6); معروفة —mʿrwfh* (4); عرفوه —ʿrfwh* (4); يعرفه —yʿrfh* (6); يعرفوا —yʿrfwā* (4); يعرفونه —yʿrfwnh* (4); المعروفة — وعرف —wʿrf* (4); al-mʿrwfh* (3); عَرَفُوا —ʿarafūā (3); المعرفة —al-mʿrfh* (2); تعريف —tʿryf* (2); عرفة —ʿrfh* (2); عرفت —ʿrft* (2); عرفنا —ʿrfnā* (2); عرفهم —ʿrfhm* (2);

[87] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: كيف (read dictionary entry).
[88] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عرف (read dictionary entry).

ومعرفته —wmʿrfth* (2); ويعرف —wyʿrf* (2); يعرفها —yʿrfhā* (2); اعتراف —ʾtrāf* (1); اعترف —ʾtrf* (1); بعرفات —bʿrfāt* (1); بمعرفة —bmʿrfh* (1); عارفًا —ʿārfan (1); عرفات —ʿrfāt* (1); فعُرِّف —fʿurrif (1); فعرفه —fʿrfh* (1); معترفا —mʿtrfā* (1); نعرفه —nʿrfh* (1); واعترفت —wāʿtrft* (1); والمعروف —wālmʿrwf* (1); ومعروف —wmʿrwf* (1); يعرفن —yʿrfn* (1)

Context L68: ... ومن كان فقيرا فليأكل بالمعروف ...

Context L69: ... منه وقولوا لهم قولا معروفا ...

89. الْمُعْتَزِلَة / اعْتَزَلَ[89]

ʿtazala / al-muʿtazilah

312 occurrences; cumulative coverage 60.48%.

Possible English: withdraw; separate; the Muʿtazilah

Context: المعتزلة names a theological school in the author's polemics. The school label is not a verb tense, and his criticisms are his own claims.

Forms and grammar: اعتزل / يعتزل are verbs; المعتزلة is a collective school name; معتزلي identifies an adherent.

Attested spellings and counts

المعتزلة —al-mʿtzlh* (263); والمعتزلة —wālmʿtzlh* (41); للمعتزلة —llmʿtzlh* (8)

Context L1031: ... مَرَضًا رد على القدرية والمعتزلة إذ هم غير منكرين أن ...

Context L1058: ... والمبالغة والرد على القدرية والمعتزلة ...

90. حُكْم / حَكَمَ[90]

ḥukm / ḥakama

308 occurrences; cumulative coverage 60.66%.

Possible English: ruling; judgment; rule; judge; govern

Attested spellings and counts

حكم —ḥkm* (64); الحكم —al-ḥkm* (28); حكمه —ḥkmh* (23); يحكم —yḥkm* (23); أحكام —ʾḥkām* (15); الحاكم —al-ḥākm* (14); لحكمه —lḥkmh* (13); الأحكام —al-ʾḥkām* (11); حكما —ḥkmā* (11); حكيم —ḥkym* (8); والأحكام —wālʾḥkām* (8); أحكامه —ʾḥkāmh* (5); الحكيم

[89] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عزل (read dictionary entry).

[90] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حكم (read dictionary entry).

Context: حكم may be a legal norm or a particular judgment. حكم بكذا means ruled or adjudged something. الحكيم or حكيم may instead be a descriptive divine name or a personal name.

Forms and grammar: حكم / يحكم = judged / judges; حكم / أحكام = ruling / rulings; حاكم = judge or ruler; محكوم = adjudicated. حكمه changes meaning with vowels and its sentence role.

—al-ḥkym* (5); وحكم —wḥkm* (5); أحكامها —ʾḥkāmhā* (4); التحكم — al-tḥkm* (4); تحكم —tḥkm* (4); تَحْكُمُونَ —taḥkumūna (4); المحكوم — al-mḥkwm* (3); حاكم —ḥākm* (3); حَكِيمًا —ḥakīman (3); فَاحْكُمْ — fāḥkum (3); فحكمه —fḥkmh* (3); لحكم —lḥkm* (3); ويحكم —wyḥkm* (3); الحكام —al-ḥkām* (2); بالحكمة —bālḥkmh* (2); بحكم —bḥkm* (2); تَحْكُمُوا — taḥkumūā (2); حاكما —ḥākmā* (2); ليحكم —lyḥkm* (2); محكمة —mḥkmh* (2); وأحكام —w’ḥkām* (2); والحاكم —wālḥākm* (2); والحكم —wālḥkm* (2); حَكَمْتُمْ —ḥakamtum (1); أحكامهم —ʾḥkāmhm* (1); احْكُمْ —ʾḥkum (1); تحكما —tḥkmā* (1); حكمها —ḥkmhā* (1); حكمهم —ḥkmhm* (1); حكمين — ḥkmyn* (1); حكميهما —ḥkmyhmā* (1); فحكم —fḥkm* (1); للحاكم —llḥākm* (1); متحكمين —mtḥkmyn* (1); محكوم —mḥkwm* (1); نحكم —nḥkm* (1); والتحكم —wāltḥkm* (1); وحكمه —wḥkmh* (1); يحكموا —yḥkmwā* (1); يُحَكِّمُوكَ — yuḥakkimūka (1); يحكمون —yḥkmwn* (1)

Context L1: ... البيان في أنواع العلوم والأحكام ...

Context L11: ... البيان في أنواع العلوم والأحكام ...

91. قَتْل / قَتَلَ[91]

qatala / qatl

303 occurrences; cumulative coverage 60.84%.

Possible English: kill; killing; homicide

Attested spellings and counts

قتل —qtl* (39); القتل —al-qtl* (35); قتله —qtlh* (20); المقتول — al-mqtwl* (19); قاتل —qātl* (15); يقتل —yqtl* (13); تَقْتُلُوا —taqtulūā (11); قتلوا —qtlwā* (11); بالقتل —bālqtl* (8); القتال —al-qtāl* (7); قَتَلَهُمْ —qatalahum (7); القاتل —al-qātl* (6); بقتل —bqtl* (6); والقتل —wālqtl* (6); اقتتلوا —

[91] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: قتل (read dictionary entry).

Context: قتل denotes killing, but intention, justification and legal consequence must come from surrounding qualifications. قاتل and مقتول identify different participants.

Forms and grammar: قتل / يقتل = killed / kills; قُتل / يُقتل = was killed / is killed. قاتل = killer; مقتول = killed person; قتله = he killed him or his killing, depending on vowels.

92. إِمَام / أَمْ / أُمّ[92]

ʾumm / ʾam / ʾimām

299 occurrences; cumulative coverage 61.01%.

Possible English: mother; or in a question; leader; imam

ʾqttlwā* (5); قتلت —qtlt* (5); وَقَاتَلَ —waqātala (5); وقاتلوا —wqātlwā* (5); بقتلهم —bqtlhm* (4); قتلته —qtlth* (4); تقتل —tqtl* (3); فاقتلوه —fāqtlwh* (3); فَقَاتِلُوا —faqātilūā (3); قَاتِلُوا —qātilūā (3); والمقتول —wālmqtwl* (3); وقتل — wqtl* (3); يقاتلون —yqātlwn* (3); يقتله —yqtlh* (3); يَقْتُلُونَ —yaqtulūna (3); بقتله —bqtlh* (2); فاقتله —fāqtlh* (2); فَاقْتُلُوا —fāqtulūā (2); فقتله —fqtlh* (2); قاتله —qātlh* (2); قتالهم —qtālhm* (2); قتلا —qtlā* (2); قُتِلْتُمْ —qutiltum (2); للقتل —llqtl* (2); مقتول —mqtwl* (2); يقتلها —yqtlhā* (2); أقاتل —ʾqātl* (1); الْقَتْلَى —al-qatlā (1); المقاتل —al-mqātl* (1); المقاتلة —al-mqātlh* (1); بقتال —bqtāl* (1); فالقاتل —fālqātl* (1); تقتلن —tqtln* (1); فيقتل —fyqtl* (1); قتلتها —qtlthā* (1); قُتِلْنَا —qutilnā (1); قتلني —qtlny* (1); قتلها —qtlhā* (1); قتلهما —qtlhmā* (1); قتلهن —qtlhn* (1); قتلى —qtlā* (1); ليقتل —lyqtl* (1); مقتولا —mqtwlā* (1); والقاتل —wālqātl* (1); وقتلهم —wqtlhm* (1); ويقتل — wyqtl* (1); يقاتل —yqātl* (1); يقتلهم —yqtlhm* (1); يُقَتَّلُوا —yuqattalūā (1)

Context L42: ... قوله وقاتلوا في سبيل الله الذين يقاتلونكم ...

Context L50: ... ولو شاء الله ما اقتتلوا ولكن الله يفعل ما يري ...

Attested spellings and counts

أم —ʾm* (155); الإمام —al-ʾimām* (30); أمه —ʾmh* (15); الأم —al-ʾm* (14); أئمة —ʾʾmh* (11); الأئمة —al-ʾʾmh* (6); الأمم —al-ʾmm* (6); إماما — ʾimāmā* (5); للإمام —lʾimām* (5); أُمَّهَاتُهُمْ —ʾummahātuhum (4); إمام — ʾimām* (4); الأمهات —al-ʾmhāt* (4); أُمَّهَاتِكُمْ —ʾummahātikum (3); الإمامة

[92]**Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أمم (read dictionary entry).

Context: أم فلان can be a kunyah, Umm so-and-so. أَمْ links alternatives in a question. إمام is a related lexical formation, not a case or tense form of mother.

Forms and grammar: أم / أمه / أمها = mother / his mother / her mother; أمهات is a plural. إمام / أئمة = leader / leaders; مأموم = one led in prayer. Vowels distinguish أُمّ from أَمْ.

93. شَهِدَ / شَهَادَة[93]

shahādah / shahida

293 occurrences; cumulative coverage 61.18%.

Possible English: testimony; witness; attend; attest

Context: شهادة in procedure commonly means testimony. التشهد is the named prayer recitation; شهد can also mean was present. The shared root does not erase those distinctions.

Forms and grammar: شهد / يشهد = witnessed / witnesses; شاهد / شهود / شهداء = witness(es); شهادة / شهادات = testimony or testimonies. أشهد is a causative or first-person form depending on vowels.

—al-ʾimāmh* (3); وأم —wʾm* (3); وَأُمَّهُ —waʾummahu (3); والإمام — wālʾimām* (3); أَمْنًا —ʾamnan (2); أمي —ʾmy* (2); فلأمه —flʾmh* (2); لأمتي — lʾmty* (2); يأتم —yʾtm* (2); أئمتنا —ʾʾmtnā* (1); أمامها —ʾāmhā* (1); أمتي — ʾmty* (1); أُمِّكِ —ʾummuki (1); أُمهم —ʾumhm (1); إمامهم —ʾimāmhm* (1); بأم —bʾm* (1); بأمه —bʾmh* (1); بإمام —bʾimām* (1); بالأم —bālʾm* (1); فأمه — fʾmh* (1); للأم —llʾm* (1); وَأُمِّيَ —waʾummiya (1); والأم —wālʾm* (1); يؤم — yʾm* (1)

Context L14: ... المقدمة قال الشيخ الإمام العلامة أبو أحمد محمد بن ...

Context L18: ... كفروا سواء عليهم أأنذرتهم أم لم تنذرهم لا يؤمنون ...

Attested spellings and counts

شهداء —shhdāʾ* (36); يشهد —yshhd* (33); شهادة —shhādh* (32); الشهادة — al-shhādh* (21); شهد —shhd* (14); شاهد —shāhd* (11); شهود —shhwd* (11); الشهود —al-shhwd* (10); شهادتهم —shhādthm* (10); الشاهد —al-shāhd* (9); المشهود —al-mshhwd* (8); شَهِيدًا —shahīdan (8); شهادته —shhādth* (7); الإشهاد —al-ʾishhād* (6); بالشهادة —bālshhādh* (6); بشهادة —bshhādh* (5); نَشْهَدُ —nashhadu (5); الشهادات —al-shhādāt* (4); تشهد —tshhd* (4); شاهدا —shāhdā* (4); شهدوا —shhdwā* (4); والشهادة —wālshhādh* (4); الشهداء — al-shhdāʾ* (3); شهيد —shhyd* (3); وَأَشْهِدُوا —waʾashhidūā (3); والشاهد — wālshāhd* (3); الشهيد —al-shhyd* (2); بشاهد —bshāhd* (2); والمشاهدة — wālmshāhdh* (2); وشهادة —wshhādh* (2); وليشهد —wlyshhd* (2); يشهده —yshhdh* (2); يشهدون —yshhdwn* (2); أشهد —ʾshhd* (1); المشاهد — al-mshāhd* (1); المشاهدة —al-mshāhdh* (1); بالإشهاد —bālʾishhād* (1);

[93] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: شهد (read dictionary entry).

بشاهدين —bshāhdyn* (1); بشهادتهم —bshhādthm* (1); شهادات —shhādāt* (1); مشاهدة —mshāhdh* (1); مَشْهُودًا —mashhūdan (1); وأشهدهم —wʾshhdhm* (1); وَشَاهِدٍ —washāhidin (1); وشهد —wshhd* (1); وشهدت —wshhdt* (1); يشهدان —yshhdān* (1); يشهدوا —yshhdwā* (1)

Context L37: ... قوله أم كنتم شهداء إذ حضر يعقوب الموت إذ ...

Context L38: ... جعلناكم أمة وسطا لتكونوا شهداء على الناس ويكون الرسول عليكم ...

94. أَهْل[94]

ʾahl

285 occurrences; cumulative coverage 61.35%.

Possible English: people of; family; household; inhabitants; qualified persons

Context: أهل المدينة are the people of Medina; أهل العلم are scholars or people of knowledge. أهله can refer to family or to those appropriately associated with something.

Forms and grammar: أهلهم / أهلها / أهله change the associated referent. أهلين / أهلون occur as plural case forms; أهل is often collective. أهلية is a separate noun meaning qualification or capacity.

Attested spellings and counts

أهل —ʾhl* (180); أهله —ʾhlh* (33); وأهل —wʾhl* (18); أهلها —ʾhlhā* (13); لأهل —lʾhl* (13); لأهله —lʾhlh* (9); وأهلها —wʾhlhā* (4); لأهلها —lʾhlhā* (3); وَأَهْلَهُ —waʾahlahu (3); أهلا —ʾhlā* (2); بأهل —bʾhl* (2); ولأهل —wlʾhl* (2); الأهل —al-ʾhl* (1); بِأَهْلِكَ —biʾahlika (1); بأهله —bʾhlh* (1)

Context L36: ... وقوله ود كثير من أهل الكتاب لو يردونكم من بعد ...

Context L151: ... قوله ولو أن أهل القرى آمنوا واتقوا لفتحنا عليهم ...

[94] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أهل (read dictionary entry).

95. أَيّ[95]

ʾayy

282 occurrences; cumulative coverage 61.51%.

Possible English: which; whichever; any

Context: أي can ask which or introduce a generalized choice. أيها in an address such as يا أيها has a special construction; it is not simply which one.

Forms and grammar: أيّ / أيّة have gendered uses; أيهما = which of the two; أيهم = which of them. بأي / لأي attach by/with or to/for; endings follow the phrase's syntax.

Attested spellings and counts

أي —ʾy* (133); أَيُّهَا —ʾayyuhā (82); فأي —fʾy* (20); وأيهما —wʾyhmā* (12); بأي —bʾy* (8); أيهما —ʾyhmā* (6); أَيُّكُمْ —ʾayyukum (5); فَبِأَيِّ —fabiʾayyi (5); أيهم —ʾyhm* (4); أيتها —ʾythā* (2); فأيها —fʾyhā* (1); فأيهم —fʾyhm* (1); فأيهما —fʾyhmā* (1); وأيها —wʾyhā* (1); وبأي —wbʾy* (1)

Context L20: ... وقوله يا أيها الناس اعبدوا ربكم الذي خلقكم ...

Context L52: ... قوله يا أيها الذين آمنوا أنفقوا من طيبات ...

96. إِرَادَة / أَرَادَ[96]

ʾarāda / ʾirādah

275 occurrences; cumulative coverage 61.67%.

Possible English: want; intend; mean; will

Context: أراد به can mean intended by it or meant by the expression. English want may be too casual in a discussion of intention.

Forms and grammar: أراد / يريد = intended / intends; أردت = I or you intended; أرادت = she intended; إرادة = intention. يريده = intends or wants it.

Attested spellings and counts

أراد —ʾrād* (71); يريد —yryd* (64); إرادة —ʾirādh* (17); أريد —ʾryd* (15); الورود —al-wrwd* (13); يريدون —yrydwn* (13); المراد —al-mrād* (12); أرادوا —ʾrādwā* (10); إرادته —ʾirādth* (9); أراده —ʾrādh* (5); تريد —tryd* (5); تُرِيدُونَ —turīdūna (5); بإرادته —bʾirādth* (4); وأراد —wʾrād* (4); أرادا —ʾrādā* (3); أرادت —ʾrādt* (3); مريد —mryd* (3); يريده —yrydh* (3); أردت —ʾrdt* (2); أَرَدْتُمْ —ʾaradtum (2); أَرَدْنَا —ʾaradnā (2); مراد —mrād* (2); مريدا —mrydā* (2); يراد —yrād* (2); أرادها —ʾrādhā* (1); أرد —ʾrd* (1); مراده —mrādh* (1); وأرادوا —wʾrādwā* (1)

Context L64: ... لن يضروا الله شيئا يريد الله ألا يجعل لهم حظا ...

[95] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أيا (read dictionary entry).
[96] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: رود (read dictionary entry).

97. أَخْرَجَ / خَرَجَ[97]

kharaja / ʾakhraja

274 occurrences; cumulative coverage 61.83%.

Possible English: go out; leave; issue; take out; produce

Context: خرج is intransitive went out; أخرج commonly means brought or took out. خروج from a rule can be figurative exclusion.

Forms and grammar: خرج / يخرج = went out / goes out; خرجت = I, you or she went out depending on vowels. أخرج / يخرج and إخراج belong to a different pattern; خارج is a participial/adjectival form.

Context L75: ... قوله يريد الله ليبين لكم ويهديكم سنن ...

Attested spellings and counts

يخرج —ykhrj* (34); خرج —khrj* (24); أخرجه —ʾkhrjh* (17); أخرج —ʾkhrj* (15); إخراج —ʾikhrāj* (15); الخروج —al-khrwj* (15); خروج —khrwj* (14); مخرج —mkhrj* (11); خارج —khārj* (10); خرجوا —khrjwā* (8); وخرج —wkhrj* (8); المخرج —al-mkhrj* (7); تخرج —tkhrj* (6); مَخْرَجًا —makhrajan (6); بإخراج —b'ikhrāj* (4); تُخْرِجُوهُنَّ —tukhrijūhunna (4); خروجه —khrwjh* (4); فيخرج —fykhrj* (4); وأخرجه —w'khrjh* (4); إخراجها —ʾikhrājhā* (3); خارجًا —khārjan (3); خرجت —khrjt* (3); يخرجه —ykhrjh* (3); يخرجون —ykhrjwn* (3); أخرجها —ʾkhrjhā* (2); إخراجه —ʾikhrājh* (2); الخارج —al-khārj* (2); المخرَجين —al-mkhrajyn (2); بالخروج —bālkhrwj* (2); بخروج —bkhrwj* (2); تخرجه —tkhrjh* (2); خارجة —khārjh* (2); فأخرجه —f'khrjh* (2); يخرجوا —ykhrjhā* (2); يخرجها —nkhrj* (2); نخرج —mkhrjh* (2); مخرجه —ykhrjwā* (2); أخرجت —ʾkhrjt* (1); بخروجه —bkhrwjh* (1); فَأَخْرَجَ —fa'akhraja (1); فتخرج —ftkhrj* (1); نخرج —fkhrj* (1); نخرجت —fkhrjt* (1); مخرجها —mkhrjhā* (1); وأخرج —w'khrj* (1); وإخراج —w'ikhrāj* (1); والخروج —wālkhrwj* (1); وخرجت —wkhrjt* (1); يخرجن —ykhrjn* (1); يستخرج —ystkhrj* (1)

Context L149: ... قوله كذلك نخرج الموتى لعلكم تذكرون ...

Context L150: ... قوله والبلد الطيب يخرج نباته بإذن ربه ...

[97] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: خرج (read dictionary entry).

98. تَرَكَ[98]

taraka

268 occurrences; cumulative coverage 61.99%.

Possible English: leave; abandon; omit; refrain from

Context: ترك can mean deliberately abstaining or simply leaving something behind. Whether an omission is blameworthy must come from the legal argument.

Forms and grammar: اترك / يترك / ترك = left / leaves / leave!; تركت = I or you left; تركه = he left him/it or his omission according to vowels. متروك = left or abandoned.

Attested spellings and counts

ترك —trk* (104); وترك —wtrk* (31); بترك —btrk* (24); تركه —trkh* (23); يترك —ytrk* (16); تركها —trkhā* (12); تارك —tārk* (11); بتركه —btrkh* (6); تركهم —trkhm* (5); الترك —al-trk* (4); تاركه —tārkh* (3); تركوا —trkwā* (3); يتركه —ytrkh* (3); تترك —ttrk* (2); تركنا —trknā* (2); نترك —ntrk* (2); وتركها —wtrkhā* (2); وتركهم —wtrkhm* (2); يُتْرَكُوا —yutrakūā (2); تركت — trkt* (1); تركته —trkth* (1); تركهما —trkhmā* (1); تركوها —trkwhā* (1); فتركه —ftrkh* (1); فتركوها —ftrkwhā* (1); فيترك —fytrk* (1); لترك —ltrk* (1); لتركه —ltrkh* (1); وتركوا —wtrkwā* (1); ويترك —wytrk* (1)

Context L41: ... حضر أحدكم الموت إن ترك خيرا الوصية للوالدين والأقربين ...

Context L89: ... أخت فلها نصف ما ترك وهو يرثها إن لم يكن ...

99. مَرْء / نِسَاء / امْرَأَة[99]

ʾmraʾah / nisāʾ / marʾ

268 occurrences; cumulative coverage 62.14%.

Possible English: woman; women; wife; person; man

Context: امرأته commonly means his wife; امرأة without a possessive may mean a woman. المرء is a separate noun meaning a person or man, not a feminine case form.

Forms and grammar: امرأة / امرأتان / امرأتين show singular and dual; نساء / نسوة are irregular plurals of woman. امرأته changes with the possessive referent; امرؤ / امرأ / امرئ are case forms of the masculine noun.

Attested spellings and counts

النساء —al-nsāʾ* (72); امرأة —ʾmrʾh* (40); المرء —al-mrʾ* (36); المرأة —al-mrʾh* (36); نساء —nsāʾ* (15); والنساء —wālnsāʾ* (13); امرأته — ʾmrʾth* (12); والمرأة —wālmrʾh* (7); امْرِئٍ —ʾmriʾin (4); للمرء —llmrʾ* (4); امْرَأَتِي —ʾmraʾatī (3); لامرأة —lāmrʾh* (3); للنساء —llnsāʾ* (3); وَامْرَأَتُهُ — wāmraʾatuhu (3); امْرَأَتَكَ —ʾmraʾataka (2); لامرأته —lāmrʾth* (2); للمرأة —llmrʾh* (2); والمريء —wālmryʾ* (2); والنسائي —wālnsāʾy* (2); وامرأة — wāmrʾh* (2); النسوة —al-nswh* (1); بالمرأة —bālmrʾh* (1); بالنساء —bālnsāʾ* (1); وَلِلنِّسَاءِ —walilnnisāʾi (1); ونساء —wnsāʾ* (1)

[98] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ترك (read dictionary entry).

[99] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: مرأ (read dictionary entry); نسا (read dictionary entry).

Context L35: ... ما يفرقون به بين المرء وزوجه وما هم بضارين به ...

Context L66: ... سورة النساء وقوله فإن خفتم ألا تعدلوا ...

100. مَال / أَمْوَال[100]

māl / ʾamwāl

268 occurrences; cumulative coverage 62.30%.

Possible English: property; wealth; assets; money

Context: مال includes property beyond coin or cash. ماله can refer to his assets, while ما له written as two words can be an entirely different construction.

Forms and grammar: مال / أموال are singular/collective and plural; ماله / مالها / أموالهم attach possessive pronouns. مالا is a common accusative form; مالي can mean my wealth or financial according to context.

Attested spellings and counts

مال —māl* (46); ماله —mālh* (44); المال —al-māl* (33); أموالهم — ʾmwālhm* (28); الأموال —al-ʾmwāl* (25); مالا —mālā* (12); أموال — ʾmwāl* (9); مولاه —mwlāh* (9); أموالكم —ʾmwālkm* (8); بِأَمْوَالِهِمْ — biʾamwālihim (8); بالمال —bālmāl* (7); وأموالهم —wʾmwālhm* (5); المالين — al-mālyn* (3); بمال —bmāl* (3); بماله —bmālh* (3); فَمَالِ —famāli (3); مالي —māly* (3); والمال —wālmāl* (3); وماله —wmālh* (3); أمواله —ʾmwālh* (2); أَمْوَالُنَا —wmāl* (2); ومال —biʾamwālikum (2); لمالِهِ —lmiālihi (2); بِأَمْوَالِكُمْ —ʾamwālunā (1); بمالك —bmālk* (1); فماله —fmālh* (1); مالهم —mālhm* (1); ومالي —wmāly* (1)

Context L67: ... وقوله ولا تؤتوا السفهاء أموالكم التي جعل الله لكم قياما ...

Context L124: ... بقوله لا تأكلوا أموالكم بينكم بالباطل إلا أن تكون ...

101. وَجْه / جِهَة[101]

wajh / jihah

265 occurrences; cumulative coverage 62.45%.

Possible English: face; side; aspect; way; respect; direction

Attested spellings and counts

وجه —wjh* (71); وجوه —wjwh* (33); جهة —jhh* (29); وجهه —wjhh* (26); الوجوه —al-wjwh* (16); جهتين —jhtyn* (12); وجهين —wjhyn* (10); الوجه — al-wjh* (9); بوجه —bwjh* (8); وجوههم —wjwhhm* (8); وجها —wjhā* (7); وَوُجُوهٌ —al-jhh* (3); جهات —jhāt* (3); وجهك —wjhk* (3); الجهة

[100] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: مول (read dictionary entry).
[101] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: وجه (read dictionary entry).

Context: وجه in argument often means an aspect or interpretation. على وجه can mean in a manner. Physical face is selected by bodily contexts.

Forms and grammar: وجه / وجوه = face or aspect / faces or aspects; وجهه = his face or its aspect. جهة / جهات = direction or side / directions; وجّه / يوجّه are derived verb forms.

wawujūhun (3); الوجهين —al-wjhyn* (2); بِوُجُوهِكُمْ —biwujūhikum (2); متوجه —mtwjh* (2); وجهها —wjhhā* (2); وَجْهِيَ —wajhiya (2); وجوها —wjwhā* (2); وجوهكم —wjwhkm* (2); ووجه —wwjh* (2); أوجه —ʾwjh* (1); بوجهه — bwjhh* (1); توجهت —twjht* (1); جهتها —jhthā* (1); لوجهه —lwjhh* (1); والوجه —wālwjh* (1); ووجهه —wwjhh* (1); يوجه —ywjh* (1)

Context L40: ... ليس البر أن تولوا وجوهكم قبل المشرق والمغرب إلى قوله ...

Context L246: ... من المؤمنين وأن أقم وجهك للدين حنيفا ...

102. أَرْض[102]

ʾarḍ

262 occurrences; cumulative coverage 62.60%.

Possible English: earth; land; ground; a parcel of land

Context: أرض can mean a particular property or ground generally. The land's ownership and legal status require the surrounding qualifiers.

Forms and grammar: أرض / أراض / أراضين / أرضون are singular and plural formations in their constructions. أرضها / أرضه attach possessives; أرضا is a common accusative form.

Attested spellings and counts

الأرض —al-ʾrḍ* (190); والأرض —wālʾrḍ* (50); أرض —ʾrḍ* (7); الأرضين — al-ʾrḍyn* (3); بأرضٍ —bʾrḍ* (3); بالأرض —bālʾrḍ* (3); أرضا —ʾrḍā* (1); أرضه —ʾrḍh* (1); أَرْضَهُمْ —ʾarḍahum (1); للأرض —llʾrḍ* (1); وأرض —wʾrḍ* (1); والأرضين —wālʾrḍyn* (1)

Context L52: ... ومما أخرجنا لكم من الأرض ...

Context L61: ... لإخوانهم إذا ضربوا في الأرض أو كانوا غزى لو كانوا ...

[102] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أرض (read dictionary entry).

103. إِحْسَان / حَسَنَة / حَسَن[103]

ḥasan / *ḥasanah* / *ʾiḥsān*

261 occurrences; cumulative coverage 62.76%.

Possible English: good; beautiful; good deed; excellence; Ḥasan; Ḥusayn

Context: الحسن frequently names al-Ḥasan. حسن can instead evaluate something as good; a technical classification of a report requires its context. الحسين is a different personal name.

Forms and grammar: حسن / حسنة show gender; أحسن is a comparative or a verb according to vowels; إحسان is a verbal noun. حسن and حسين are distinct formations, not case variants.

Attested spellings and counts

الحسن —al-ḥsn* (61); أحسن —ʾḥsn* (29); حسنا —ḥsnā* (23); حسن — ḥsn* (22); حسنة —ḥsnh* (20); الْحُسْنَى —al-ḥusnā (15); يحسن —yḥsn* (15); بِإِحْسَانٍ —wālḥsn* (6); والحسن —al-ḥsnh* (9); الحسنة —ḥsnāt* (11); حسنات —biʾiḥsānin (5); الإحسان —al-ʾiḥsān* (4); أَحْسَنُوا —ʾaḥsanūā (4); الحسنات —al-ḥsnāt* (4); وأحسن —wʾḥsn* (4); والإحسان —wāl’iḥsān* (4); إحسان —ʾiḥsān* (3); الْمُحْسِنِينَ —al-muḥsinīna (3); تحسن —tḥsn* (3); محسن — mḥsn* (3); بالإِحْسَان —bāl’iḥsān* (2); حسناته —ḥsnāth* (2); وحسن — wḥsn* (2); استحسن —ʾstḥsn* (1); بحسن —bḥsn* (1); حسان —ḥsān* (1); حسناء —ḥsnāʾ* (1); للحسن —llḥsn* (1); يُحْسِنُونَ — yuḥsinūna (1)

Context L130: ... الكتاب تماما على الذي أحسن وتفصيلا لكل شيء وهدى ورحمة ...

Context L199: ... وقوله إن تصبك حسنة تسؤهم وإن تصبك مصيبة يقولوا ...

104. صَدَاق / صَدَقَة / صَدَقَ[104]

ṣadaqa / *ṣadaqah* / *ṣadāq*

251 occurrences; cumulative coverage 62.90%.

Possible English: tell the truth; truthful; charity; bridal dower

Context: صدقة is charity, while صداق is dower. تصدق describes giving charity; صدق in testimony concerns truthfulness. Shared radicals do not make those nouns interchangeable.

Attested spellings and counts

صدق —ṣdq* (25); الصدقات —al-ṣdqāt* (17); الصديق —al-ṣdyq* (16); صِداقِ —ṣdāq* (16); الصدقة —al-ṣdqh* (14); الصداق —al-ṣdāq* (11); صَادِقِينَ —ṣādiqīna (11); صدقة —ṣdqh* (11); بالصدق —bālṣdq* (10); صادق —ṣādq* (10); صدقه —ṣdqh* (10); الصادقين —al-ṣādqyn* (8); الصدق — al-ṣdq* (7); وصدق —wṣdq* (7); صادقا —ṣādqā* (6); الصادق —al-ṣādq* (5); تصدق —tṣdq* (5); تصديق —tṣdyq* (5); تصديقه —tṣdyqh* (4); صدقا — ṣdqā* (4); صَدَقُوا —ṣadaqūā (3); التصديق —al-tṣdyq* (3); صدقات —ṣdqāt* (3);

[103] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حسن (read dictionary entry).
[104] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: صدق (read dictionary entry).

Forms and grammar: صدق / يصدق = was truthful / is truthful; صدّق = affirmed as true. صدقة / صدقات = charity payment(s); صادق = truthful; الصديق can be an epithet or a name.

وصداق —wṣdāq* (3); يصدق —yṣdq* (3); بالصداق —bālṣdāq* (2); بصدقة — bṣdqh* (2); بصدقته —bṣdqth* (2); صدقته —ṣdqth* (2); صدقهم —ṣdqhm* (2); يصدقه —wālṣdqāt* (2); والصدقات —mṣdqā* (2); مصدقا —mṣdq* (2); مصدق —yṣdqh* (2); الصَّادِقُونَ —al-ṣādiqūna (1); المتصدق —al-mtṣdq* (1); المصدق تصدقت —bṣdāq* (1); بصداق —al-mṣdq* (1); المصدقين —al-mṣdqyn* (1); صَدُقَاتِهِنَّ — ṣdāqhā* (1); صداقها —tṣdyqhā* (1); تصديقها —tṣdqt* (1); ṣaduqātihinna (1); صَدَّقْتَ —ṣaddaqta (1); فتصدق —ftṣdq* (1); لصديقه — lṣdyqh* (1); والصدقة —wālṣdqh* (1); وصدقة —wṣdqh* (1); ويصدق — wyṣdq* (1); يتصدق —ytṣdq* (1)

Context L34: ... بما وراءه وهو الحق مصدقا لما معهم ...

Context L40: ... إلى قوله أولئك الذين صدقوا وأولئك هم المتقون ...

105. رِوَايَة / رَوَى[105]

rawā / riwāyah

250 occurrences; cumulative coverage 63.05%.

Possible English: narrate; transmit; report; narration

Context: روينا reports receipt/transmission of a report. The text often vowels it رُوِّينا, we were made to receive or were transmitted, whereas رَوَيْنا is we narrated.

Forms and grammar: روى / يروي = narrated / narrates; رَوَيْنا = we narrated; رُوِّينا is a different passive derived form. رواه = he narrated it; روي = it was narrated when read passively. رواية / روايات = narration(s).

Attested spellings and counts

روي —rwy* (60); وروي —wrwy* (41); رواية —rwāyh* (21); المروي — al-mrwy* (19); رواه —rwāh* (16); روى —rwā* (14); الرواية —al-rwāyh* (11); وروى —wrwā* (11); برواية —brwāyh* (7); ورواه —wrwāh* (7); روايته — rwāyth* (5); الراوي —al-rāwy* (4); الروايات —al-rwāyāt* (3); رواته — rwāth* (3); الروايتين —al-rwāytyn* (2); بروايته —brwāyth* (2); رواها — rwāhā* (2); فروى —frwā* (2); فروي —frwy* (2); ورواية —wrwāyh* (2); يروى —yrwā* (2); الريان —al-ryān* (1); بروايات —brwāyāt* (1); روايتهم — rwāythm* (1); رُوِّينا —ruwwynā (1); روينا —rwynāh* (1); فرواه —frwāh* (1); للرواية —llrwāyh* (1); مروي —mrwy* (1); ورُوِّيناه —wruwwīnāh (1); يروي —yrwy* (1); يرويه — yrwyh* (1)

[105] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: روي (read dictionary entry).

Context L1353: ... من أخباره معهم وكذا روى أبو أسامة ...

Context L1361: ... اسم الناس وأن الخبر المروي عن أبي هريرة حيث يقول ...

106. تَأْوِيل / أَوَّل[106]

ʾawwal / taʾwīl

249 occurrences; cumulative coverage 63.19%.

Possible English: first; earlier; initial; interpretation

Context: الأول often points to the first item in a comparison or argument. تأويل is interpretation, not a grammatical tense or case form of first.

Forms and grammar: أولين / أولون / أولى / أول vary with agreement and case; أولا is commonly adverbial. أولي / أولو can instead mean possessors of, requiring its own construction. تأوّل / يتأول = interpreted / interprets.

Attested spellings and counts

أول —ʾwl* (65); الأول —al-ʾwl* (36); تأويل —tʾwyl* (31); الأولى —al-ʾwlā* (16); أُولِي —ʾūlī (15); أولا —ʾwlā* (14); الْأَوَّلِينَ —al-ʾawwalīna (11); أوله —ʾwlh* (7); التأويل —al-tʾwyl* (5); تأول —tʾwl* (6); آلة —ʾālh* (4); التأويلات —al-tʾwylāt* (4); بتأويل —btʾwyl* (4); بآلة —bʾālh* (3); بأول —bʾwl* (3); تأولوا —tʾwlwā* (3); تأويلهم —tʾwylhm* (3); وتأول —wtʾwl* (3); يتأول —ytʾwl* (3); أولها —ʾwlhā* (2); متأولاً —mtʾwlāan (2); وأول —wʾwl* (2); أولهم —ʾwlhm* (1); الآلة —al-ʾālh* (1); المتأول —al-mtʾwl* (1); تأولوه —tʾwlwh* (1); تأويلاً —tʾwylāan (1); فأول —fʾwl* (1); والأول —wālʾwl* (1)

Context L102: ... إني أمرت أن أكون أول من أسلم ...

Context L268: ... وقال يا أبت هذا تأويل رؤياي من قبل قد جعلها ...

107. حَتَّى[107]

ḥattā

247 occurrences; cumulative coverage 63.34%.

Possible English: until; up to; so that; even

Attested spellings and counts

حتى —ḥtā* (246); وحتى —wḥtā* (1)

Context L24: ... موسى لن نؤمن لك حتى نرى الله جهرة فأخذتكم الصاعقة ...

Context L47: ... ولا تعزموا عقدة النكاح حتى يبلغ الكتاب أجله ...

[106] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أول (read dictionary entry).
[107] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حتا (read dictionary entry).

Context: حتى can mark an endpoint, introduce a purpose/result or include an emphatic last item. Read whether the following expression is a noun or a verb clause.

Forms and grammar: حتى does not conjugate. Its construction can affect the mood of a following imperfect. وحتى adds and; the legal inclusion of an endpoint is not decided by a universal English gloss.

108. خَيْر / خِيَار[108]

khayr / khiyār

247 occurrences; cumulative coverage 63.48%.

Possible English: good; better; best; choice; option

Context: خير can be good or a comparative. الخيار in a sale may be an option to uphold or rescind a transaction, not just a general preference.

Forms and grammar: خير / خيرا have noun/adjectival and case uses; اختار / يختار = chose / chooses; مخيّر = given a choice. تخيير and اختيار are distinct verbal nouns.

Attested spellings and counts

خير —khyr* (77); الخير —al-khyr* (53); خَيْرًا —khayran (52); اختيار —ʾkhtyār* (8); بالخيار —bālkhyār* (5); بالخير —bālkhyr* (5); واختار — wākhtār* (5); الاختيار —al-ākhtyār* (4); بخير —bkhyr* (4); اختياره — ʾkhtyārh* (3); بتخيير —btkhyyr* (3); والخير —wālkhyr* (3); اختاره — ʾkhtārh* (2); اخترت —ʾkhtrt* (2); فيختار —fykhtār* (2); لخير —lkhyr* (2); نختار —nkhtār* (2); اختار —ʾkhtār* (1); اختارت —ʾkhtārt* (1); اخترنا — ʾkhtrnā* (1); باختيار —bākhtyār* (1); باختياره —bākhtyārh* (1); تخيير — tkhyyr* (1); خيار —khyār* (1); خيره —khyrh* (1); فاختارت —fākhtārt* (1); مختارًا —mkhtāran (1); مخيرًا —mkhyrā (1); وخير —wkhyr* (1); يختار — ykhtār* (1); يخير —ykhyr* (1); يخيرها —ykhyrhā* (1)

Context L41: ... أحدكم الموت إن ترك خيرا الوصية للوالدين والأقربين ...

Context L65: ... كفروا أنما نملي لهم خير لأنفسهم إنما نملي لهم ليزدادوا ...

109. نُور / نَار[109]

nūr / nār

244 occurrences; cumulative coverage 63.62%.

Possible English: light; fire; the Fire

Attested spellings and counts

النار —al-nār* (161); نار —nār* (20); النور —al-nwr* (19); نَارًا —nāran (14); نورًا —nwran (12); والنار —wālnār* (11); نور —nwr* (5); النيران — al-nyrān* (1); نوره —nwrh* (1)

[108] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: خير (read dictionary entry).
[109] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نور (read dictionary entry).

Context: النار frequently names the Fire of the hereafter. نور means light; these related nouns are not interchangeable.

Forms and grammar: نار / نيران = fire / fires; نور / أنوار = light / lights. نوره means his or its light.

Context L30: ... وقوله وقالوا لن تمسنا النار إلا أياما معدودة قل أتخذتم ...

Context L31: ... به خطيئته فأولئك أصحاب النار هم فيها خالدون ...

110. فَضْل / أَفْضَل[110]

faḍl / *ʾafḍal*

229 occurrences; cumulative coverage 63.75%.

Possible English: excess; virtue; merit; better; prefer

Context: فضل can be a remaining surplus or merit. أفضل means better or best; preference between legal acts is supplied by context.

Forms and grammar: فضل / يفضل has vowel-dependent readings; فضّل / يفضّل = preferred / prefers. فضيلة / فضائل = virtue(s); تفاضل = difference in amount or merit.

Attested spellings and counts

فَضْله —faḍlihi (43); فضل —fḍl* (39); أفضل —ʾfḍl* (27); فضيلة —fḍylh* (21); فضلاً —fḍlā* (18); الفضل —al-fḍl* (17); التفاضل —al-tfāḍl* (11); يفضل — yfḍl* (7); تفضيل —tfḍyl* (6); والفضل —wālfḍl* (5); بفضل —bfḍl* (4); تفضل —tfḍl* (4); فَضَّلْنَا —faḍḍalnā (3); والفضائل —wālfḍāʾl* (3); وفضل —wfḍl* (3); وفضله —wfḍlh* (3); الفضيلة —al-fḍylh* (2); فضلهم —fḍlhm* (2); متفاضلا —mtfāḍlā* (2); الأفضل —al-ʾfḍl* (1); التفضيل —al-tfḍyl* (1); بالفضل — bālfḍl* (1); تفاضل —tfāḍl* (1); فاضل —fāḍl* (1); فاضلاً —fāḍlāan (1); فضلة —fḍlh* (1); لفضل —lfḍl* (1); وأفضل —wʾfḍl* (1)

Context L49: ... قوله تلك الرسل فضلنا بعضهم على بعض منهم من ...

Context L209: ... أغناهم الله ورسوله من فضله فإن يتوبوا يك خيرا لهم ...

111. وَجَب / وَاجِب[111]

wajaba / *wājib*

228 occurrences; cumulative coverage 63.89%.

Possible English: be obligatory; be due; obligatory; incumbent

Attested spellings and counts

يوجب —ywjb* (26); وجوب —wjwb* (21); يجب —yjb* (19); وجب — wjb* (18); أوجب —ʾwjb* (17); واجب —wājb* (13); إيجاب —ʾījāb* (11); وإيجاب —wʾījāb* (5); ووجب —wwjb* (5); أوجبت —ʾwjbt* (4); الواجبة —al-wājbh* (4); وجوبها —wjwbhā (4); واجبة —wājbh* (4); موجب —mwjb* (4); لوجب —lwjb* (4); وجبت —wjbt* (8); وأوجب —wʾwjb* (7); تجب —tjb* (6);

[110] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: فضل (read dictionary entry).

[111] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: وجب (read dictionary entry).

Context: وجب can concern an act's obligation or a right/payment becoming due. أوجب means made incumbent or entailed, rather than merely did something obligatory.

Forms and grammar: وجب / يجب = became obligatory / is obligatory; وجوب is the abstract noun; واجب / واجبة agree with the described noun. يوجبه = makes it incumbent; تجب can have a feminine subject.

wjwbhā* (4); أوجبه —ʾwjbh* (3); إيجابا —ʾījābā* (3); واجبًا —wājban (3); ووجوب —wwjwb* (3); إيجابه —ʾījābh* (2); إيجابها —ʾījābhā* (2); الواجب —al-wājb* (2); الوجوب —al-wjwb* (2); بوجوب —bwjwb* (2); بوجوبه —bwjwbh* (2); توجب —twjb* (2); فأوجب —fʿwjb* (2); لوجوب —lwjwb* (2); موجبة —mwjbh* (2); نوجب —nwjb* (2); وجوبه —wjwbh* (2); أوجبوا —ʾwjbwā* (1); الموجبة —al-mwjbh* (1); بإيجاب —bʾījāb* (1); بموجب —bmwjb* (1); توجبه —twjbh* (1); لوجبت —lwjbt* (1); ولوجب —wlwjb* (1); وموجب —wmwjb* (1); ووجبت —wwjbt* (1); ويوجبون —wywjbwn* (1); يوجبها —ywjbhā* (1); يوجبوا —ywjbwā* (1)

Context L1275: ... نفسك فما العلة التي أوجبت عندك غسل جميع الجسد من ...

Context L1279: ... لم يعرفوه والإيمان به واجب واستعماله لازم من غير فكر ...

112. عِدَّة / عَدَد[112]

ʿadad / ʿiddah

224 occurrences; cumulative coverage 64.02%.

Possible English: number; count; waiting period; prescribed count

Context: العدة in marital law commonly means the waiting period. عدة can also mean a number or equipment with other vowels; the topic selects the sense.

Forms and grammar: عد / يعد = counted / counts; عدد / أعداد = number(s); اعتدت = she observed the waiting period when read accordingly. عدتها = her waiting period or its number according to context.

Attested spellings and counts

وعد —wʿd* (33); عداد —ʿdād* (29); العدة —al-ʿdh* (23); عدد —ʿdd* (22); يعد —yʿd* (17); عدة —ʿdh* (15); العدد —al-ʿdd* (11); عدتها —ʿdthā* (7); أُعِدَّتْ —ʾuʿiddat (6); المعدودات —al-mʿdwdāt* (6); عَدَدًا —ʿadadan (5); يعده —yʿdh* (5); يعدون —yʿdwn* (4); عدتهن —ʿdthn* (4); تَعْتَدُّونَهَا —taʿtaddūnahā (3); عد —ʿd* (3); عدده —ʿddh* (3); عددهم —ʿddhm* (3); لِعِدَّتِهِنَّ —liʿiddatihinna (3); معدود —mʿdwd* (3); تعتد —tʿtd* (2); تعدون —tʿdwn* (2); عدت —ʿdt* (2); فَعِدَّةٌ —faʿiddatun (2); فعدتهن —fʿdthn* (2); أعداد —ʾʿdād* (1); اعتدي —ʾʿtdy* (1); المعتدة —al-mʿtdh* (1); بالعدة —bālʿdh* (1); بعدد —bʿdd* (1); نعد —nʿd* (1); وَأَعِدُّوا —waʾaʿiddūā (1); والعدد —wālʿdd* (1); وعدة —wʿdh* (1)

[112]**Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عدد (read dictionary entry).

113. آتَى / أَتَى[113]

ʾatā / ʾātā

220 occurrences; cumulative coverage 64.15%.

Possible English: come; bring; perform; give

Context: أتى can mean came or performed an act. آتى means gave, a different verb formation, particularly in commands to give an entitlement.

Forms and grammar: أتى / يأتي = came / comes; أتيت = I or you came; أتينا = we came. آتى / يؤتي = gave / gives; أوتي = was given; آتوا = give!, plural.

أرادوا الخروج لأعدوا له عدة ولكن كره الله انبعاثهم فثبطهم ... :Context L198
...

... نورا وقدره منازل لتعلموا عدد السنين والحساب ... :Context L228

Attested spellings and counts

يأت —yʾty* (24); أُوتُوا —ʾūtūā (20); وَآتَوُا —waʾātawuā (13); أتى —ʾtā* (12); يأتي —yʾt* (11); أوتي —ʾwty* (10); يَأْتُوا —yaʾtūā (9); يأتيه —yʾtyh* (7); آتاهم —ʾātāhm* (5); آتَيْتُمُوهُنَّ —ʾātaytumūhunna (5); تأتي —tʾty* (5); فليأت —flyʾt* (5); يَأْتُونَ —yaʾtūna (5); يُؤْتُونَ —yuʾtūna (5); آتَاهَا —ʾātāhā (4); آتي —ʾāty* (4); فَآتُوهُنَّ —ʾātaytum (4); آتينا —ʾātynā* (4); أتاه —ʾtāh* (4); ائْتِ —ʾti (4); آتَيْتُمْ —faʾātūhunna (4); وَآتُوهُمْ —waʾātūhum (4); يأتيني —yʾtyny* (4); آتَاكُمْ —ʾātākum (3); آتَاهُ —ʾātāhu (3); أتت —ʾtt* (3); إتيان —ʾityān* (3); إتيانه —ʾityānh* (3); تَأْتِينَا —taʾtīnā (2); ويأتي —wyʾty* (3); ائْتُونِي —ʾtūnī (3); تُؤْتُوا —tuʾtūā (3); فأتى —fʾtā* (2); يؤتيه —yʾtyh* (2); آتَانَا —ʾātānā (1); أَتَاكُمْ —ʾatākum (1); أتي —ʾty* (1); أتيت —ʾtyt* (1); أَتَيْنَا —ʾataynā (1); إتيانها —ʾityānhā* (1); إيتاء —ʾītāʾ* (1); تأتيني —tʾtyny* (1); فأتته —fʾtth* (1); فأتيته —fʾtyth* (1); نأتي —nʾty* (1); وَآتِ —waʾāti (1); وَآتَيْتُمْ —waʾātaytum (1); وأتى —wʾtā* (1); وإتيان —wʾityān* (1); ويؤتوا —wyʾtwā* (1); يأتينا —yʾtynā* (1); يؤتى —yʾtā* (1)

Context L67: ... وقوله ولا تؤتوا السفهاء أموالكم التي جعل الله ...

[113]**Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أتي (read dictionary entry).

Context L125: ... من ثمره إذا أثمر وآتوا حقه يوم حصاد ...

114. جَنِين / جِنّ / جَنَّة[114]

jannah / jinn / janīn

220 occurrences; cumulative coverage 64.27%.

Possible English: garden; Paradise; jinn; fetus; conceal

Context: الجنة generally means Paradise, while الجن denotes jinn. Similar consonants also occur in words for madness and a fetus; identify the noun from vowels and context.

Forms and grammar: جنة / جنات = garden / gardens; جِنّ is a collective noun; جنين / أجنة = fetus / fetuses; مجنون is an adjective.

Attested spellings and counts

الجنة —al-jnh* (135); جَنَّاتٍ —jannātin (29); الجن —al-jn* (27); جنة — jnh* (15); الجنين —al-jnyn* (9); وَجَنَّاتٌ —wajannātun (4); مجنون —mjnwn* (1)

Context L125: ... قوله وهو الذي أنشأ جنات معروشات وغير معروشات والنخل والزرع ...

Context L165: ... ذرأنا لجهنم كثيرا من الجن والإنس ...

115. أَدْخَلَ / دَخَلَ[115]

dakhala / ʾadkhala

219 occurrences; cumulative coverage 64.40%.

Possible English: enter; go in; include; bring in; consummate in a marital construction

Context: دخل بها can indicate consummation of marriage. دخل في can indicate inclusion in a category; the physical meaning entered is not always adequate.

Forms and grammar: يدخل / دخل = entered / enters; يدخل / أدخل = brought in / brings in with different vowels. دخول and إدخال are distinct verbal nouns; داخل is a participle/adjective.

Attested spellings and counts

دخل —dkhl* (35); يدخل —ydkhl* (29); الدخول —al-dkhwl* (18); دخول — dkhwl* (14); داخل —dākhl* (11); دخلوا —dkhlwā* (10); دخلت —dkhlt* (9); داخلا —dākhlā* (8); دخوله —dkhwlh* (8); فدخل —fdkhl* (6); مُدْخَلًا — mudkhalan (6); ودخول —wdkhwl* (6); ويدخل —wydkhl* (6); أدخل — ʾdkhl* (5); إدخال —ʾidkhāl* (4); فيدخل —fydkhl* (4); أدخله —ʾdkhlh* (3); المدخول —al-mdkhwl* (3); داخلة —dākhlh* (3); فأدخلوا —fʾdkhlwā* (3); مدخول —mdkhwl* (3); يدخلون —ydkhlwn* (3); الداخل —al-dākhl* (2); تَدْخُلُوا —tadkhulūā (2); دَخَلْتُمْ —dakhaltum (2); مدخولاً —mdkhwlāan (2); وَأُدْخِلَ —waʾudkhila (2); يدخلها —ydkhlhā* (2); بالدخول —bāldkhwl* (1); فأدخل —dkhwlhā* (1); دخولها —tdkhl* (1); تدخل —bdkhwl* (1); بدخول

[114]**Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: جنن (read dictionary entry).
[115]**Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: دخل (read dictionary entry).

—fʾdkhl* (1); فدخلت —fdkhlt* (1); لِيُدْخِلَ —liyudkhila (1); مدخل — mdkhl* (1); يدخله —ydkhlh* (1); يدخلوا —ydkhlwā* (1)

Context L141: ... قوله كلما دخلت أمة لعنت أختها ...

Context L206: ... ملجأ أو مغارات أو مدخلا لولوا إليه وهم يجمحون ...

116. أَكْثَر / كَثِير[116]

kathīr / ʾakthar

219 occurrences; cumulative coverage 64.53%.

Possible English: much; many; numerous; more; most; Kathīr

Context: أكثر can be a comparative or part of a verb phrase. كثير in a transmission chain can be the personal name Kathīr; elsewhere it commonly means much or many.

Forms and grammar: كثير / كثيرة agree with the noun; أكثر = more or most; كثرة = abundance; كثر / يكثر = became numerous / is numerous. كثيرا is commonly adverbial or accusative.

Attested spellings and counts

أكثر —ʾkthr* (57); كثير —kthyr* (37); كَثِيرًا —kathīran (23); أكثرهم —ʾkthrhm* (12); الكثيرة —al-kthyrh* (10); كثر —kthr* (10); كثيرة — kthyrh* (10); وكثير —wkthyr* (8); بأكثر —bʾkthr* (6); التكاثر —al-tkāthr* (5); الكثير —al-kthyr* (5); كثرة —kthrh* (5); وأكثر —wʾkthr* (5); كثرت — kthrt* (4); وكثرة —wkthrh* (3); بالكثير —bālkthyr* (2); بكثرة —bkthrh* (2); بكثير —bkthyr* (2); فأكثر —fʾkthr* (2); وأكثرهم —wʾkthrhm* (2); والكثير — wālkthyr* (2); وكثيره —wkthyrh* (2); يكثر —ykthr* (2); أكثرها —ʾkthrhā* (1); تَسْتَكْثِرُ —tastakthiru (1); كثروا —kthrwā* (1)

Context L21: ... وقوله يضل به كثيرا ويهدي به كثيرا وما يضل ...

Context L36: ... وقوله ود كثير من أهل الكتاب لو يردونكم ...

117. أَقَلّ / قَلِيل[117]

qalīl / ʾaqall

218 occurrences; cumulative coverage 64.66%.

Possible English: little; few; less; least; reduce

Attested spellings and counts

قُلْ —qul (147); قَلِيلًا —qalīlan (24); قليل —qlyl* (10); القليل —al-qlyl* (8); أقل —ʾql* (7); وقلة —wqlh* (5); وَأَقَلُّ —waʾaqallu (4); قلة —qlh* (3); بقليل —

[116] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: كثر (read dictionary entry).
[117] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: قلل (read dictionary entry).

Context: أقل is comparative/superlative, often used for a minimum. قلّ is a verb meaning became little; do not confuse it with قُلْ, say!, from قول.

Forms and grammar: قليل / قليلة agree with a noun; أقل = less or least; قلة = small quantity. قلّ / يقلّ = was little / is little. قليلها = its small amount or her few things according to context.

118. بَرَكَة / تَبَارَكَ[118]

barakah / tabāraka

217 occurrences; cumulative coverage 64.78%.

Possible English: blessing; blessed; exalted

Context: تبارك in praise of Allah expresses blessedness and exaltation; it is not a reference to kneeling.

Forms and grammar: بارك / يبارك = blessed / blesses; مبارك is an adjective; بركة is a noun. تبارك is a distinct verbal pattern.

119. ظَهْر / ظُهْر / ظِهَار[119]

ẓahr / ẓuhr / ẓihār

217 occurrences; cumulative coverage 64.91%.

Possible English: back; noon; become apparent; ẓihār

Context: الظهر can mean the noon prayer or the back. الظهار is a specific marital pronouncement, a separate noun.

bqlyl* (2); وَقَلِيلٌ —waqalīlun (2); الأقل —al-ʾql* (1); القلة —al-qlh* (1); بأقل —bʾql* (1); قَلِيلَةٍ —qalīlatin (1); قليله —qlylh* (1); لقلة —lqlh* (1)

Context L29: ... الله ليشتروا به ثمنا قليلا فويل لهم مما كتبت أيديهم ...

Context L30: ... النار إلا أياما معدودة قل أتخذتم عند الله عهدا فلن ...

Attested spellings and counts

تبارك —tbārk* (209); مبارك —mbārk* (5); مباركة —mbārkh* (2); وبركاته — wbrkāth* (1)

Context L510: ... قوله كتاب أنزلناه إليك مبارك ليدبروا آياته ...

Context L969: ... إليه متبعين فيه قوله تبارك وتعالى وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا ...

Attested spellings and counts

الظهار — ظاهر —ẓāhr* (35); الظاهر —al-ẓāhr* (25); ظاهره —ẓāhrh* (15); al-ẓhār* (12); أظهر —ʾẓhr* (10); بظاهر —bẓāhr* (9); ظاهرة —ẓāhrh* (8); بالظهار —bālẓhār* (7); ظهره —ẓhrh* (7); يظهر —yẓhr* (7); ظاهرا —ẓāhrā* (6); ظهر —ẓhr* (6); ظهور —ẓhwr* (6); إظهاره —ʾiẓhārh* (5); الظاهرة — al-ẓāhrh* (5); فظاهر —fẓāhr* (5); ظاهرها —ẓāhrhā* (4); وظاهر —wẓāhr* (4); يظاهرون —yẓāhrwn* (4); الظهر —al-ẓhr* (3); المظاهر —al-mẓāhr* (3); تظهر — tẓhr* (3); إظهار —ʾiẓhār* (2); ظهورهم —ẓhwrhm* (3); والظاهر —wālẓāhr* (3); الظَّهِيرَةِ —al-ẓahīrati (2); ظهارً —ẓhāran (2); والظهار —wālẓhār* (2); يظهرون

[118] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: برك (read dictionary entry).
[119] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ظهر (read dictionary entry).

Forms and grammar: ظهر / يظهر = appeared / appears; أظهر = made apparent; ظهور = appearance. ظُهر / ظَهر / ظِهار have different meanings and vowel patterns.

120. زَوْج / تَزَوَّجَ[120]

zawj / tazawwaja

216 occurrences; cumulative coverage 65.03%.

Possible English: spouse; husband; wife; pair; marry

Context: زوج can refer to either spouse in classical usage. The surrounding pronouns and the legal scenario identify husband or wife; English gender cannot always be fixed from the noun alone.

Forms and grammar: زوج / أزواج = spouse or pair / spouses or pairs; زوجة is a feminine form. تزوج / يتزوج = married / marries; زوجها = her husband or he married her off, depending on vowels.

—yẓhrwn* (2); إظهارها —ʾiẓhārhā* (1); بظاهره —bẓāhrh* (1); بظاهرها — bẓāhrhā* (1); ظاهرين —ẓāhryn* (1); ظهارًا —ẓhāran (1); ظهرت —ẓhrt* (1); فظهر —fẓhr* (1); لظاهر —lẓāhr* (1); والظهر —wālẓhr* (1); وظاهرها — wẓāhrhā* (1); وظهر —wẓhr* (1); وظهور —wẓhwr* (1)

Context L138: ... حرم ربي الفواحش ما ظهر منها وما بطن والإثم ...

Context L579: ... من فضة ومعارج عليها يظهرون ...

Attested spellings and counts

الزوجات —al-ʾzwāj* (16); الأزواج —al-zwj* (19); الزوج —zwjhā* (25); زوجها — أزواج —al-tzwyj* (10); التزويج —al-zwjāt* (13); أَزْوَاجِهِمْ —ʾazwājihim (12); —ʾzwāj* (9); أَزْوَاجًا —ʾazwājan (9); تزويج —tzwyj* (8); زوجته —zwjth* (7); تزوج —llʾzwāj* (7); أزواجه —ʾzwājh* (6); الزوجية —al-zwjyh* (5); للأزواج —tzwj* (5); يتزوج —ytzwj* (5); الزوجة —al-zwjh* (4); زوجين —zwjyn* (5); تزوجها —bzwjh* (3); بزوجة —zwjh* (4); أزواجهن —ʾzwājhn* (3); —tzwjhā* (3); للزوجة —llzwjh* (3); وأزواجه —wʾzwājh* (3); والزوج — wālzwj* (3); والزوجة —wālzwjh* (3); تتزوج —ttzwj* (2); زوج —zwj* (2); زوجناكها —zwjnākhā* (2); زوجه —zwjh* (2); وزوجه —wzwjh* (2); يتزوجا —ytzwjā* (2); يزوج —yzwj* (2); يزوجه —yzwjh* (2); بالزواج —bālzwāj* (1); بالزوجية —bālzwjyh* (1); تزوجت —tzwjt* (1); زوجًا —zwjan (1); فزوجه — fzwjh* (1); فزوجها —fzwjhā* (1); فللزوج —fllzwj* (1); لزوجته —lzwjth* (1); للزوج —llzwj* (1); يزوجها —yzwjhā* (1)

Context L35: ... يفرقون به بين المرء وزوجه وما هم بضارين به من ...

[120]**Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: زوج (read dictionary entry).

Context L46: ... والذين يتوفون منكم ويذرون أزواجا يتربصن بأنفسهن أربعة أشهر وعشرا ...

121. بَلْ[121]

bal

215 occurrences; cumulative coverage 65.16%.

Possible English: rather; instead; indeed

Context: بل corrects, replaces or develops the preceding statement. It can shift the argument without denying every word of the prior clause.

Forms and grammar: بل is indeclinable and has no person or tense forms. Distinguish it from بَلَّ, wetted, when vowels and syntax show a verb.

Attested spellings and counts

بل —bl* (215)

Context L88: ... قوله بل طبع الله عليها بكفرهم فلا ...

Context L274: ... قوله بل زين للذين كفروا مكرهم وصدوا ...

122. دَعْوَى / دَعَا[122]

daʿā / daʿwā

212 occurrences; cumulative coverage 65.28%.

Possible English: call; invite; invoke; claim; allegation

Context: دعوى in procedure is a claim, not necessarily a supplication. دعا الله is invocation of God; ادعى means claimed.

Forms and grammar: دعا / يدعو = called or invoked / calls or invokes; ادعى / يدعي = claimed / claims. دعاوى / دعوى = claim(s); مدّعٍ = claimant; مدّعى عليه = defendant or person against whom a claim is made.

Attested spellings and counts

الدعاء —al-dʿāʾ* (25); يدعو —ydʿw* (23); يدعون —ydʿwn* (20); دعا —dʿā* (18); دعوا —dʿwā* (13); دعاء —dʿāʾ* (10); دعوة —dʿwh* (9); ادعاء —ʾdʿāʾ* (6); ادعوا —ʾdʿwā* (6); ادعى —ʾdʿā* (6); يدعوه —ydʿwh* (6); الدعوة —al-dʿwh* (5); داع —dāʿ* (4); وادعوا —wādʿwā* (4); دعوى —dʿwā* (4); دعواهم —dʿwāhm* (4); الداعي —al-dāʿy* (3); الدعوى —al-dʿwā* (3); المدعي —al-mdʿy* (3); دعاهم —dʿāhm* (3); يدعونه —ydʿwnh* (3); يدعى —ydʿā* (3); المدعى —al-mdʿā* (2); دعانا —dʿānā* (2); وادعاء —wādʿāʾ* (2); ويدعو —wydʿw* (2); ادعاه —ʾdʿāh* (1); ادعوه —ʾdʿwh* (1); تدعو —tdʿw* (1); تُدْعَى —tudʿā (1); تدعي —tdʿy* (1); دعاه للدعاء —fdʿwā* (1); فدعوى —dʿāh* (1); دعواه —dʿwāh* (1); دعي —dʿy* (1); مدعيا —mdʿy* (1); مدعي —mdʿā* (1); مدعى —mdʿ* (1); مدع —lldʿāʾ* (1); والدعاء —wāldʿāʾ* (1); ودعاء —wdʿāʾ* (1); وادعى —wādʿā* (1); —mdʿyā* (1);

[121] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: بلل (read dictionary entry).
[122] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: دعا (read dictionary entry).

ودعواه —wdʿwāh* (1); ودعوة —wdʿwh* (1); ودعوى —wdʿwā* (1); ويدعوا —wydʿwā* (1); ويدعون —wydʿwn* (1); يدعوا —ydʿwā* (1)

Context L115: ... قوله ولا تسبوا الذين يدعون من دون الله فيسبوا الله ...

Context L173: ... قوله قل ادعوا شركاءكم ثم كيدون فلا تنظرون ...

123. دُون[123]

dūn

212 occurrences; cumulative coverage 65.41%.

Possible English: below; short of; other than; without; excluding

Context: دون can set a lower bound or exclude something else. من دون can mean apart from or instead of. It is not invariably a physical below.

Forms and grammar: دونه / دونها / دونهم change the referent. بدون is a lexicalized combination meaning without. ديوان is a different noun, register or administrative record, not a suffix form of دون.

Attested spellings and counts

دون —dwn* (167); دونه —dwnh* (33); دونهم —dwnhm* (7); دونها —dwnhā* (3); دونكم —dwnkm* (1); دونهما —dwnhmā* (1)

Context L80: ... يشرك به ويغفر ما دون ذلك لمن يشاء ...

Context L115: ... تسبوا الذين يدعون من دون الله فيسبوا الله عدوا بغير ...

124. وَاقِعَة / وَقَعَ[124]

waqaʿa / wāqiʿah

211 occurrences; cumulative coverage 65.53%.

Possible English: happen; occur; take effect; event

Context: وقع can mean an act took place or acquired effect. وقوع الطلاق refers to divorce taking effect, not a literal fall.

Attested spellings and counts

يوقع —yqʿ* (78); واقع —wāqʿ* (48); وقع —wqʿ* (19); وقوع —wqwʿ* (14); يقع —ywqʿ* (11); تقع —tqʿ* (6); الواقع —al-wāqʿ* (5); وقوعه —wqwʿh* (5); بوقوع —bwqwʿ* (4); أوقع —ʾwqʿ* (3); الواقعة —al-wāqʿh* (3); واقعة —wāqʿh* (3); وقعت —wqʿt* (3); الوقوع —al-wqwʿ* (2); فيقع —fyqʿ* (2); إيقاعه —ʾīqāʿh* (1); توقع —twqʿ* (1); فوقعت —fwqʿt* (1); ويقع —wyqʿ* (1); يوقعه —ywqʿh* (1)

Context L636: ... سورة الواقعة وقوله وكنتم أزواجا ثلاثة ...

[123] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: دون (read dictionary entry).
[124] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: وقع (read dictionary entry).

Forms and grammar: وقع / يقع = occurred / occurs; وقعت = she or it occurred; وقائع / واقعة = event(s). واقع can be an adjective/participle or a different verb form according to vowels.

Context L1020: ... إلي جزءا واحدا ولم يقع النكير عليهم في تسميتهم الإيمان ...

125. اسْتَطَاعَ / تَطَوُّع / طَاعَة[125]

ṭāʿah / taṭawwuʿ / ʾstaṭāʿa

207 occurrences; cumulative coverage 65.65%.

Possible English: obedience; voluntary act; ability; be able

Context: التطوع often names a voluntary ritual act, contrasted with obligation. استطاع concerns ability; it is a different derived verb.

Forms and grammar: أطاع / يطيع = obeyed / obeys; تطوع / يتطوع = acted voluntarily / does so; استطاع / يستطيع = was able / is able. يستطع is a jussive form.

Attested spellings and counts

الاستطاعة —al-āstṭāʿh* (27); طاعة —ṭāʿh* (25); يستطيع —ystṭyʿ* (20); الطاعة —al-ṭāʿh* (19); تطوعا —tṭwʿā* (10); تطوع —tṭwʿ* (12); بالطاعة —bālṭāʿh* (9); يستطيعون —ystṭyʿwn* (9); طاعته —ṭāʿth* (8); تُطِعْ —tuṭiʿ (7); مطيعًا — mṭyʿan (7); الطاعات —al-ṭāʿāt* (6); والطاعة —wālṭāʿh* (6); اسْتَطَعْتَ — ʾstaṭaʿta (4); بطاعة —bṭāʿh* (4); اسْتَطَعْتُمْ —ʾstaṭaʿtum (3); التطوع —al-tṭwʿ* (3); بطاعته —bṭāʿth* (3); طَوْعًا —ṭawʿan (3); مطيع —mṭyʿ* (3); أطاع —ʾṭāʿ* (2); مستطيع — ʾaṭīʿūā (2); استطاع —ʾstṭāʿ* (2); استطاعة —ʾstṭāʿh* (2); أُطِيعُوا — mstṭyʿ* (2); يتطوع —yttwʿ* (2); يستطع —ystṭʿ* (2); تطوعه —tṭwʿh* (1); ليطاع —lyṭāʿ* (1); والتطوع —wāltṭwʿ* (1); وطاعة —wṭāʿh* (1); يُطَاعُ —yuṭāʿu (1)

Context L106: ... كبر عليك إعراضهم فإن استطعت أن تبتغي نفقا في الأرض ...

Context L172: ... قوله ولا يستطيعون لهم نصرا ولا أنفسهم ينصرون ...

126. حَمْل / حَمَلَ[126]

ḥamala / ḥaml

206 occurrences; cumulative coverage 65.77%.

Possible English: carry; bear; pregnancy; load; interpret

Attested spellings and counts

يحتمل —yḥtml* (39); ويحتمل —wyḥtml* (23); حمل —ḥml* (16); يحمل — yḥml* (14); تحمل —tḥml* (13); الحمل —al-ḥml* (7); محمولا —mḥmwlā* (6); يحمله —yḥmlh* (6); احتمل —ʾḥtml* (5); حملت —ḥmlt* (5); حملوا —ḥmlwā* (5);

[125] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: طوع (read dictionary entry).

[126] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حمل (read dictionary entry).

Context: حمل الكلام على can mean interpret wording as. الحامل is a pregnant woman in the relevant context, while حامل can otherwise mean a carrier.

Forms and grammar: حمل / يحمل = carried / carries; حملت can refer to carrying or pregnancy. حامل / حوامل = pregnant woman/women in a common use; محمول = carried or construed.

بالحمل —bālḥml* (4); حَمَلْنَا —ḥamalnā (4); حمله —ḥmlh* (4); محمول — mḥmwl* (4); يحملون —yḥmlwn* (4); الحامل —al-ḥāml* (3); حَمَلَتْهُ — ḥamalathu (3); حَمْلُهُنَّ —ḥamlahunna (3); والحمل —wālḥml* (3); ويحمل — wyḥml* (3); الأحمال —al-ʾḥmāl* (2); تحتمل —tḥtml* (2); تحمله —tḥmlh* (2); حامل —ḥāml* (2); حمالة —ḥmālh* (2); حملها —ḥmlhā* (2); فيحمل — fyḥml* (2); وحمل —wḥml* (2); وحمله —wḥmlh* (2); الحمولة —al-ḥmwlh* (1); بحمل —bḥml* (1); بحملها —bḥmlhā* (1); حاملاً —ḥāmlāan (1); حامله — ḥāmlh* (1); حملاً —ḥmlāan (1); حملهم —ḥmlhm* (1); فحملت —fḥmlt* (1); للحمل —llḥml* (1); محمولة —mḥmwlh* (1); نحمل —nḥml* (1); وحملها — wḥmlhā* (1); يحملها —yḥmlhā* (1); يحملوا —yḥmlwā* (1)

Context L128: ... عليهم شحومهما إلا ما حملت ظهورهما أو الحوايا أو ما ...

Context L458: ... قوله ووصينا الإنسان بوالديه حملته أمه وهنا ...

127. طَلَّقَ / طَلَاق[127]

ṭalāq / ṭallaqa

206 occurrences; cumulative coverage 65.89%.

Possible English: divorce; divorce someone; release; unrestricted

Context: الطلاق concerns divorce; مطلق in an argument may instead mean unqualified or unrestricted. The shared root does not make every form a marital term.

Forms and grammar: يطلّق / طلّق = divorced / divorces; طلقة / طلقات = one pronouncement / pronouncements. طالق = divorced or a woman described as such; مطلقة is a related feminine participle; إطلاق = release or leaving unqualified.

Attested spellings and counts

بالطلاق الطلاق —al-ṭlāq* (64); طلاق —ṭlāq* (15); إطلاق —ʾiṭlāq* (12); —bālṭlāq* (12); طلاقًا —ṭlāqan (12); الإطلاق —al-ʾiṭlāq* (8); طلقت — ṭlqt* (8); المطلقة —al-mṭlqh* (7); المطلق —al-mṭlq* (6); طَلَّقْتُمُوهُنَّ — ṭallaqtumūhunna (6); انطلقوا —ʾnṭlqwā* (5); المطلقات —al-mṭlqāt* (4); طلاقها —ṭlāqhā* (4); طلق —ṭlq* (4); يطلق —yṭlq* (4); إطلاقًا —ʾiṭlāqan (3); بطلاق —bṭlāq* (3); يطلقها —yṭlqhā* (3); إطلاقه —ʾiṭlāqh* (2); بإطلاق —bʾiṭlāq* (2); بإطلاقه —bʾiṭlāqh* (2); طالق —ṭālq* (2); فَطَلِّقُوهُنَّ —faṭalliqūhunna (2); مطلقًا —mṭlqan (2); والطلاق —wālṭlāq* (2); أطلق —ʾṭlq* (1); أطلقه — ʾṭlqh* (1); أطلقوا —ʾṭlqwā* (1); انطلق —ʾnṭlq* (1); طلقها —ṭlqhā* (1); فطلقها

[127] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: طلق (read dictionary entry).

—fṭlqhā* (1); للمطلقة —llmṭlqh* (1); مطلق —mṭlq* (1); مطلقة —mṭlqh* (1); وأطلق —wʾṭlq* (1); والمطلقة —wālmṭlqh* (1); يطلقون —yṭlqwn* (1)

Context L476: ... قوله ثم طلقتموهن من قبل أن تمسوهن فما ...

Context L801: ... قوله انطلقوا إلى ما كنتم به تكذبون ...

128. يَا[128]

yā

205 occurrences; cumulative coverage 66.01%.

Possible English: O; a vocative address

Context: يا addresses a person or another entity. English may omit O in natural dialogue, but the Arabic vocative still marks who is being addressed.

Forms and grammar: يا is indeclinable. فيا / ويا add so / and; the following noun or name has its own vocative syntax. أيها in يا أيها is a different construction.

Attested spellings and counts

يَا —yā (203); فيا —fyā* (1); وَيَا —wayā (1)

Context L20: ... وقوله يا أيها الناس اعبدوا ربكم الذي ...

Context L24: ... وقوله وإذ قلتم يا موسى لن نؤمن لك حتى ...

129. هُدًى / هَدْي[129]

hady / hudanā

203 occurrences; cumulative coverage 66.13%.

Possible English: sacrificial offering; guidance; guide; gift in a derived form

Context: الهدي in pilgrimage is an offering. هدى is guidance. هدية means gift, a different noun rather than a case form of the sacrificial term.

Attested spellings and counts

الهداية —al-hdāyh* (31); يَهْدِي —yahdī (25); الهدى —al-hdā* (23); هدى —hdā* (23); هداية —hdāyh* (17); وَيَهْدِي —wayahdī (15); يهد —yhd* (11); هاد —hād* (8); والهدى —wālhdā* (7); هدايته —hdāyth* (6); وهدى —whdā* (6); يَهْدِيهُ —yahdiyahu (6); الهدي —al-hdy* (5); هداه —hdāh* (5); اهْدِنَا —ʾhdinā (3); هدي —hdy* (3); هديه —hdyh* (3); يَهْتَدُونَ —yahtadūna (3); أَهْدَى —ʾahdā (1); هدانا —hdānā* (1); هدية —hdyh* (1)

Context L21: ... وقوله يضل به كثيرا ويهدي به كثيرا وما يضل به ...

[128] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: يا (read dictionary entry).
[129] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: هدي (read dictionary entry).

Forms and grammar: هدى / يهدي = guided / guides; أهدى = gave a gift or offering; هداية / هدايا = gift(s). هديه can mean his offering or his guidance according to vowels.

130. نَظَرَ / نَظَر[130]

naẓar / naẓara

200 occurrences; cumulative coverage 66.24%.

Possible English: look; examine; consider; reasoning; await in a derived form

Context: نظرنا can introduce examination of evidence. نظر إلى can be visual; انتظر means waited, a different pattern.

Forms and grammar: نظر / ينظر = looked or considered / does so; ناظر = examiner or disputant; مناظرة = disputation. أنظر can mean grant respite or a first-person form according to vowels.

Context L39: ... ما أنزلنا من البينات والهدى من بعد ما بيناه للناس ...

Attested spellings and counts

نظير —nẓyr* (60); النظر —al-nẓr* (31); انظر —ʾnẓr* (24); نظر —nẓr* (11); ينظر —ynẓrwn* (7); ينظرون —wālnẓr* (7); والنظر —al-nāẓr* (8); الناظر —bālnẓr* (5); بالنظر —nẓrh* (5); نظره —nẓyrh* (5); نظيره فَانْظُرْ ynẓr* (6); فَلْيَنْظُرِ —falyanẓuri (3); —fānẓur (4); نظرت —nẓrt* (4); ونظر —wnẓr* (4); تنتظر —tntẓr* (2); فَانْظُرُوا —fānẓurūā (2); فنظرنا —fnẓrnā* (2); نظرنا — nẓrnā* (2); ننظر —nnẓr* (2); أَنْظُرْ —ʾanẓur (1); النظرة —al-nẓrh* (1); انتظاره —ʾntẓārh* (1); انظروا —ʾnẓrwā* (1); نظراً —nẓran (1); ينتظر —yntẓr* (1)

Context L43: ... قوله هل ينظرون إلا أن يأتيهم الله في ...

Context L501: ... في المنام أني أذبحك فانظر ماذا ترى قال يا أبت ...

131. أَيْضًا[131]

ʾayḍan

198 occurrences; cumulative coverage 66.36%.

Possible English: also; too; likewise; again

Context: أيضا adds another point or parallel case. It does not necessarily assert that every detail of the two cases is identical.

Attested spellings and counts

أيضا —ʾyḍā* (198)

Context L1037: ... لو كان غير محال أيضا ما جاز ترك ما يقتضيه ...

Context L1039: ... وفيه أيضا دليل على أن الشيء يوضع ...

[130] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نظر (read dictionary entry).

[131] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أيض (read dictionary entry).

Forms and grammar: أيضا is commonly adverbial and accusative in form. وأيضا = and also. It does not take a masculine/feminine or plural ending according to its referent.

132. وَلَدَ / وَلَد[132]

walad / *walada*

194 occurrences; cumulative coverage 66.47%.

Possible English: child; offspring; son; bear a child; parent

Context: ولد can include offspring without specifying sex unless qualified. ولدت can describe giving birth; the final vowel and subject determine who did so.

Forms and grammar: ولد / أولاد = child / children; والد / والدة / والدان = father or parent / mother / parents. يولد / وَلد and يولد / وُلد distinguish active/passive by vowels; ولده = his child in a noun phrase.

Attested spellings and counts

ولد —wld* (36); الولد —al-wld* (27); ولده —wldh* (14); المولود — al-mwlwd* (13); ولدا —wldā* (13); الأولاد —al-ʾwlād* (11); أَوْلَادَكُمْ —ʾawlādakum (10); أولادهم —ʾwlādhm* (10); أولاده —ʾwlādh* (7); الوليد — al-wlyd* (5); أولادا —ʾwlādā* (4); والولد —wālwld* (4); مولود —mwlwd* (3); وَالْأَوْلَاد —wālʾawlādi (3); الوالد —al-wāld* (2); للوالدين —llwāldyn* (2); لولدَ —lwld* (2); والد —wāld* (2); وولد —wwld* (2); وولده —wwldh* (2); يولد —ywld* (2); أولادَ —ʾwlāda (1); أولادها —ʾwlādhā* (1); أولادهما — ʾwlādhmā* (1); أَوْلَادَهُنَّ —ʾawlādahunna (1); الوالدين —al-wāldyn* (1); بولادة —bwlādh* (1); تلد —tld* (1); فالولد —fālwld* (1); للوالد —llwāld* (1); للولد — llwld* (1); متولد —mtwld* (1); متولدة —mtwldh* (1); وأولاده —wʾwlādh* (1); وَالْوَالِدَاتُ —wālwālidātu (1); والوليد —wālwlyd* (1); ولادة —wlādh* (1); ولَادته —wlādth* (1); ولدها —wldhā* (1); ولدي —wldy* (1); وولدها — wwldhā* (1)

Context L41: ... إن ترك خيرا الوصية للوالدين والأقربين ...

Context L70: ... قوله يوصيكم الله في أولادكم للذكر مثل حظ الأنثيين ...

[132]**Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ولد (read dictionary entry).

133. عَدْل / عَدَالَة[133]

ʿadl / ʿadālah

191 occurrences; cumulative coverage 66.58%.

Possible English: justice; fairness; uprightness; equivalent

Context: العدل can describe justice or the author's account of divine justice; عدل in testimony can mean an upright witness. A verb with عن can mean turn aside.

Forms and grammar: عدل / يعدل are verbs; عدل / عدول can describe an upright person / persons; عدالة is a noun.

Attested spellings and counts

العدل —al-ʿdl* (72); عدل —ʿdl* (50); عدله —ʿdlh* (27); بعدله —bʿdlh* (12); عدلاً —ʿdlāan (9); العدالة —al-ʿdālh* (6); وعدل —wʿdl* (5); العادل — al-ʿādl* (3); يعدل —yʿdl* (3); عدالة —ʿdālh* (2); عدول —ʿdwl* (2)

Context L697: ... فارقوهن بمعروف وأشهدوا ذوي عدل منكم ...

Context L969: ... في اتباع من يجهل عدله ولا يفحص عن دينه بروية ...

134. أَخَذَ[134]

ʾakhadha

190 occurrences; cumulative coverage 66.69%.

Possible English: take; receive; seize; adopt; follow

Context: أخذ بقول can mean adopted a legal position. أخذ منه may describe receiving something rather than forcibly seizing it.

Forms and grammar: خذ / يأخذ / أخذ = took / takes / take!; أخذت = I or you took; يؤخذ / أُخذ are passive. أخذه attaches an object pronoun; أخذ is also a verbal noun.

Attested spellings and counts

أخذ —ʾkhdh* (32); وأخذ —wʾkhdh* (16); أخذه —ʾkhdhh* (15); يأخذ — yʾkhdh* (12); يؤخذ —yʾkhdh* (10); تأخذه —tʾkhdhh* (7); خُذْ —khudh (6); والأخذ —wālʾkhdh* (6); أخذها —ʾkhdhhā* (5); يأخذه —yʾkhdhh* (5); آخذ —ʾākhdh* (4); أخذت —ʾkhdht* (4); أَخَذْتُمْ —ʾakhadhtum (4); أخذنا —ʾkhdhnā* (4); أخذوا —ʾkhdhwā* (4); الأخذ —al-ʾkhdh* (4); خذها — khdhhā* (4); يأخذوا —yʾkhdhwā* (4); أخذا —ʾkhdhā* (3); بأخذ —bʾkhdh* (3); بأخذه —bʾkhdhh* (3); فأخذه —fʾkhdhh* (3); أخذتها —ʾkhdhthā* (2); المأخوذ —al-mʾkhwdh* (2); تَأْخُذُوا —taʾkhudhūā (2); تؤخذ —tʾkhdh* (2); خذوا —khdhwā* (2); مأخوذ —mʾkhwdh* (2); نَأْخُذَ —naʾkhudha (2); وخذ — wkhdh* (2); وَيَأْخُذُ —wayaʾkhudhu (2); آخذه —ʾākhdhh* (1); أَخَذَتْهُ — ʾakhadhathu (1); أخذوه —ʾkhdhwh* (1); الآخذين —al-ʾākhdhyn* (1); فأخذ —fʾkhdh* (1); فالأخذ —fālʾkhdh* (1); فتؤخذ —ftʾkhdh* (1); لأخذ —

[133]**Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عدل (read dictionary entry).

[134]**Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أخذ (read dictionary entry).

l’khdh* (1); مأخوذة —m’khwdhh* (1); وأخذوا —w’khdhwā* (1); وَخُذُوهُمْ — wakhudhūhum (1); ونأخذ —wn’khdh* (1); يأخذون —y’khdhwn* (1); يُؤَاخِذُ —yu’ākhidhu (1)

Context L33: ... قوله وإذ أخذنا ميثاقكم لا تسفكون دماءكم ولا ...

Context L136: ... وقوله يا بني آدم خذوا زينتكم عند كل مسجد ...

135. رِضًا / رَضِيَ[135]

raḍiya / riḍan

189 occurrences; cumulative coverage 66.80%.

Possible English: be pleased; approve; consent; satisfaction

Context: رضي الله عنه is a prayer, may God be pleased with him. رضا in a transaction concerns consent. Those uses call for different English phrasing.

Forms and grammar: رضي / يرضى = was pleased / is pleased; رضيت = I or you consented; تراضيا = the two mutually agreed. التراضي / تراض are verbal-noun forms; final weak letters can change or disappear.

Attested spellings and counts

رضي —rḍy* (144); يرضى —yrḍā* (7); رضوان —rḍwān* (5); ورضي — wrḍy* (5); تَرَاضٍ —tarāḍin (4); رَضُوا —raḍūā (4); رضاه —rḍāh* (3); رضيه — rḍyh* (3); أرضي —’rḍy* (2); رضا —rḍā* (2); والرضا —wālrḍā* (2); يرضَ — yrḍa (2); بالرضا —bālrḍā* (1); برضا —brḍā* (1); برضاها —brḍāhā* (1); راض — rāḍ* (1); والتراضي —wāltrāḍy* (1); وَرِضْوَانًا —wariḍwānan (1)

Context L62: ... قوله أفمن اتبع رضوان الله كمن باء بسخط من ...

Context L124: ... أن تكون تجارة عن تراض منكم ...

136. يَد / أَيْدٍ[136]

yad / ’aydin

189 occurrences; cumulative coverage 66.91%.

Possible English: hand; possession; control; power

Attested spellings and counts

أَيْدِيهِمْ —’aydīhim (31); يديه —ydyh* (22); بيده —bydh* (15); بأيديهم —b’ydyhm* (12); يد —yd* (12); يدي —ydy* (11); اليد —al-yd* (10); يده —ydh* (8); أيدي —’ydy* (7); بيد —byd* (7); نُودِيَ —nūdiya (7);

[135] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: رضي (read dictionary entry).

[136] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: يدي (read dictionary entry).

Context: بيده can be physically in his hand or under his control. اليد in a property dispute may describe possession rather than a body part.

Forms and grammar: يد / يدان / يدين = hand / two hands with case variation; أيد / أياد are plurals. يده / يدها / أيديهم attach possessive pronouns; اليدين can refer to the two hands.

137. لَكِنَّ / لَكِنْ[137]

lakin / lakinna

188 occurrences; cumulative coverage 67.02%.

Possible English: but; however

Context: لكن introduces a contrast or qualification. The spelling لكن can also represent لَكِنَّ, for you feminine plural; syntax distinguishes it.

Forms and grammar: لكنّه / لكنها / لكنهم = but he or it / she or it / they. Shadda and following syntax distinguish لكنَّ from لكنْ; the particle itself has no tense.

أَيْدِيَهُمَا —yadāhu (4); يَدَاهُ —ʾydykm* (4); أيديكم —dīnakum (5); دِينَكُمْ —ʾaydiyahumā (3); بِأَيْدِيكُمْ —biʾaydīkum (3); باليد —bālyd* (3); وأيديكم —wʾydykm* (3); الأيدي —al-ʾydy* (2); اليدين —al-ydyn* (2); بأيدينا —bʾydynā* (2); بيدك —bydk* (2); بِيَدَيَّ —biyadayya (2); ويد —wyd* (2); أَيْدِينَا —ʾaydīnā (1); بأيدي —bʾydy* (1); باليدين —bālydyn* (1); بيديه —bydyh* (1); واليد —wālyd* (1); واليدين —wālydyn* (1); ويديه —wydyh* (1); يَدَكَ —yadaka (1); يدين —ydyn* (1); يودي —ywdy* (1)

Context L29: ... فويل للذين يكتبون الكتاب بأيديهم ثم يقولون هذا من عند ...

Context L147: ... يرسل الرياح بشرا بين يدي رحمته ...

Attested spellings and counts

ولكن —wlkn* (97); ولكنه —wlknh* (50); ولكنها —wlknhā* (10); ولكنهم —wlknhm* (10); ولكنا —wlknā* (7); لكن —lkn* (4); لكنا —lknā* (4); ولكني —wlkny* (3); ولكنهما —wlknhmā* (2); لكنه —lknh* (1)

Context L50: ... بعد ما جاءتهم البينات ولكن اختلفوا فمنهم من آمن ومنهم ...

Context L110: ... إذ جاءهم بأسنا تضرعوا ولكن قست قلوبهم وزين لهم الشيطان ...

[137] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: لكن (read dictionary entry).

138. رَحِم / رَحْمَن / رَحْمَة[138]

raḥmah / raḥmān / raḥim

187 occurrences; cumulative coverage 67.13%.

Possible English: mercy; compassion; womb; kinship; the Merciful

Context: الرحمن is a divine name and also part of ʿAbd al-Raḥmān. رحمه الله is a prayer, may God have mercy on him. الرحم can concern blood kinship.

Forms and grammar: رحم / يرحم = had mercy / has mercy; رحمه = had mercy on him when read as a verb. رحمة is a noun; أرحام is a plural related to wombs/kinship.

Attested spellings and counts

الرحمن —al-raḥmān* (46); رحمة —rḥmh* (19); رَحِيمٌ —raḥīmun (16); رحمته —rḥmth* (12); الرحمة —al-rḥmh* (11); رحمه —rḥmh* (11); الرحم —al-rḥm* (9); الرَّحِيمُ —al-raḥīmu (9); والرحمة —wālrḥmh* (8); ورحمته — wrḥmth* (8); الأرحام —al-ʾrḥām* (7); برحمته —brḥmth* (7); رَحِيمًا — raḥīman (6); ورحمة —wrḥmh* (5); لِلرَّحْمَنِ —lilrraḥmani (4); رحم —rḥm* (2); يرحمه —yrḥmh* (2); رحمًا —rḥman (1); رُحَمَاءُ —ruḥamāʾu (1); رحمها — rḥmhā* (1); مرحوم —mrḥwm* (1); يرحم —yrḥm* (1)

Context L53: ... لكم ذنوبكم والله غفور رحيم ...

Context L130: ... وتفصيلا لكل شيء وهدى ورحمة لعلهم بلقاء ربهم يؤمنون ...

139. دَيْن / دِين[139]

dīn / dayn

183 occurrences; cumulative coverage 67.24%.

Possible English: religion; religious obligation; debt; liability

Context: الدين can mean religion or a debt, distinguished in vocalized text as دِين / دَيْن. A financial context often selects debt, but the clause must still be read.

Attested spellings and counts

الدين —al-dyn* (76); دين —dyn* (24); دينه —dynh* (24); دينًا —dynan (11); دينهم —dynhm* (9); بالدين —bāldyn* (8); للدين —lldyn* (4); ودين —wdyn* (4); بدين —bdyn* (3); دينك —dynk* (3); ديون —dywn* (3); لدين —ldyn* (2); والديانة —wāldyānh* (2); يدينون —ydynwn* (2); الديون —al-dywn* (1); بدينهم —bdynhm* (1); تَدَايَنْتُمْ —tadāyantum (1); دان —dān* (1); فدين —fdyn* (1); لدينه —ldynh* (1); ودينه —wdynh* (1); ويدين —wydyn* (1)

Context L72: ... وصية يوصي بها أو دين ...

[138] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: رحم (read dictionary entry).

[139] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: دين (read dictionary entry).

Forms and grammar: دين / ديون = debt / debts; ديني = my religion or my debt according to vowels and context. دان / يدين have related verbal uses; ديانة concerns religion or religious observance.

140. حَمْد / مُحَمَّد / أَحْمَد[140]

ḥamd / muḥammad / ʾaḥmad

178 occurrences; cumulative coverage 67.34%.

Possible English: praise; Muḥammad; Aḥmad; Ḥammād; Ḥumayd

Context: Much of this family's frequency comes from personal names. Muḥammad, Aḥmad and Ḥammād are related name formations, not grammatical cases or interchangeable English translations.

Forms and grammar: حمد / يحمد = praised / praises; حمد = praise; محمود = praised. محمد / أحمد / حماد / حميد are distinct formations and names. Retain each narrator's name rather than translating it literally.

Context L123: ... شركاؤهم ليردوهم وليلبسوا عليهم دينهم ولو شاء الله ما فعلوه ...

Attested spellings and counts

محمد —mḥmd* (108); بحمد —bḥmd* (19); أحمد —ʾḥmd* (17); الحمد — al-ḥmd* (12); محمود —mḥmwd* (5); لمحمد —lmḥmd* (4); حماد —ḥmād* (3); محمدًا —mḥmdan (3); وبحمدك —wbḥmdk* (2); حمد —ḥmd* (1); نحمد — nḥmd* (1); والحمد —wālḥmd* (1); ومحمد —wmḥmd* (1); يحمد —yḥmd* (1)

Context L2: ... المؤلف أحمد محمد بن علي بن محمد ...

Context L10: ... للمطبوع صفحة المؤلف أبو أحمد القصاب ...

141. نَهَى / نَهْي[141]

nahā / nahy

175 occurrences; cumulative coverage 67.44%.

Possible English: forbid; prohibit; prohibition; reach an end

Context: نهى عن introduces what was forbidden. انتهى and انتهاء concern ending or reaching an endpoint, not a grammatical tense of the prohibitive noun.

Attested spellings and counts

نهي —nhy* (22); النهي —al-nhy* (16); والنهي —wālnhy* (16); نهى — nhā* (15); نهاية —nhāyh* (11); المنهي —al-mnhy* (9); نهيا —nhyā* (8); ونهيه —wnhyh* (8); يَنْتَهُوا —yantahūā (7); نُهُوا —nuhūā (5); نهيه —nhyh* (5); ونهى —wnhā* (5); ينهى —ynhā* (5); بالنهي —bālnhy* (3); نهاه —nhāh* (3); ونهاه — wnhāh* (3); ونهي —wnhy* (3); وينهى —wynhā* (3); يَنْتَهُونَ —yantahūna (3); تُنْهَوْنَ —tunhawna (2); فنهي —fnhy* (2); منهي —mnhy* (2); وينهون — wynhwn* (2); ينتهي —ynthy* (2); أنهى —ʾnhā* (1); انتهى —ʾnthā* (1); فنهاهم

[140] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حمد (read dictionary entry).
[141] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نهي (read dictionary entry).

Forms and grammar: نهى / ينهى = forbade / forbids; نهانا = forbade us; نهي = was forbidden when read passively. منهيّ عنه = prohibited; ينتهِ can be a jussive form of انتهى.

142. ثُلُث / ثَلَاثَة[142]

thalāthah / thuluth

174 occurrences; cumulative coverage 67.54%.

Possible English: three; third; one-third

Context: ثلاثة counts items; الثلث names a fraction, often in inheritance or bequests. الثالث marks ordinal order. These are distinct numeral formations.

Forms and grammar: ثلاث / ثلاثة vary with the counted noun's grammatical gender; ثالث / ثالثة are ordinal. ثلث / ثلثان / ثلثين show fraction singular and dual; ثلاثا is an accusative form.

—fnhāhm* (1); فنهوا —fnhwā* (1); فنهى —fnhā* (1); للنهي —llnhy* (1); منتهى —mnthā* (1); منهيا —mnhyā* (1); نهاها —nhāhā* (1); نهاهم —nhāhm* (1); نهينا —nhynā* (1); ينه —ynh* (1); ينهاها —ynhāhā* (1); ينهه —ynhh* (1); ينهها —ynhhā* (1)

Context L207: ... أولياء بعض يأمرون بالمعروف وينهون عن المنكر ويقيمون الصلاة ويؤتون ...

Context L1066: ... دون غيره وهذا هو نهاية الجهل ومجاوزة الحد فيه لو ...

Attested spellings and counts

ثلاثة —thlāthh* (29); الثلاثة —al-thlāthh* (28); ثلاث —thlāth* (18); ثلاثًا —thlāthan (12); الثلاث —al-thlāth* (11); ثالث —thālth* (11); الثلث —al-thlth* (10); والثالث —wālthālth* (9); بثلاثة —bthlāthh* (6); الثالثة —al-thālthh* (5); بالثلاث —bālthlāth* (3); ثالثة —thālthh* (3); ثلث —thlth* (3); والثالثة —wālthālthh* (3); والثلاثة —wālthlāthh* (3); ثلثه —thlthh* (3); الثلثان —al-thlthān* (2); ثلاثون —thlāthwn* (2); ثلثي —thlthy* (2); بالثلث —bālthlth* (1); بثالث —bthālth* (1); بثلثه —bthlthh* (1); ثالثًا —thālthan (1); ثلاثتهم —thlāththm* (1); ثلاثين —thlāthyn* (1); ثُلُثَا —thuluthā (1); ثلثيه —thlthyh* (1); للثلاث —llthlāth* (1); وثالثة —wthālthh* (1); وَثُلَاثَ —wathulātha (1)

Context L71: ... ولد وورثه أبواه فلأمه الثلث ...

Context L636: ... الواقعة وقوله وكنتم أزواجا ثلاثة ...

[142] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ثلث (read dictionary entry).

143. دَنَا / دُنْيَا[143]

dunyā / danā

174 occurrences; cumulative coverage 67.64%.

Possible English: this world; nearer; draw near

Context: الدنيا usually means the present world or worldly life, contrasted with the hereafter.

Forms and grammar: دنيا is the feminine form associated with أدنى; دنا / يدنو are verbs meaning drew / draws near.

Attested spellings and counts

الدنيا —al-dnyā* (171); والدنيا —wāldnyā* (2); دنيا —dnyā* (1)

Context L188: ... في الأرض تريدون عرض الدنيا والله يريد الآخرة ...

Context L203: ... ليعذبهم بها في الحياة الدنيا وتزهق أنفسهم وهم كافرون ...

144. تَابَ / تَوْبَة[144]

tawbah / tāba

172 occurrences; cumulative coverage 67.74%.

Possible English: repentance; repent; turn in acceptance

Context: تاب الإنسان means the person repented; تاب الله عليه means Allah turned to him in acceptance. Distinguish the subject.

Forms and grammar: تاب / يتوب = repented / repents; توبة is the verbal noun; تابوا and توبوا distinguish they repented and repent!

Attested spellings and counts

التوبة —al-twbh* (70); تاب —tāb* (32); توبة —twbh* (29); توبته —twbth* (15); تَابُوا —tābūā (12); تُوبُوا —tūbūā (4); والتوبة —wāltwbh* (4); يَتُوبُونَ —yatūbūna (4); يَتُوبُ —yatūbu (2)

Context L39: ... ويلعنهم اللاعنون إلا الذين تابوا وأصلحوا وبينو ...

Context L192: ... سورة التوبة قوله وإن أحد من المشركين ...

145. سَبِيل / سُبُل[145]

sabīl / subul

172 occurrences; cumulative coverage 67.84%.

Possible English: way; path; means

Attested spellings and counts

سبيل —sbyl* (92); السَّبِيلِ —al-sabīli (26); سَبِيلًا —sabīlan (25); سبيله —sbylh* (18); سبيلهم —sbylhm* (5); وسبيل —wsbyl* (3); سبيلنا —sbylnā* (2); السُّبُلَ —al-subula (1)

[143] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: دنا (read dictionary entry).
[144] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: توب (read dictionary entry).
[145] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: سبل (read dictionary entry).

Context: سبيله refers to His path in the Quran quotation; السبل denotes the other paths.

Forms and grammar: سبيل is singular; سبل is a broken plural. سبيله adds his / its; السبل adds the definite article.

146. كَذِب / كَذَبَ[146]

kadhaba / *kadhib*

169 occurrences; cumulative coverage 67.94%.

Possible English: lie; falsehood; deny as false

Context: كذب can concern deliberate lying or an assessment that a statement is false; the precise accusation must be read from the passage. كذّب means declared false or rejected.

Forms and grammar: كذب / يكذب = lied / lies; كاذب / كاذبة show agreement; كذّاب is intensive. كذّب / يكذّب is a different pattern; مكذوب = fabricated or falsely attributed.

Context L42: ... قوله وقاتلوا في سبيل الله الذين يقاتلونكم ...

Context L77: ... الله فلن تجد له سبيلا ...

Attested spellings and counts

كذبا —kdhbā* (25); كذب —kdhb* (24); الكذب —al-kdhb* (23); كذبوا —kdhbwā* (15); كذبت —kdhbt* (10); وكذب —wkdhb* (9); يكذب —ykdhb* (9); كاذبا —kādhbā* (7); تكذيب —tkdhyb* (6); كاذب —kādhb* (5); نُكَذِّبَ —ykdhbwn* (5); كاذبون —kādhbwn* (3); كذبه —kdhbh* (3); وَكَذَّبُوا —wakadhdhabūā (3); —nukadhdhiba (3); والكذب —wālkdhb* (3); أكذب —’kdhb* (2); الْكَاذِبِينَ —al-kādhibīna (2); الكذابين —al-kdhābyn* (2); كَاذِبِينَ —kādhibīna (2); يكذبه —ykdhbh* (2); بكذب —bkdhb* (1); كذاب —kdhāb* (1); كذبة —kdhbh* (1); كذبهم —kdhbhm* (1); لكذبه —lkdhbh* (1); ويكذب —wykdhb* (1)

Context L109: ... قوله والذين كذبوا بآياتنا صم وبكم في الظلمات ...

Context L129: ... حرمنا من شيء كذلك كذب الذين من قبلهم حتى ذاقوا ...

147. لَفْظ / لَفْظِيّ[147]

lafẓ / *lafẓiyy*

167 occurrences; cumulative coverage 68.04%.

Possible English: wording; expression; utterance; verbal

Attested spellings and counts

لفظ —lfẓ* (71); اللفظ —al-lfẓ* (46); بلفظ —blfẓ* (30); بلفظه —blfẓh* (7); لفظًا —lfẓan (4); اللفظية —al-lfẓyh* (3); اللفظين —al-lfẓyn* (3); الألفاظ —al-’lfāẓ* (1); لفظي —lfẓy* (1); واللفظ —wāllfẓ* (1)

[146]**Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: كذب (read dictionary entry).
[147]**Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: لفظ (read dictionary entry).

Context: لفظي often contrasts something actually expressed with a semantic or mentally supplied governor. لفظ concerns expression, not necessarily one dictionary word.

Forms and grammar: لفظ / ألفاظ = expression / expressions; لفظي / لفظية = verbal, masculine / feminine; بلفظه = in its actual wording.

148. حَلَّ / حَلَال[148]

ḥalāl / ḥalla

166 occurrences; cumulative coverage 68.14%.

Possible English: lawful; permissible; become due; untie; dissolve

Context: يحل in a ruling often means is lawful. حَلّ can also concern untying, release or a due date. حالا, immediately, has a different possible analysis and must be read in context.

Forms and grammar: حل / يحل = became lawful or due / is lawful or due, with vowel-dependent readings. أحل = made lawful; حلال / حلالا differ by case; حلّل is another derived pattern.

Context L1037: ... ترك ما يقتضيه ظاهر اللفظ من كلام الله عز وجل ...

Context L1123: ... عليهم أو محمول على اللفظ ...

Attested spellings and counts

حل —ḥlāl* (10); حلال —yḥl* (21); أحل —ʾḥl* (19); تحل —tḥl* (11); تحليل —al-ḥlāl* (5); الحلال —ḥl* (9); حلالاً —ḥlālāan (8); محله —mḥlh* (6); حالاً —al-ḥl* (4); الحل —al-tḥlyl* (4); التحليل —ḥlt* (5); حلت —tḥlyl* (5); حلول —ḥlwl* (3); يحلل —yḥll* (4); محل —mḥl* (4); محلها —mḥlhā* (3); يُحَلَّوْنَ —yuḥallawna (3); ويحل —wyḥl* (3); وَأُحِلَّ —waʾuḥilla (3); أحلت —ʾḥlt* (2); المحل —al-mḥl* (2); المحلل —al-mḥll* (2); تحليله —tḥlylh* (2); والحلال —wālḥlāl* (2); محلاً —mḥllāan (2); محلل —mḥll* (2); حلل —ḥll* (2); وحل —wḥl* (2); استحلال —ʾstḥlāl* (1); الإحليل —ʾaḥlalnā (1); أَحْلَلْنَا —al-ʾiḥlyl* (1); بحلي —bḥly* (1); بحليلة —bḥlylh* (1); تستحل —tstḥl* (1); حَلَلْتُمْ —ḥalaltum (1); حله —ḥlh* (1); فحلت —fḥlt* (1); محلته —mḥlth* (1); والتحليل —wālthlyl* (1); وحلال —wḥlāl* (1); يحله —yḥlh* (1); يحلها —yḥlhā* (1)

Context L101: ... وقوله أحل لكم صيد البحر وطعامه ...

Context L354: ... إلى أجل مسمى ثم محلها إلى البيت العتيق ...

[148] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حلل (read dictionary entry).

149. فَرْض / فَرِيضَة[149]

farḍ / farīḍah

166 occurrences; cumulative coverage 68.23%.

Possible English: obligation; prescribe; apportion; prescribed share

Context: فرض can be an obligation or an allotted inheritance share. The plural الفرائض can name the discipline of inheritance or prescribed obligations.

Forms and grammar: فرض / يفرض = prescribed or allotted / prescribes or allots; فريضة / فرائض = prescribed duty or share / plural. مفروض is a passive participle; فرضا can be adverbial or accusative.

Attested spellings and counts

فرض —frḍ* (44); الفرائض —al-frāʾḍ* (23); فرضا —frḍā* (18); فريضة —fryḍh* (12); يفرض —yfrḍ* (7); المفروضة —al-mfrwḍh* (6); مفروضة —mfrwḍh* (6); فرائض —frāʾḍ* (5); فرضها —frḍhā* (5); وفرض —wfrḍ* (5); بفرض —bfrḍ* (4); فَرَضْتُمْ —faraḍtum (4); فرضه —frḍh* (4); مفروض —mfrwḍ* (4); الفرض —al-frḍ* (3); المفترض —al-mftrḍ* (3); المفروض —al-mfrwḍ* (2); مفترضة —mftrḍh* (2); مفروضا —mfrwḍā* (2); الفريضة —al-fryḍh* (1); فرضان —frḍān* (1); فرضهم —frḍhm* (1); فرضين —frḍyn* (1); مفترض —mftrḍ* (1); والفرض —wālfrḍ* (1); وفرضه —wfrḍh* (1)

Context L1077: ... في كتابه لازم لنا وفرض علينا فلما وجدناه مخبرا بإضلالهم ...

Context L1377: ... يرى السعي بينهما غير مفروض وذلك أن الأنصار كانوا في ...

150. حَيّ / حَيَاة / حَيَوَان[150]

ḥayy / ḥayāh / ḥayawān

165 occurrences; cumulative coverage 68.33%.

Possible English: alive; life; living creature; modesty

Context: حي describes being alive; الحيوان is a living creature. حياء is modesty, a separate noun in the family.

Forms and grammar: حي / حية agree in gender; حياة = life; يحيي / أحيا = gave life or revived / does so. حية can also mean snake, distinguished by context.

Attested spellings and counts

الحياة —al-ḥyāh* (39); الحي —al-ḥy* (14); حي —ḥy* (14); حيا —ḥyā* (14); حية —ḥyāh* (12); الحيوان —al-ḥywān* (11); حياته —ḥyāth* (13); الأحياء —al-ḥyh* (5); يُحْيِي —yuḥyī (6); إحياء —ʾiḥyāʾ* (5); أحياء —yuḥyīkum (4); الحيات —al-ḥyāt* (4); يُحْيِيكُمْ —al-ʾḥyāʾ* (4); أحيا —yḥyā* (2); يحيا —ḥywān* (2); حيوان —wālḥyh* (2); والحية —ʾḥyā* (1); أحياه —ʾḥyāh* (1); حياء —ḥyāʾ* (1); حياتها —ḥyāthā* (1); والحياء —wālḥyāʾ* (1); والحيات —wālḥyāt* (1)

Context L180: ... وللرسول إذا دعاكم لما يحييكم واعلموا أن الله يحول بين ...

Context L203: ... الله ليعذبهم بها في الحياة الدنيا وتزهق أنفسهم وهم كافرون ...

[149] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: فرض (read dictionary entry).
[150] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حيا (read dictionary entry).

151. قَلْب[151]

qalb

165 occurrences; cumulative coverage 68.42%.

Possible English: heart; turn; reverse

Context: The heart can denote understanding, conviction or inner disposition; قلب can also be a verb meaning turn or reverse.

Forms and grammar: قلب / قلوب = heart / hearts; قلبه = his heart or he turned it; قلوبهم = their hearts.

Attested spellings and counts

قلوبهم —qlwbhm* (77); قلبه —qlbh* (25); القلوب —al-qlwb* (20); القلب —al-qlb* (19); قلوب —qlwb* (17); قلب —qlb* (7)

Context L61: ... الله ذلك حسرة في قلوبهم ...

Context L91: ... آمنا بأفواههم ولم تؤمن قلوبهم ...

152. رِجْل / رِجَال / رَجُل[152]

rajul / rijāl / rijl

163 occurrences; cumulative coverage 68.52%.

Possible English: man; men; male person; foot

Context: رَجُل is a man; رِجْل is a foot/leg. Unvowelled رجل can represent either. Gender distinctions in a legal passage require the surrounding wording.

Forms and grammar: رجل / رجال = man / men; رجلان / رجلين are dual case forms. رِجل / أرجل are a separate noun and its plural; رجليه = his two feet/legs.

Attested spellings and counts

الرجل —al-rjl* (40); رجل —rjl* (34); رجلا —rjlā* (26); الرجال —al-rjāl* (25); رجال —rjāl* (10); لرجل —lrjl* (5); ورجل —wrjl* (5); للرجال —llrjāl* (3); للرجل —llrjl* (3); بالرجل —bālrjl* (2); رجالا —rjālā* (2); رِجَالِكُمْ —rijālikum (2); الراجل —al-rājl* (1); الرجلين —al-rjlyn* (1); بِأَرْجُلِهِنَّ —biʾarjulihinna (1); برجله —brjlh* (1); برجل —brjl* (1); وَأَرْجُلُهُمْ —waʾarjuluhum (1)

Context L143: ... قوله وعلى الأعراف رجال يعرفون كلا بسيماهم ...

Context L161: ... واختار موسى قومه سبعين رجلا لميقاتنا فلما أخذتهم الرجفة قال ...

[151] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: قلب (read dictionary entry).
[152] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: رجل (read dictionary entry).

153. نِفَاق / نَفَقَة[153]

nafaqah / nifāq

162 occurrences; cumulative coverage 68.61%.

Possible English: maintenance; expenditure; spend; hypocrisy

Context: نفقة in family law is maintenance/support. نفاق is hypocrisy, a separate derived noun; do not assume every member concerns money.

Forms and grammar: أنفق / ينفق = spent / spends; نفقة / نفقات = expense(s) or maintenance payments. منافق / منافقون = hypocrite(s); نفقتها = her maintenance.

Attested spellings and counts

أَنْفِقُوا —nfqh* (21); نفقة —al-nfqh* (26); المنافقين —al-mnāfqyn* (24); ينفق —ynfq* (8); المنافق —al-mnāfq* (8); أنفق —ʾnfq* (9); —ʾanfiqūā (13); يُنْفِقُونَ —yunfiqūna (5); المنافقون —al-mnāfqwn* (6); والنفقة —wālnfqh* (7); فَلْيُنْفِقْ —falyunfiq (3); لِيُنْفِقْ —liyunfiq (4); النفاق —al-nfāq* (4); منافقًا — mnāfqan (3); نفاق —nfāq* (2); أنفقت —ʾnfqt* (2); وأنفقوا —wʾnfqwā* (3); النفقات —al-nfqāt* (1); بالنفقة —bālnfqh* (1); بنفقة —bnfqh* (1); بنفقتها — bnfqthā* (1); تُنْفِقُوا —tunfiqūā (1); تُنْفِقُونَ —tunfiqūna (1); فأنفق —fʾnfq* (1); نِفَاقًا —munāfiqūna (1); مُنَافِقُونَ —mnāfq* (1); منافق —faʾanfiqūā (1); فَأَنْفِقُوا —nifāqan (1); نفقته —nfqth* (1); وَالْمُنَافِقِينَ —wālmunāfiqīna (1); ونفقة — wnfqh* (1)

Context L52: ... يا أيها الذين آمنوا أنفقوا من طيبات ما كسبتم ومما ...

Context L77: ... قوله فما لكم في المنافقين فئتين والله أركسهم بما كسبوا ...

154. اسْتِثْنَاء / ثَانٍ / اثْنَان[154]

ʾthnān / thānin / ʾstithnāʾ

161 occurrences; cumulative coverage 68.71%.

Possible English: two; second; fold; exception; exclude

Context: الثاني marks order. استثناء is an exception from a general statement, a different derivation. مثنى can mean in pairs.

Attested spellings and counts

الاستثناء —al-āstthnāʾ* (38); والثاني —wālthāny* (15); الثاني —al-thāny* (14); والثانية —wālthānyh* (11); اثنين —ʾthnyn* (9); استثناء —ʾstthnāʾ* (7); استثنى — ʾstthnā* (7); الثانية —al-thānyh* (7); يستثن —ystthn* (7); الثناء —al-thnāʾ* (6); ثانية —thānyh* (6); ثاني —thāny* (4); مستثنى —mstthnā* (4); أثنى —ʾthnā* (3); يستثنى —ystthnā* (3); اثنان —ʾthnān* (2); اثْنَتَيْنِ —ʾthnatayni (2); المستثنى — al-mstthnā* (2); للثاني —llthāny* (2); مثنى —mthnā* (2); وأثنى —wʾthnā* (2);

[153] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نفق (read dictionary entry).
[154] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ثني (read dictionary entry).

Forms and grammar: اثنين / اثنان and اثنتين / اثنتان vary by case and gender; ثاني / ثانية = second. يستثني / استثنى = excepted / excepts; مستثنى = excepted item.

التثنية —al-tthnyh* (1); باثنين —bāthnyn* (1); ثنية —tthnyh* (1); ثانِ — thāni (1); ثانيا —thānyā* (1); ثنى —thnā* (1); فاستثنى —fāstthnā* (1); يثنَي — ythny* (1)

Context L197: ... إذ أخرجه الذين كفروا ثاني اثنين إذ هما في الغار ...

Context L251: ... فيها من كل زوجين اثنين وأهلك إلا من سبق عليه ...

155. زَعَمَ[155]

zaʿama

158 occurrences; cumulative coverage 68.80%.

Possible English: claim; maintain; allege

Context: Often introduces a position the author disputes. Translate as claim without treating the polemical judgment as the editor's own.

Forms and grammar: يزعم / زعم = claimed / claims; يزعمون = they claim; زعمت depends on vowels for its subject.

Attested spellings and counts

يزعمون —yzʿmwn* (66); يزعم —yzʿm* (45); زعم —zʿm* (26); زعموا — zʿmwā* (10); تزعم —tzʿm* (6); زعمت —zʿmt* (3); يزعمونه —yzʿmwnh* (2)

Context L1066: ... لا نعت الاسم كما يزعم من يقول بخلق القرآن إذ ...

Context L1082: ... فإن زعموا أنه صادق في إخبار الفعل ...

156. صَاحِب / صَحَابَة[156]

ṣāḥib / ṣaḥābah

158 occurrences; cumulative coverage 68.89%.

Possible English: companion; associate; holder; person concerned

Context: الصحابة normally refers to the Prophet's Companions. صاحب مال means an owner or holder of wealth. أصحابنا can mean our associates or fellow adherents.

Attested spellings and counts

أصحاب —ʾṣḥāb* (57); صاحبه —ṣāḥbh* (29); أصحابه —ʾṣḥābh* (13); صاحب —ṣāḥb* (9); وأصحاب —wʾṣḥāb* (9); الصحابة —al-ṣḥābh* (8); لصاحبه — lṣāḥbh* (5); وأصحابه —wʾṣḥābh* (5); صاحبها —ṣāḥbhā* (4); لأصحاب — lʾṣḥāb* (4); أصحابها —ʾṣḥābhā* (2); أصحابي —ʾṣḥāby* (2); صاحبة —ṣāḥbh* (2); صَاحِبُكُمْ —ṣāḥbk* (1); صاحبك —ṣāḥby* (2); بأصحابه —bʾṣḥābh* (1); صاحبي

[155]**Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: زعم (read dictionary entry).

[156]**Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: صحب (read dictionary entry).

Forms and grammar: أصحاب / صاحب = companion / companions; صحابي / صحابة refer to Companions in the technical usage. أصحابه / صاحبه change singular/plural and the possessive referent.

157. عَيْن[157]

ʿayn

157 occurrences; cumulative coverage 68.98%.

Possible English: eye; specific thing; spring; asset; the very same

Context: بعينه commonly means that very item/person. عين in property discussion may be a specific asset, not an anatomical eye.

Forms and grammar: عين / أعين / عيون are noun and plurals with context-dependent uses. عينه / عينها change referent; معيّن = specified, a different formation.

158. أَمَّا[158]

ʾammā

156 occurrences; cumulative coverage 69.07%.

Possible English: as for; regarding; now then

—ṣāḥibukum (1); صحبته —ṣḥbth* (1); لصاحب —lṣāḥb* (1); وأصحابهم — wʾṣḥābhm* (1); والصحابة —wālṣḥābh* (1)

Context L31: ... وأحاطت به خطيئته فأولئك أصحاب النار هم فيها خالدون ...

Context L197: ... في الغار إذ يقول لصاحبه لا تحزن إن الله معنا ...

Attested spellings and counts

بعينه —bʿynh* (31); عين —ʿyn* (23); العين —al-ʿyn* (21); بأعيانهم — bʾʿyānhm* (8); أعين —ʾʿyn* (7); أعينهم —ʾʿynhm* (7); بعينها —bʿynhā* (7); عينا —ʿynā* (7); العيان —al-ʿyān* (6); عينه —ʿynh* (6); بعين —bʿyn* (5); معان — mʿān* (5); عيانا —ʿyānā* (3); أعان —ʾʿān* (2); أعانه —ʾʿānh* (2); العيون — al-ʿywn* (2); بأعيانها —bʾʿyānhā* (2); بِالْعَيْنِ —biālʿayni (2); عيناه —ʿynāh* (2); وَالْعَيْنَ —wālʿayna (2); يعين —yʿyn* (2); المعين —al-mʿyn* (1); معين —mʿyn* (2); بالعيان —bālʿyān* (1); عينيه —ʿynyh* (1)

Context L166: ... لا يفقهون بها ولهم أعين لا يبصرون بها ولهم آذان ...

Context L408: ... من أزواجنا وذرياتنا قرة أعين ...

Attested spellings and counts

فأما —fʾmā* (83); وأما —wʾmā* (61); أما —ʾmā* (12)

Context L226: ... أيكم زادته هذه إيمانا فأما الذين آمنوا فزادتهم إيمانا وهم ...

Context L227: ... قوله وأما الذين في قلوبهم مرض فزادتهم ...

[157] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عين (read dictionary entry).

[158] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أما (read dictionary entry).

Context: أما introduces a topic followed by a statement, often with ف in its result. Do not confuse it with أَمَا, an introductory or interrogative expression.

Forms and grammar: فأما / وأما add and / so. أما does not have tense, gender or plural inflections. Its grammatical job is to organize the following clause.

159. شَبَه / تَشْبِيه[159]

shabah / *tashbīh*

155 occurrences; cumulative coverage 69.16%.

Possible English: resemblance; likening; ambiguity

Context: تشبيه can concern a comparison; the author's theological or grammatical context determines its technical sense.

Forms and grammar: شبه / أشباه = likeness / likenesses; أشبه is comparative; متشابه is a participle-shaped adjective.

Attested spellings and counts

أشبه —shbh* (20); شبه —w'shbāh* (39); وأشباهه —w'shbāhh* (22); أشبه —'shbh* (18); يشبه —yshbh* (10); وأشباهها —w'shbāhhā* (9); تشبيه —tshbyh* (8); التشبيه —al-tshbyh* (7); الشبه —al-shbh* (7); شبهه —shbhh* (7); يشبهه —yshbhh* (7); مشابهة —mshābhh* (1)

Context L987: ... اليوم كان الاحتجاج به أشبه لأنه كان يكون الله مضافا ...

Context L1046: ... والمخلوق من حبه وكراهته وأشباه ذلك قد باين بينه وبين ...

160. أُمَّة / أَمَة[160]

'amah / *'ummah*

154 occurrences; cumulative coverage 69.25%.

Possible English: enslaved woman; community; nation

Context: أَمَة in status law is an enslaved woman. أُمَّة is a community. Their unvowelled spellings can coincide in some forms but the meanings differ.

Attested spellings and counts

الأمة —al-'mh* (61); أمة —'mh* (49); أمته —'mth* (14); أمم —'mm* (5); وَإِمَائِكُمْ —wa'imā'ikum (5); والأمة —wāl'mh* (5); الإماء —al-'imā'* (4); إماء —'imā'* (3); وأمته —w'mth* (3); والإماء —wāl'imā'* (3); لأُمته —l'muth (1); للأمة —ll'mh* (1)

Context L38: ... قوله وكذلك جعلناكم أمة وسطا لتكونوا شهداء على الناس ...

Context L44: ... قوله كان الناس أمة واحدة فبعث الله النبيين مبشرين ...

[159] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: شبه (read dictionary entry).

[160] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أما (read dictionary entry); أمم (read dictionary entry).

Forms and grammar: أمة / إماء = enslaved woman / women; أمة / أمم = community / communities with different vowels. أمته may be his enslaved woman or his community according to vowels.

161. جَاءَ[161]

jāʾa

154 occurrences; cumulative coverage 69.34%.

Possible English: come; arrive; bring with in a construction

Context: جاء به means came with or brought it. جاء في الخبر can introduce something found in a report rather than an event of physical arrival.

Forms and grammar: جاء / يجيء = came / comes; جاءت = she or it came; جئت = I or you came; جاءوا = they came. جيء به = he/it was brought, a passive construction.

Attested spellings and counts

جاء —jāʾ* (67); جَاءَهُمْ —jāʾahum (16); جَاءَتْهُمْ —jāʾathum (14); جَاءُوا — jāʾūā (12); جَاءَهُ —jāʾahu (8); وجاء —wjāʾ* (6); جَاءَكَ —jāʾaka (4); فجاء — fjāʾ* (4); وجاءوا —wjāʾwā* (4); يجيء —yjyʾ* (4); جَاءَتْ —jāʾat (3); جئت — jʾt* (2); جئنا —jʾnā* (2); جاءكم —jāʾkm* (2); جاءنا —jāʾnā* (2); المجيء — al-mjyʾ* (1); فَجَاءَتْهُ —fajāʾathu (1); فجاءه —fjāʾh* (1); مجيء —mjyʾ* (1)

Context L50: ... بعدهم من بعد ما جاءتهم البينات ولكن اختلفوا فمنهم من ...

Context L110: ... قوله فلولا إذ جاءهم بأسنا تضرعوا ولكن قست قلوبهم ...

162. اسْتَوَى / سَوَاء[162]

sawāʾ / *ʾstawā*

153 occurrences; cumulative coverage 69.43%.

Possible English: equal; alike; the same; be level

Context: سواء can say that two legal cases are alike; it does not itself state why. سواء ... أو can mean whether ... or. استوى has a range of lexical constructions.

Attested spellings and counts

سوى —swā* (24); يستوي —ystwy* (22); سواه —swāh* (21); سواء — swāʾ* (18); أسوة —ʾswh* (17); استوى —ʾstwā* (12); فسواء —fswāʾ* (8); وسواء —wswāʾ* (6); التسوية —al-tswyh* (4); سواها —swāhā* (4); فسوى —fswā* (4); يسوي —yswy* (3); بالسوية —bālswyh* (2); سواهم —swāhm* (2); استواء — ʾstwāʾ* (1); استوت —ʾstwt* (1); تسوية —tswyh* (1); ساوى —sāwā* (1); مساويًا —msāwyan (1); يساوي —ysāwy* (1)

Context L18: ... تعالى إن الذين كفروا سواء عليهم أأنذرتهم أم لم تنذرهم ...

[161] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: جيأ (read dictionary entry).
[162] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: سوا (read dictionary entry).

Forms and grammar: يساوي / ساوى = equalled / equals; يستوي / استوى is a different pattern; مساواة is equality. سواء is not a feminine or plural agreement ending.

Context L144: ... في ستة أيام ثم استوى على العرش ...

163. حَيْثُ[163]

ḥaythu

152 occurrences; cumulative coverage 69.52%.

Possible English: where; in the situation in which

Context: A locative or contextual expression whose scope is supplied by the following clause.

Forms and grammar: حيث is normally fixed; وحيث adds and.

Attested spellings and counts

حيث —ḥyth* (151); وحيث —wḥyth* (1)

Context L167: ... كذبوا بآياتنا سنستدرجهم من حيث لا يعلمون ...

Context L263: ... في الأرض يتبوأ منها حيث يشاء نصيب برحمتنا من نشاء ...

164. ثَابِت / ثَبَتَ[164]

thabata / thābit

150 occurrences; cumulative coverage 69.61%.

Possible English: be established; remain firm; established; Thābit

Context: ثبت can mean a report or claim is established. ثابت may be an adjective or the personal name Thābit.

Forms and grammar: يثبت / ثبت = was established / is established; أثبت = established or proved; ثابت / ثابتة agree in gender. ثبوت and إثبات are distinct verbal nouns.

Attested spellings and counts

ثابت —thābt* (10); ثابتة —thābth* (7); ثبت —thbt* (16); ثبتا —thābtā* (3); ثبتوا —thbtwā* (2); ثبتت —thbtt* (1); ثبتته —ythbth* (1); ثبيت —tthbyt* (32); ثبات —thbāt* (7); ثبتت —tthbt* (9); ثبتت —mthbt* (2); ثبتت —wthbt* (2); ثبتته —ythbt* (30); ثبتوا —wythbt* (4); ثبتوا —wthābt* (1); ثبتوا —w'ithbāt* (1); ثبتوا —'ithbāt* (7); ثبتوا —'thbt* (7); ثبتوا —'thbtwā* (1); ثبتوا —'thbth* (2); ثبتوا —al-'ithbāt* (2); ثبتوا —al-thābt* (2); ثبتوا —al-'thbāt* (1)

Context L278: ... وقوله يثبت الله الذين آمنوا بالقول الثابت ...

Context L1007: ... إثبات القدر ونفي الاستطاعة وختم على ...

[163] **Editorial lexical note:** Identification and grammatical explanation from this book's examples; no invented Arabic-root etymology is asserted.

[164] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ثبت (read dictionary entry).

165. عُمْرَة / عُمْر / عَمْر / عُمَر[165]

ʿumar / ʿamr / ʿumr / ʿumrah

150 occurrences; cumulative coverage 69.69%.

Possible English: ʿUmar; ʿAmr; life; age; ʿumrah; inhabit

Context: عمر and عمرو commonly identify different men. العمرة is the lesser pilgrimage. Do not read every word in this lexical family as a person's name.

Forms and grammar: عَمْر and عَمْرو are different names; the written final و in عمرو distinguishes the name. عُمْر is lifespan; عُمْرة is a ritual noun; عمار / عامر / عمران can be distinct names.

Attested spellings and counts

عمر —ʿmr* (52); عمره —ʿmrh* (23); عمران —ʿmrān* (21); وعمر —wʿmr* (12); يُعَمَّر —yuʿammaru (8); مُعَمَّرٍ —muʿammarin (6); العمر —al-ʿmr* (4); عامر —ʿāmr* (4); عمار —ʿmār* (3); فلعمري —flʿmry* (3); عمرًا —ʿmran (2); لعمري —lʿmry* (2); والعمرة —wālʿmrh* (2); ولعمري —wlʿmry* (2); اعْتَمَرَ —ʾtamara (1); بعمرة —bʿmrh* (1); معتمر —mʿtmr* (1); معتمرا —mʿtmrā* (1); وعامر —wʿāmr* (1); وعمرة —wʿmrh* (1)

Context L53: ... سورة آل عمران وقوله قل إن كنتم تحبون ...

Context L54: ... ونوحا وآل إبراهيم وآل عمران على العالمين ...

166. اتِّبَاع / تَبِـعَ[166]

tabiʿa / ʾttibāʿ

148 occurrences; cumulative coverage 69.78%.

Possible English: follow; adhere to; successor; following

Context: اتباع can mean adherence to evidence or a person. التابعون names a historical generation in a technical use; it is not just any plural group of followers.

Forms and grammar: تبع / يتبع = followed / follows; اتبع / يتبع is a different pattern. تابع / تابعون / تابعين show singular/plural/case; متتابع = successive or consecutive.

Attested spellings and counts

تبعا —tbʿā* (31); تبع —tbʿ* (21); اتبع —ʾtbʿ* (11); اتباع —ʾtbāʿ* (9); يتبع —ytbʿ* (8); اتَّبِعُوا —ʾttabiʿūā (7); نَتَّبِعُوا —tattabiʿūā (4); فَاتَّبِعُوهُ —fāttabiʿūhu (4); متتابعين —mttābʿyn* (4); واتباع —wātbāʿ* (4); والتابعين —wāltābʿyn* (4); التابعين —al-tābʿyn* (3); نتبع —ttbʿ* (3); فَاتِّبَاعٌ —fāttibāʿun (3); ويتبع —wytbʿ* (3); يتبعون —ytbʿwn* (3); أَتَّبِعُ —ʾattabiʿu (2); اتباعا —ʾtbāʿā* (2); التابعون —al-tābʿwn* (2); متابعة —mtābʿh* (2); متبعين —mtbʿyn* (2); واتبعوا —wātbʿwā* (2); باتباع —ʾtbʿh* (1); اتبعه —ʾtbāʿh* (1); اتباعها —ʾtbāʿhā* (1); اتباعه —bātbāʿ* (1); باتباعه —bātbāʿh* (1); تابع —tābʿ* (1); تابعي —tābʿy* (1); تبيع —tby* (1); تَبِيعًا —tabīʿan (1); نتبعه —ttbʿh* (1); متبعا —mtbʿā* (1); نَتَّبِعُ —nattabiʿu (1); وأتباعه —wʾtbāʿh* (1); يتبعه —ytbʿh* (1)

[165] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عمر (read dictionary entry).

[166] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: تبع (read dictionary entry).

Context L62: ... قوله أفمن اتبع رضوان الله كمن باء بسخط ...

Context L114: ... قوله اتبع ما أوحي إليك من ربك ...

167. زَيْد / زَادَ[167]

zāda / zayd

148 occurrences; cumulative coverage 69.87%.

Possible English: increase; add; more; Zayd; Yazīd; Ziyād

Context: زيد, يزيد and زياد commonly name different narrators. يزيد can also be the imperfect verb increases. Keep the personal names distinct.

Forms and grammar: زاد / يزيد = increased / increases; زيادة = increase; مزيد = additional. زيد and زياد are separate name formations, not cases of one name. Context distinguishes the name يزيد from the verb.

Attested spellings and counts

زيادة —zyādh* (34); يزيد —yzyd* (19); زيد —zyd* (14); الزيادة —al-zyādh* (13); وزيادة —wzyādh* (9); زاد —zād* (7); تزيد —tzyd* (5); الزاد —al-zād* (4); أزيد —ʾzyd* (3); الزوائد —al-zwāʾd* (3); بزيادة —bzyādh* (3); مزيد —mzyd* (3); يزيده —yzydh* (3); الزائد —al-zāʾd* (2); زائد —zāʾd* (2); زيادته —zyādth* (2); زيدا —zydā* (2); والزائد —wālzāʾd* (2); وزاد —wzād* (2); وزيد —wzyd* (2); ويزيد —wyzyd* (2); بالزيادة —bālzyādh* (1); تَزِد —tazidi (1); زاده —zādh* (1); زادها —zādhā* (1); زادوا —zādwā* (1); زِياد —zyād* (1); والزيادة —wālzyādh* (1); وزادوا —wzādwā* (1); يزاد —yzād* (1); يزداد —yzdād* (1)

Context L474: ... وقوله تعالى فلما قضى زيد منها وطرا زوجناكها ...

Context L610: ... امتلأت وتقول هل من مزيد ...

168. مُنْكَر / أَنْكَرَ[168]

ʾankara / munkar

148 occurrences; cumulative coverage 69.95%.

Possible English: deny; reject; objectionable; unrecognized

Context: منكر may describe an objectionable act or, in hadith terminology, an objectionable report; those uses must be distinguished.

Forms and grammar: أنكر / ينكر = denied / denies; إنكار is a verbal noun; منكر is a participle-shaped noun or adjective.

Attested spellings and counts

المنكر —al-mnkr* (29); ينكر —ynkr* (28); أنكر —ʾnkr* (24); إنكار —ʾinkār* (15); ينكرون —ynkrwn* (15); منكر —mnkr* (14); أنكروه —ʾnkrwh* (9); ننكر —nnkr* (7); الإنكار —al-ʾinkār* (4); أنكرت —ʾnkrt* (2); تنكر —tnkr* (1)

Context L207: ... يأمرون بالمعروف وينهون عن المنكر ويقيمون الصلاة ويؤتون الزكاة ويطيعون ...

Context L356: ... وأمروا بالمعروف ونهوا عن المنكر ولله عاقبة الأم ...

[167] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: زيد (read dictionary entry).

169. قَاضٍ / قَضَاء / قَضَى[169]

qaḍā / qaḍāʾ / qāḍin

145 occurrences; cumulative coverage 70.04%.

Possible English: decide; adjudge; fulfill; make up; judgment; judge

Context: قضاء can mean adjudication or making up an omitted ritual act. قضى can also mean completed or discharged. The object and topic determine the English sense.

Forms and grammar: قضى / يقضي = adjudged or completed / adjudges or completes; قضيت = I or you did so. قاض / قضاة = judge / judges; قضية / قضايا = case / cases; يقتضي = entails, a different pattern.

Attested spellings and counts

القضاء —al-qḍāʾ* (43); قضى —qḍā* (19); انقضاء —ʾnqḍāʾ* (10); قضي — والقضاء ;qḍy* (10); بقضاء —bqḍāʾ* (9); قضاء —qḍāʾ* (7); قضيت —qḍyt* (6); لَقُضِيَ —laquḍiya (4); —wālqḍāʾ* (6); وقضى —wqḍā* (5); يُقْضَى —yuqḍā (5); قضوا — بالقضاء —bālqḍāʾ* (3); قضاها —qḍāhā* (3); اقتضى —ʾqtḍā* (2); قَضَيْتُمْ — qḍwā* (2); يقضي —yqḍy* (2); اقض —ʾqḍ* (1); تقتضي —tqtḍy* (1); qaḍaytum (1); مقضي —mqḍy* (1); وقضاء —wqḍāʾ* (1); وَقُضِيَ —waquḍiya (1); يقتضي —yqtḍy* (1); يقتضيه —yqtḍyh* (1); يقضيه —yqḍyh* (1)

Context L231: ... كلمة سبقت من ربك لقضي بينهم فيما فيه يختلفون ...

Context L260: ... فتأكل الطير من رأسه قضي الأمر الذي فيه تستفتيان ...

170. أُذُن / أَذَان / إِذْن[170]

ʾidhn / ʾadhān / ʾudhun

143 occurrences; cumulative coverage 70.12%.

Possible English: permission; announce; call to prayer; ear

Context: إذن is permission; الأذان is the call to prayer; أذن can instead mean ear with different vowels.

Forms and grammar: يأذن / أذن = permitted / permits; يؤذّن / أذّن = called to prayer / calls. آذان / أُذُن = ear(s); إذنها = her permission in the relevant reading.

Attested spellings and counts

بِإِذْنِ —biʾidhni (37); الإذن —al-ʾidhn* (26); آذانهم —ʾādhānhm* (14); أذن —ʾdhn* (12); بإذنه —bʾidhnh* (9); إذن —ʾidhn* (7); استأذن —ʾstʾdhn* (5); أذنيه —ʾdhnyh* (4); إذنه —ʾidhnh* (4); الأذان —al-ʾdhān* (4); يأذن — y’dhn* (4); يؤذن —y’dhn* (3); مؤذن —m’dhn* (2); أذانًا —ʾdhānan (1); أذنه — ʾdhnh* (1); أذنوا —ʾdhnwā* (1); إذنهما —ʾidhnhmā* (1); الأذن —al-ʾdhn* (1); مأذونا — الإيذان —al-ʾīdhān* (1); بِالْأُذُنِ —biāl’udhuni (1); تأذن —t’dhn* (1); m’dhwnā* (1); وَأَذَانٌ —wa’adhānun (1); والأذان —wāl’dhān* (1); وَالْأُذُنَ — wāl’udhuna (1)

[168]**Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نكر (read dictionary entry).
[169]**Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: قضى (read dictionary entry).
[170]**Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أذن (read dictionary entry).

Context L35: ... به من أحد إلا بإذن الله ...

Context L44: ... اختلفوا فيه من الحق بإذنه والله يهدي من يشاء إلى ...

171. نَصّ / نُصُوص[171]

naṣṣ / nuṣūṣ

141 occurrences; cumulative coverage 70.20%.

Possible English: explicit wording; text; express statement; specify

Context: نص often means an explicit scriptural statement used as evidence. Its force is more specific than text in a generic modern sense.

Forms and grammar: نص / نصوص = text or express statement / texts; نص عليه = stated it expressly; منصوص = explicitly stated; نصه = its wording or his explicit statement.

Attested spellings and counts

نصا —nṣā* (47); نص —nṣ* (36); النصوص —al-nṣwṣ* (23); بنص —bnṣ* (16); النص —al-nṣ* (8); بالنصوص —bālnṣwṣ* (3); بالنص —bālnṣ* (2); المنصوص —al-mnṣwṣ* (1); منصوصا —mnṣwṣā* (1); فنص —fnṣ* (1); للنص —llnṣ* (1); نصوص —nṣwṣ* (1); ونص —wnṣ* (1)

Context L1404: ... في حديث عمران لا بنص فيها ...

Context L1445: ... نثبيتها متأول لا متبع نص ولو قبلنا تأويله في نثبيت ...

172. بَلَغَ[172]

balagha

139 occurrences; cumulative coverage 70.28%.

Possible English: reach; attain; amount to; be informed; maturity

Context: بلغني introduces something that reached the author. بلغ can instead concern age, a quantity or reaching a destination.

Forms and grammar: بلغ / يبلغ = reached / reaches; بلغت = I, you or she according to vowels; بلّغ = conveyed. بالغ / بالغة show agreement; بلوغ is the verbal noun.

Attested spellings and counts

يبلغ —yblgh* (15); بلغني —blghny* (13); بلغ —blgh* (12); أبلغ —’blgh* (11); المبالغة —al-mbālghh* (11); البلوغ —al-blwgh* (10); بلوغ —blwgh* (9); مبلغ —mblgh* (5); وبلغني —wblghny* (5); يبلغه —yblghh* (5); بالغا —bālghā* (4); تبلغ —tblgh* (4); بلغت —blght* (3); بَلَغْنَ —balaghna (3); بلغنا —blghnā* (3); بلغه —blghh* (3); بلوغه —blwghh* (3); الْبَالِغَةُ —al-bālighatu (2); البالغين — al-bālghyn* (2); بلغتها —blghthā* (2); بَلَغُوا —balaghūā (2); وبلغ —wblgh* (2); يَبْلُغُوا —yablughūā (2); البالغ —al-bālgh* (1); بالغ —bālgh* (1); بَالِغَةٌ —

[171] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نصص (read dictionary entry).
[172] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: بلغ (read dictionary entry).

bālighatun (1); بلغته —blghth* (1); بلغك —blghk* (1); تبلغه —tblghh* (1); فَبَلَغْنَ —fabalaghna (1); يبلغنا —yblghnā* (1)

Context L47: ... تعزموا عقدة النكاح حتى يبلغ الكتاب أجله ...

Context L307: ... بالتي هي أحسن حتى يبلغ أشده ...

Attested spellings and counts

راجعة —rājʿh* (27); الرجوع —al-rjwʿ* (20); رجع —rjʿ* (15); راجعٍ —rājʿ* (13); الرجعة —al-rjʿh* (11); رجعوا —rjʿwā* (7); يرجع —yrjʿ* (7); راجعًا —rājʿan (6); بالرجعة —bālrjʿh* (4); فرجع —frjʿ* (4); ترجع —trjʿ* (3); رَاجِعُونَ —rājiʿūna (3); رَجَعْتُمْ —rajaʿtum (3); رجعة —rjʿh* (2); رجوع —rjwʿ* (2); ورجع —wrjʿ* (2); بالرجوع —bālrjwʿ* (1); برجوعه —brjwʿh* (1); راجعها —rājʿhā* (1); مرجع —mrjʿ* (1); نرجع —nrjʿ* (1); والرجوع —wālrjwʿ* (1); والمرجوع —wālmrjwʿ* (1); وراجع —wrājʿ* (1); يراجع —yrājʿ* (1); يرجعوا —yrjʿwā* (1)

Context L218: ... قوله يعتذرون إليكم إذا رجعتم إليهم قل لا تعتذروا لن ...

Context L979: ... عبيد من أن العرب ترجع من الخبر إلى المخاطبة وما ...

173. رَجْعَة / رَجَعَ[173]

rajaʿa / rajʿah

139 occurrences; cumulative coverage 70.36%.

Possible English: return; retract; refer back; marital return

Context: رجع can describe returning property or retracting an opinion. رجعة in divorce law concerns taking a wife back during the relevant legal period, a specific use.

Forms and grammar: رجع / يرجع = returned / returns; رجعت = I, you or she according to vowels; راجع / يراجع is another pattern. رجعي / رجعية are relational adjectives; رجوع and رجعة are different nouns.

Attested spellings and counts

يجد —yjd* (22); تَجِدَ —tajida (16); يجدون —yjdwn* (12); وجدنا —wjdnā* (10); وجد —wjd* (8); يجدوا —yjdwā* (6); موجود —mwjwd* (5); نجد —njd* (5); يجده —yjdh* (5); وجدت —wjdt* (4); وجود —wjwd* (4); تَجِدُوا —tajidūā (3);

174. وُجُود / وَجَدَ[174]

wajada / wujūd

137 occurrences; cumulative coverage 70.44%.

Possible English: find; encounter; be available; exist; existence

[173] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: رجع (read dictionary entry).

[174] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: وجد (read dictionary entry).

Context: وجد can report finding evidence or having something available. يوجد is often passive, is found or exists, but its vowels matter.

Forms and grammar: وجد / يجد = found / finds; وجدنا = we found; وُجد / يوجد = was found / is found. وجود is an abstract noun; موجود / موجودة agree with the referred-to noun.

يوجد —ywjd* (3); الموجود —al-mwjwd* (2); فوجدناها —fwjdnāhā* (2); موجودا —mwjwdā* (2); واجدا —wājdā* (2); وجدتم —wjdtm* (2); وَجَدْتُمُوهُمْ — wajadtumūhum (2); وجده —wjdh* (2); وجدوا —wjdwā* (2); ووجدنا — wwjdnā* (2); أَجِدَ —ʾajida (1); أجده —ʾjdh* (1); الواجد —al-wājd* (1); بوجود —bwjwd* (1); فوجد —fwjd* (1); وجدا —wjdā* (1); وُجْدِكُمْ —wujdikum (1); وجدناه —wjdnāh* (1); وجدناهم —wjdnāhm* (1); وجدها —wjdhā* (1); وجوده —wjwdh* (1); وَوَجَدَ —wawajada (1); ووجدت —wwjdt* (1); ووجدناه — wwjdnāh* (1); يجدها —yjdhā* (1); يجدونه —yjdwnh* (1)

Context L77: ... ومن يضلل الله فلن تجد له سبيلا ...

Context L87: ... ومن يضلل الله فلن تجد له سبيلا ...

175. سَمَاع / سَمِعَ[175]

samiʿa / samāʿ

136 occurrences; cumulative coverage 70.52%.

Possible English: hear; listen; hearing; receipt by audition

Context: سمعت فلانا in a chain asserts hearing the named speaker. In a legal scenario سمع can instead describe ordinary hearing or an ability to hear.

Forms and grammar: سمع / يسمع = heard / hears; سمعت / سمعنا = I or you heard / we heard; سمعه = heard him or his hearing according to vowels. سماع is a verbal noun.

Attested spellings and counts

يسمع —ysmʿ* (21); يسمعون —ysmʿwn* (20); سمع —smʿ* (18); السمع — al-smʿ* (13); سماعه —smāʿh* (8); سمعه —smʿh* (7); سمعت —smʿt* (6); أَسْمَعُ — ʾasmaʿu (4); تسمع —tsmʿ* (4); سماع —smāʿ* (4); سمعنا —smʿnā* (4); سميع — smyʿ* (4); يسمعه —ysmʿh* (4); سمعًا —smʿan (3); وسمع —wsmʿ* (3); وسمعت — wsmʿt* (3); سمعها —smʿhā* (2); يسمعها —ysmʿhā* (2); السَّمِيعُ —al-samīʿu (1); سمعوا —smʿwā* (1); سمعوه —smʿwh* (1); نسمع —nsmʿ* (1); وسماع —wsmāʿ* (1); وسمعه —wsmʿh* (1)

Context L27: ... وقد كان فريق منهم يسمعون كلام الله ثم يحرفونه من ...

Context L32: ... وقد كان فريق منهم يسمعون كلام الله ...

[175] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: سمع (read dictionary entry).

176. يَمِين[176]

yamīn

136 occurrences; cumulative coverage 70.60%.

Possible English: right hand; right side; oath; good fortune

Context: يمين in procedure commonly means an oath; in another passage it is the right hand or side. The object and accompanying verb distinguish them.

Forms and grammar: يمين / أيمان = oath / oaths in a common legal usage. يمينه = his oath or right hand; باليمين = by oath or with the right hand. يمنى is a feminine adjective.

Attested spellings and counts

اليمين —al-ymyn* (33); أَيْمَانُكُمْ —ʾaymānukum (18); يمينه —ymynh* (17); أَيْمَانُهُمْ —ʾaymānuhum (13); يمين —ymyn* (12); الأيمان —al-ʾymān* (11); بيمينه —bymynh* (6); أيمان —ʾymān* (5); الْأَيْمَنِ —al-ʾaymani (3); باليمين —bālymyn* (3); يَمُنُّ —yamunnu (3); يميناً —ymynan (3); يمينك —ymynk* (3); ميمونة —mymwnh* (2); واليمين —wālymyn* (2); بالأيمان —bāl’ymān* (1); وَأَيْمَانِهِمْ —waʾaymānihim (1)

Context L66: ... فواحدة أو ما ملكت أيمانكم ...

Context L74: ... النساء إلا ما ملكت أيمانكم ...

177. جَهْل / مَجْهُول[177]

jahl / majhūl

135 occurrences; cumulative coverage 70.68%.

Possible English: ignorance; not know; unknown

Context: مجهول in report assessment can mean a transmitter’s identity/status is unknown. الجاهلية names the pre-Islamic period in its historical use.

Forms and grammar: جهل / يجهل = did not know / does not know; جاهل / جاهلة show agreement; مجهول / مجهولة = unknown. جهالة and جاهلية are distinct nouns.

Attested spellings and counts

جهل —jhl* (24); الجهل —al-jhl* (20); الجهلة —al-jhlh* (15); الجاهلية —al-jāhlyh* (11); جاهل —jāhl* (7); جهلة —jhlh* (6); والجاهل —wāljāhl* (6); الجهال —al-jhāl* (5); المجهول —al-mjhwl* (5); بالجهل —bāljhl* (5); جهله —jhlh* (4); مجهولة —mjhwlh* (4); بِجَهَالَةٍ —bijahālatin (3); جاهلاً —jāhlāan (3); مجهول —mjhwl* (3); أجهل —ʾjhl* (2); لجهله —ljhlh* (2); مجهولا —mjhwlā* (2); يجهل —yjhl* (2); الجاهل —al-jāhl* (1); جاهلين —jāhlyn* (1); جهلا —jhlā* (1); مجهولان —mjhwlān* (1); والجهل —wāljhl* (1); يجهله —yjhlh* (1)

Context L597: ... فتبينوا أن تصيبوا قوما بجهالة فتصبحوا على ما فعلتم نادمين ...

Context L969: ... عقله في اتباع من يجهل عدله ولا يفحص عن دينه ...

[176] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: يمن (read dictionary entry).
[177] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: جهل (read dictionary entry).

178. فَرْق / تَفْرِيق[178]

farq / tafrīq

135 occurrences; cumulative coverage 70.76%.

Possible English: difference; distinction; separate; part company

Context: فرق بين often means distinguished between two cases. تفريق can be separation of spouses or a logical distinction, depending on its object.

Forms and grammar: فرق / يفرق = separated or distinguished / separates; فرّق is a different pattern. افترق / يتفرق can describe parting; فرقة is separation or a group according to vowels.

Attested spellings and counts

فرق —frq* (27); الفرقان —al-frqān* (13); فريق —fryq* (11); الفرق — فَرَقْنَا al-frq* (10); فارقته —fārqth* (7); يفرقون —yfrqwn* (7); تفرق —tfrq* (5); فرقة —faraqnā (5); مفرقا —mfrqā* (5); يفرق —yfrq* (5); تفريق —tfryq* (4); المفرق —al-mfrq* (2); —frqh* (3); مفرق —mfrq* (3); الفراق —al-frāq* (2); مُتَفَرِّقَة —fatafarraqa (2); فَتَفَرَّقَ —fārqwhn* (2); فارقوهن —fārq* (2); فارق —mutafarriqatin (2); يفارق —yfārq* (2); يفرقوا —yfrqwā* (2); افتراق — ʾftrāq* (1); التفرق —al-tfrq* (1); التفريق —al-tfryq* (1); الفرقة —al-frqh* (1); الفريقان —al-fryqān* (1); الفريقين —al-fryqyn* (1); المفارقة —al-mfārqh* (1); فرقوا —frqwā* (1); ففرق —ffrq* (1); مفارقة —mfārqh* (1); مفارقته — mfārqth* (1); مفرقة —mfrqh* (1); والفرق —wālfrq* (1); يفارقه —yfārqh* (1)

Context L27: ... قوله وقد كان فريق منهم يسمعون كلام الله ثم ...

Context L32: ... يؤمنوا لكم وقد كان فريق منهم يسمعون كلام الله ...

179. نَعَمْ / نِعْمَ[179]

naʿam / niʿma

135 occurrences; cumulative coverage 70.84%.

Possible English: yes; excellent is; livestock in a different noun use

Context: نعم normally answers affirmatively when read نَعَمْ. نِعْمَ introduces praise, while نَعَم can mean livestock.

Attested spellings and counts

الأنعام —al-ʾnʿām* (46); نعمة —nʿmh* (24); نعم —nʿm* (20); النعم — al-nʿm* (13); النعيم —al-nʿym* (8); نعمته —nʿmth* (6); نِعْمَتِيَ —niʿmatiya (5); نعمه —nʿmh* (5); والنعمة —wālnʿmh* (4); وَنِعْمَ —waniʿma (2); النعامة — al-nʿāmh* (1); فَنِعْمَ —faniʿma (1)

Context L102: ... سورة الأنعام قوله قل إني أمرت أن ...

Context L186: ... الله لم يك مغيرا نعمة أنعمها على قوم حتى يغيروا ...

[178] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: فرق (read dictionary entry).
[179] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نعم (read dictionary entry).

Forms and grammar: نعم is not always a verb with a hidden subject. Vowels and construction distinguish answer, praise and noun. ونعم / فنعم add so / and.

180. أَكَلَ[180]

ʾakala

134 occurrences; cumulative coverage 70.92%.

Possible English: eat; consume; take or appropriate figuratively

Context: أكل مال can mean consuming or wrongfully taking wealth, not literally eating coins or property. Food-law passages often use the literal sense.

Forms and grammar: كل / يأكل / أكل = ate / eats / eat!; أكلت = I or you ate; كلوا = eat!, plural. مأكول = something eaten; يؤكل = is eaten; أكله may be a verb plus object or a noun plus possessive.

Attested spellings and counts

أكل —ʾkl* (21); يأكل —yʾkl* (18); الأكل —al-ʾkl* (15); فكلوا —fklwā* (10); أكله —ʾklh* (8); كُلُوا —kulūā (7); تَأْكُلُوا —taʾkulūā (6); أكلها —ʾklhā* (5); بأكل —bʾkl* (4); تَأْكُلُونَ —taʾkulūna (4); يَأْكُلُهُ —yaʾkulahu (4); يَأْكُلُونَ —yaʾkulūna (4); فَلْيَأْكُلْ —falyaʾkul (3); يؤكل —yʾkl* (3); الآكل —al-ʾākl* (2); والأكل —wʾkl* (2); وأكل —wʾkwlh* (2); مأكولة —mʾkwl* (2); مأكول —wālʾkl* (2); وكلوا —wklwā* (2); أكلا —ʾklā* (1); أكلت —ʾklt* (1); أكلته —ʾklth* (1); فالأكل —fālʾkl* (1); لأكل —lʾkl* (1); للأكل —llʾkl* (1); يأكلونها —yʾklwnhā* (1); تأكل —tʾkl* (1); بالأكل —bālʾkl* (1); بأكلها —bʾklhā* (1)

Context L68: ... فليستعفف ومن كان فقيرا فليأكل بالمعروف ...

Context L117: ... قوله ولا تأكلوا مما لم يذكر اسم الله ...

181. مُبَاح / إِبَاحَة[181]

ʾibāḥah / mubāḥ

134 occurrences; cumulative coverage 70.99%.

Possible English: permission; permissibility; allow; permissible

Attested spellings and counts

إباحة —ʾibāḥh* (34); مباح —mbāḥ* (21); أباح —ʾbāḥ* (17); يبيح —ybyḥ* (10); الإباحة —al-ʾibāḥh* (7); أبيح —ʾbyḥ* (6); مباحًا —mbāḥan (6); إباحته —ʾibāḥth* (4); وأباح —wʾbāḥ* (4); المباح —al-mbāḥ* (3); وإباحة —wʾibāḥh* (3); بإباحة —bʾibāḥh* (2); بإباحته —bʾibāḥth* (2); بالإباحة —bālʾibāḥh* (2); فأبيح

[180] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أكل (read dictionary entry).
[181] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: بوح (read dictionary entry).

Context: مباح denotes what is permitted in the relevant ruling. It is distinct from the author's claim that a report or contract is sound, even if both are positive evaluations.

Forms and grammar: أباح / يبيح = permitted / permits; إباحة is its verbal noun; مباح / مباحة agree with the described noun. يبح is a jussive form after a suitable particle.

—fʾbyḥ* (2); يباح —ybāḥ* (2); أباحه —ʾbāḥh* (1); المباحة —al-mbāḥh* (1); وأباحها —mbāḥh* (1); مباحة —lʾibāḥh* (1); للإباحة —lʾibāḥh* (1); لإباحة —l'ibāḥh* (1); وإباحتها —wʾibāḥthā* (1); وإباحته —wʾibāḥth* (1); يبح —wʾbāḥhā* (1); ybḥ* (1)

Context L1347: ... يقوله بشر نعلمه فليس للإباحة له تزويج صغار ولد أخيه ...

Context L1637: ... كاتب في الرفقة وإذا أباح ترك الارتهان الذي جعله عن ...

182. حِين[182]

ḥīn

134 occurrences; cumulative coverage 71.07%.

Possible English: time; when; at the time

Context: حين introduces a time or circumstance. It does not by itself specify a fixed duration.

Forms and grammar: حين / أحيان = time / times; أحيانا = sometimes. حينئذ = at that time, a compound expression.

Attested spellings and counts

حين —ḥyn* (88); حينئذ —ḥynʾdh* (33); وحين —wḥyn* (8); الحين —al-ḥyn* (5)

Context L368: ... فذرهم في غمرتهم حتى حين أيحسبون أنما نمدهم به من ...

Context L445: ... قوله فسبحان الله حين تمسون وحين تصبحون وله الحمد ...

183. اصْطِلَاح / صَالِح / صَلَاح[183]

ṣalāḥ / ṣāliḥ / ʾṣṭilāḥ

134 occurrences; cumulative coverage 71.15%.

Possible English: righteousness; soundness; righteous; suitable; agreement; convention

Context: صالح can mean righteous or suitable. اصطلاح means a convention or technical usage; it is a related derivation, not a tense of righteous.

Attested spellings and counts

صَالِحًا —al-ṣālḥ* (26); الصَّالِحَاتِ —al-ṣāliḥāti (23); صالح —ṣālḥ* (22); الصالح —ṣāliḥan (19); يصلح —yṣlḥ* (19); الصالحين —al-ṣālḥyn* (14); وصالح —wṣālḥ* (3); الصلاح —al-ṣlāḥ* (2); صلاحه —ṣlāḥh* (2); إصلاح —ʾiṣlāḥ* (1); الإصلاح —al-ʾiṣlāḥ* (1); صلاح —ṣlāḥ* (1); وصالحا —wṣālḥā* (1)

Context L173: ... نزل الكتاب وهو يتولى الصالحين ...

[182] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حين (read dictionary entry).
[183] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: صلح (read dictionary entry).

Forms and grammar: صلح / يصلح = was / is sound; صالح / صالحون / صالحين show number and case; الصالحات is a feminine plural; إصلاح is putting right.

Context L335: ... إن الذين آمنوا وعملوا الصالحات سيجعل لهم الرحمن ودا ...

184. ضَلَال / ضَلَّ[184]

ḍalla / ḍalāl

132 occurrences; cumulative coverage 71.23%.

Possible English: go astray; error; misguidance

Context: ضل describes going astray in the author's religious argument.

Forms and grammar: ضل is a third-person masculine singular perfect verb; ضلال is a related verbal noun, not another tense.

Attested spellings and counts

يضلل —yḍll* (27); يضل —yḍl* (23); الضلالة —al-ḍlālh* (18); أضل —ʾḍl* (16); الإضلال —al-ʾiḍlāl* (12); ضل —ḍl* (8); ضَلَالٍ —ḍalālin (7); الضلال —al-ḍlāl* (5); ضلالاً —ḍlālāan (5); الضالين —al-ḍālyn* (3); ضلالة —ḍlālh* (3); ضال —ḍāl* (2); ضلوا —ḍlwā* (2); إضلاله —ʾiḍlālh* (1)

Context L21: ... وقوله يضل به كثيرا ويهدي به كثيرا ...

Context L77: ... أتريدون أن تهدوا من أضل الله ومن يضلل الله فلن ...

185. وَلَاء / وَلِيّ[185]

waliyy / walāʾ

129 occurrences; cumulative coverage 71.30%.

Possible English: guardian; ally; patron; authority; affiliation

Context: ولي in marriage may be a guardian; الولاء in manumission is a specific legal affiliation. أولى often means more entitled, with the construction determining entitlement to what.

Forms and grammar: ولي / أولياء = guardian or ally / guardians or allies; وليه = his guardian; تولى / يتولى = assumed charge or turned away, according to construction. مولى / موالي have context-dependent patron/client senses.

Attested spellings and counts

الولي —al-wly* (15); أولى —ʾwlā* (13); أولياء —ʾwlyāʾ* (11); تَوَلَّوْا — tawallawā (7); مولى —mwlā* (7); وَلِيًّا —waliyyan (7); وليه —wlyh* (7); لِوَلِيِّهِ —liwaliyyihi (5); بولي —bwly* (4); تلي —tly* (4); وليت —wlyt* (4); وليها —wlyhā* (4); يلي —yly* (4); الأولياء —al-ʾwlyāʾ* (3); المولى —al-mwlā* (3); وأولى —wʾwlā* (3); ولاية —wlāyh* (3); ولى —wlā* (3); تَوَلَّى —tawallā (2); والأولى —wālʾwlā* (2); ولايته —wlāyth* (2); ومولى —wmwlā* (2); يتول — ytwl* (2); يتولى —ytwlā* (2); أولياؤه —ʾwlyāʾh* (1); أوليائه —ʾwlyāʾh* (1); الْمَوَالِيَ —al-mawāliya (1); الولاية —al-wlāyh* (1); تولية —twlyh* (1); للولي —llwly* (1);

[184]**Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ضلل (read dictionary entry).
[185]**Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ولي (read dictionary entry).

وَمَوَالِيكُمْ — wamawālīkum (1); وَتَوَلَّى — watawallā (1); والمولى — wālmwlā* (1); لولي — lwly* (1)

Context L40: ... قوله ليس البر أن تولوا وجوهكم قبل المشرق والمغرب إلى ...

Context L132: ... ولا تتبعوا من دونه أولياء قليلا ما تذكرون ...

186. حُدُود / حَدّ[186]

ḥadd / ḥudūd

128 occurrences; cumulative coverage 71.38%.

Possible English: boundary; limit; prescribed punishment; define

Context: حد can be a limit or a legally prescribed punishment. حدود الله can denote divine limits more broadly; do not automatically replace every حدود with criminal penalties.

Forms and grammar: حد / حدود = limit / limits; حدّه = its limit or he imposed a punishment on him depending on vowels. تحديد is delimitation; محدود is bounded or defined.

Attested spellings and counts

حد — ḥd* (33); الحد — al-ḥd* (29); الحديد — al-ḥdyd* (8); حدا — ḥdā* (7); وحد — wḥd* (6); الحدود — al-ḥdwd* (4); بحد — bḥd* (4); محدود — mḥdwd* (4); محدودة — mḥdwdh* (4); يحد — yḥd* (4); حده — ḥdh* (3); حدود — ḥdwd* (3); والحد — wālḥd* (3); حاد — ḥād* (2); محدودا — mḥdwdā* (2); وحدت — wḥdt* (2); المحدود — al-mḥdwd* (1); تحد — tḥd* (1); تحديد — tḥdyd* (1); حدها — ḥdhā* (1); حدّهما — ḥddhmā (1); حدودا — ḥdwdā* (1); حديد — ḥdyd* (1); حديدة — ḥdydh* (1); فحد — fḥd* (1); للحد — llḥd* (1)

Context L641: ... سورة الحديد قوله لا يستوي منكم من ...

Context L661: ... واليوم الآخر يوادون من حاد الله ورسوله ...

187. صِفَة[187]

ṣifah

128 occurrences; cumulative coverage 71.45%.

Possible English: attribute; description; quality

Context: A scholar's صفة is a quality under discussion, such as learning or understanding; it need not be a physical description.

Attested spellings and counts

صفة — ṣfh* (27); صفاته — ṣfāth* (19); وصف — wṣf* (18); الصفات — al-ṣfāt* (16); صفات — ṣfāt* (10); الصفة — al-ṣfh* (7); صفاتهم — ṣfāthm* (7); وصفه — wṣfh* (6); الموصوف — al-mwṣwf* (5); صفته — ṣfth* (5); ووصف — wwṣf* (4); صفاتهما — ṣfāthmā* (2); يصف — yṣf* (2)

Context L982: ... يحضره من الخلق والملك صفة من صفات الاقتدار منوط بالاستعلاء ...

Context L1046: ... على مالا يشاكله في الصفات فيزعمون أن الله لا يوصف ...

[186] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حدد (read dictionary entry).
[187] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: وصف (read dictionary entry).

Forms and grammar: صفة / صفات = quality / qualities; وصف / يصف = described / describes. وصفه can be his description or he described him.

188. شَرِيك / شِرْك[188]

shirk / sharīk

127 occurrences; cumulative coverage 71.52%.

Possible English: association; partner; associating others with Allah

Context: شرك in theological passages means associating partners with Allah; شركة can concern a partnership.

Forms and grammar: أشرك / يشرك = associated / associates; مشرك / مشركين / مشركون show participant, number and case; شركاء is a broken plural.

Attested spellings and counts

المشركين —al-mshrkyn* (35); أَشْرَكُوا —ʾashrakūā (21); الشرك —al-shrk* (14); أَشْرَكْنَا —ʾashraknā (11); يشاركه —yshārkh* (11); المشركون —al-mshrkwn* (8); المشرك —al-mshrk* (7); شركاء —shrkāʾ* (7); يُشْرِكُونَ —yushrikūna (7); مشرك —mshrk* (5); وشرك —wshrk* (1)

Context L112: ... قوله ولو أشركوا لحبط عنهم ما كانوا يعملون ...

Context L114: ... إلا هو وأعرض عن المشركين ولو شاء الله ما أشركوا ...

189. عَصَى / مَعْصِيَة[189]

ʿaṣā / maʿṣiyah

126 occurrences; cumulative coverage 71.60%.

Possible English: disobey; disobedience; sin; staff in a distinct noun use

Context: معصية concerns disobedience; the person or command disobeyed is supplied by context. عصا can instead be a staff with another lexical reading.

Forms and grammar: عصى / يعصي = disobeyed / disobeys; عصاة / عاص = disobedient person(s); معصية / معاص = disobedience(s). The final weak letter changes in some verb forms.

Attested spellings and counts

المعصية —al-mʿṣyh* (27); معصية —mʿṣyh* (21); المعاصي —al-mʿāṣy* (12); عصاه —ʿṣāh* (9); عاصيًا —ʿāṣyan (7); يَعْصِ —yaʿṣi (6); بالمعصية —bālmʿṣyh* (5); عصى —ʿṣā* (5); عصيان —ʿṣyān* (5); وعصى —wʿṣā* (4); بمعصية —bmʿṣyh* (3); عاص —ʿāṣ* (3); والمعاصي —wālmʿāṣy* (3); العاص —al-ʿāṣ* (2); العصاة —al-ʿṣāh* (2); معاصيه —mʿāṣyh* (2); معصيته —mʿṣyth* (2); والمعصية —wālmʿṣyh* (2); العاصي —al-ʿāṣy* (1); عاصون —ʿāṣwn* (1); عاصية —ʿāṣyh* (1); عصاة —ʿṣāh* (1); يعصه —yʿṣh* (1); يعصي —yʿṣy* (1)

Context L761: ... من الله ورسالاته ومن يعص الله ورسوله فإن له نار ...

[188]**Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: شرك (read dictionary entry).
[189]**Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عصا (read dictionary entry).

Context L1117: ... القدرية لاستواء الجميع في المعصية واختصاص آدم وحواء ... بالهداية إلى ...

190. ظُلْم[190]

ẓulm

125 occurrences; cumulative coverage 71.67%.

Possible English: wrongdoing; injustice; wrong

Context: ظلم may describe moral wrongdoing or injustice to another; the quotation controls the intended scope.

Forms and grammar: ظلم / يظلم = wronged / wrongs; ظالم / ظالمون / ظالمين show agent, number and case; ظلم is also a noun.

Attested spellings and counts

ظَلَمُوا —ẓālamūā (13); ظلم —ẓlm* (12); الظالم —al-ẓālm* (9); يَظْلِمُ —yaẓlimu (7); ظالما —ẓālmā* (6); ظالمين —ẓālmyn* (5); يَظْلِمُونَ —yaẓlimūna (4); مظلوم —mẓlwm* (3); ظُلْمِهِمْ —ẓulmihim (2)

Context L181: ... فتنة لا تصيبن الذين ظلموا منكم خاصة ...

Context L278: ... وفي الآخرة ويضل الله الظالمين ويفعل الله ما يشاء ...

191. تَكْبِير / أَكْبَر / كَبِير[191]

kabīr / ʾakbar / takbīr

125 occurrences; cumulative coverage 71.74%.

Possible English: large; great; older; greater; magnification

Context: أكبر can compare size, age or rank. التكبير in prayer is the utterance of God's greatness, a separate ritual noun.

Forms and grammar: كبير / كبيرة show agreement; أكبر comparative/superlative; كبائر = grave offenses in a common use. كبّر / يكبّر = pronounced takbīr or magnified / does so.

Attested spellings and counts

أكبر —ʾkbr* (26); كبيرا —kbyrā* (12); الكبر —al-kbr* (8); الكبير —al-kbyr* (8); الكبائر —al-kbāʾr* (7); كبار —kbār* (7); كبر —kbr* (7); كبيرة —kbyrh* (7); مكابرة —mkābrh* (6); كابر —kābr* (5); كَبَائِرَ —kabāʾira (4); الأكابر —al-ʾkābr* (3); كابروا —kābrwā* (3); وكبير —wkbyr* (3); أكابر —ʾkābr* (2); بأكبر —bʾkbr* (2); كبارها —kbārhā* (2); كبير —kbyr* (2); ومكابرة —wmkābrh* (2); الأكبر —al-ʾkbr* (1); الْكُبْرَى —al-kubrā (1); والتكبير —wāltkbyr* (1); والكبيرة —wālkbyrh* (1); ويكبر —wykbr* (1); يكبر —ykbr* (1)

Context L106: ... قوله وإن كان كبر عليك إعراضهم فإن استطعت أن ...

[190] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ظلم (read dictionary entry).

[191] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: كبر (read dictionary entry).

Context L120: ... جعلنا في كل قرية أكابر مجرميها ليمكروا فيها ...

192. مَسْجِد / سَجَدَ[192]

sajada / masjid

124 occurrences; cumulative coverage 71.81%.

Possible English: prostrate; prostration; mosque

Context: سجود is prostration; مسجد is a mosque or place of prostration. The place noun is a separate derivation.

Forms and grammar: سجد / يسجد = prostrated / prostrates; سجدات / سجدة = prostration(s); مسجد / مساجد = mosque(s). ساجد is a participial form; مسجده = his mosque.

Attested spellings and counts

السجود —al-sjwd* (27); المسجد —al-msjd* (21); سُجَّدًا —sujjadan (16); سجد —sjd* (7); سجدة —sjdh* (6); اسْجُدُوا —ʾsjudūā (5); بالسجود —bālsjwd* (5); يَسْجُدُونَ —yasjudūna (5); يسجد —ysjd* (4); السجدة —al-sjdh* (3); المساجد —al-msājd* (3); سجود —sjwd* (3); فَسَجَدَ —fasajada (3); تَسْجُدَ —tasjuda (2); ساجدا —sājdā* (2); سجدتين —sjdtyn* (2); سجوده —sjwdh* (2); وسجد — wsjd* (2); وسجدة —wsjdh* (2); وسجود —wsjwd* (2); أسجد —ʾsjd* (1); مَسَاجِدَ —masājida (1)

Context L314: ... وقوله وإذ قلنا للملائكة اسجدوا لآدم فسجدوا إلا إبليس قال ...

Context L404: ... قوله والذين يبيتون لربهم سجدا وقياما ...

193. عَذْب / عَذَاب[193]

ʿadhāb / ʿadhb

123 occurrences; cumulative coverage 71.89%.

Possible English: punishment; torment; sweet or fresh

Context: عذاب means punishment; عذب can describe fresh water. The vowel and construction distinguish these senses.

Forms and grammar: عذب / يعذب = punished / punishes; عذاب is a noun; عذابه = his punishment.

Attested spellings and counts

عذاب —ʿdhāb* (52); العذاب —al-ʿdhāb* (36); عَذَابًا —ʿadhāban (17); عذابه —ʿdhābh* (7); يُعَذِّبْهُمْ —yuʿadhdhibhumu (4); يعذب —yʿdhb* (3); معذب — mʿdhb* (2); وَعَذَابٌ —waʿadhābun (2)

Context L244: ... كل آية حتى يروا العذاب الأليم ...

Context L313: ... يوم القيامة أو معذبوها عذابا شديدا كان ذلك في الكتاب ...

[192] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: سجد (read dictionary entry).
[193] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عذب (read dictionary entry).

194. خَاصّ / خُصُوص[194]

khāṣṣ / *khuṣūṣ*

122 occurrences; cumulative coverage 71.96%.

Possible English: particular; specific; exclusive; specify

Context: خاص in an argument contrasts with general wording. تخصيص is restricting a general statement's scope, a different derivation.

Forms and grammar: خصّ / يخصّ = specified or singled out / does so; خاص / خاصة show agreement. مخصوص = specified; تخصيص and خصوص are different nouns.

Attested spellings and counts

خصوص —khṣwṣ* (35); يخص —ykhṣ* (20); خاصة —khāṣh* (19); خص —khṣ* (9); الخصوص —al-khṣwṣ* (8); خصوصًا —khṣwṣan (8); مخصوص —mkhṣwṣ* (6); خاص —khāṣ* (4); تخص —tkhṣ* (2); مخصوصا —mkhṣwṣā* (2); نخص —nkhṣ* (2); المخصوص —al-mkhṣwṣ* (1); تخصيص —tkhṣyṣ* (1); تخصيصهم —tkhṣyṣhm* (1); خصصنا —khṣṣnā* (1); فتخصيص —ftkhṣyṣ* (1); مخصوصة —mkhṣwṣh* (1); وخص —wkhṣ* (1)

Context L181: ... تصيبن الذين ظلموا منكم خاصة ...

Context L1043: ... إثبات لإجازة الخصوص في ذكر العموم لإحاطة العلم ...

195. عَاقِلَة / عَقْل[195]

ʿaql / *ʿāqilah*

122 occurrences; cumulative coverage 72.03%.

Possible English: reason; understand; blood money; compensation-bearing kin group

Context: العاقلة is a specific legal compensation-bearing group. It is not simply a feminine adjective meaning intelligent in every occurrence.

Forms and grammar: عقل / يعقل = understood / understands; عاقل / عاقلة show agreement in ordinary adjective use. عقول = intellects; العاقلة has its legal lexical use.

Attested spellings and counts

العقول —al-ʿqwl* (21); عقولهم —ʿqwlhm* (21); العقل —al-ʿql* (16); عقول —ʿqwl* (11); يعقلون —yʿqlwn* (8); عقل —ʿql* (8); عقله —ʿqlh* (10); يعقل —yʿql* (6); معقل —mʿql* (3); المعقول —al-mʿqwl* (2); تعقل —tʿql* (2); عاقل —ʿāql* (2); معقولا —mʿqwlā* (2); وعقل —wʿql* (2); العاقلة —al-ʿāqlh* (1); العقلاء —al-ʿqlā'* (1); عقلا —ʿqlā* (1); عقلها —ʿqlhā* (1); عقلوا —ʿqlwā* (1); والعقل —wālʿql* (1); والمعقول —wālmʿqwl* (1); ويعقلون —wyʿqlwn* (1)

Context L245: ... الرجس على الذين لا يعقلون ...

Context L401: ... أن أكثرهم يسمعون أو يعقلون إن هم إلا كالأنعام بل ...

[194] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: خصص (read dictionary entry).
[195] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عقل (read dictionary entry).

196. وَاضِح / إِيضَاح[196]

wāḍiḥ / ʾīḍāḥ

120 occurrences; cumulative coverage 72.10%.

Possible English: clear; clarity; explain

Context: واضح describes a claim or evidence as clear; this remains the author's evaluation.

Forms and grammar: وضح / يوضح are verbs; واضح / واضحة mark gender; وضوح is a noun.

Attested spellings and counts

واضح —wāḍḥ* (48); واضحة —wāḍḥh* (48); أوضح —ʾwḍḥ* (9); وضح —wḍḥ* (5); الواضح —al-wāḍḥ* (4); الواضحة —al-wāḍḥh* (2); وضوح —wḍwḥ* (2); إيضاح —ʾīḍāḥ* (1); واضحًا —wāḍḥan (1)

Context L959: ... أضرب عن اللجاج وقصد واضح المنهاج عرف بها ما أشكل ...

Context L1007: ... ودليل على أنهم بعد وضوح الطريق لهم بنذارة النبي صلى ...

197. ذَهَب / ذَهَبَ[197]

dhahaba / dhahab

118 occurrences; cumulative coverage 72.17%.

Possible English: go; depart; adopt a view; gold

Context: ذهب إلى قول means adopted a view. الذهب is gold in transactions; the metal noun is not a tense form of went.

Forms and grammar: ذهب / يذهب / اذهب = went / goes / go!; ذهبنا = we went. ذهبا can be an accusative noun or a dual verb according to vowels; مذهب = position or school.

Attested spellings and counts

يذهب —ydhhb* (35); ذهب —dhhb* (25); الذهب —al-dhhb* (7); ذهاب —dhhāb* (6); يذهبون —ydhhbwn* (6); ذاهب —dhāhb* (5); ذهبوا —dhhbwā* (5); مذهبهم —mdhhbhm* (4); ذهبا —dhhbā* (3); فذهب —fdhhb* (3); مذهب —mdhhb* (3); مذهبه —mdhhbh* (3); أَذْهَبَ —ʾadhhaba (2); اذْهَبْ —ʾdhhab (2); يذهبن —ydhhbn* (2); أذهبت —ʾdhhbt* (1); بذهاب —bdhhāb* (1); تذهب —tdhhb* (1); ذهبت —dhhbt* (1); فذهبت —fdhhbt* (1); والذهب —wāldhhb* (1); وَيُذْهِبْ —wayudhhib (1)

Context L254: ... من الليل إن الحسنات يذهبن السيئات ...

Context L500: ... وقوله وقال إني ذاهب إلى ربي سيهدين ...

[196] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: وضح (read dictionary entry).

[197] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ذهب (read dictionary entry).

198. مُوسَى[198]

mūsā

117 occurrences; cumulative coverage 72.23%.

Possible English: Moses

Context: A proper name or a historical group label. Polemical claims about groups are attributed to the author; a name label does not establish a person's or group's views.

Forms and grammar: Personal and place names identify a referent rather than a verb tense. Prefixed و means and; ب and ل can add prepositional meaning. Group names are distinguished from ordinary lexical uses.

Attested spellings and counts

موسى —mwsā* (105); لموسى —lmwsā* (10); وموسى —wmwsā* (2)

Context L24: ... وقوله وإذ قلتم يا موسى لن نؤمن لك حتى نرى ...

Context L130: ... قوله ثم آتينا موسى الكتاب تماما على الذي أحسن ...

199. لِسَان[199]

lisān

117 occurrences; cumulative coverage 72.30%.

Possible English: tongue; language; manner of speech

Context: لسان can mean a physical tongue or a language, as in بلسان عربي.

Forms and grammar: لسان / ألسنة = tongue / tongues; لسانه = his tongue; ألسنتهم = their tongues.

Attested spellings and counts

لسان —lsān* (50); اللسان —al-lsān* (47); بلسان —blsān* (6); ألسنة —ʾlsnh* (5); لسانه —lsānh* (5); ألسنتهم —ʾlsnthm* (3); لسانهم —lsānhm* (1)

Context L276: ... أرسلنا من رسول إلا بلسان قومه ليبين لهم فيضل الله ...

Context L324: ... من رحمتنا وجعلنا لهم لسان صدق عليا ...

[198] **Editorial lexical note:** Name identification from the source context; no Lisān al-ʿArab etymology is asserted for this proper-name entry.

[199] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: لسن (read dictionary entry).

200. صَحِيح / صَحَّ[200]

ṣaḥḥa / ṣaḥīḥ

116 occurrences; cumulative coverage 72.37%.

Possible English: be sound; be established; be valid; authentic; correct

Context: A صحيح report is sound/authentic; a صحيح contract or act is valid. صح عندنا means it is established for us. These judgments depend on the type of object under discussion.

Forms and grammar: صح / يصح = was sound / is sound; صحيح / صحيحة show noun agreement; صحة is the abstract noun. صحح is a derived verb meaning declare sound or correct.

Attested spellings and counts

صح —ṣḥ* (22); صحيح —ṣḥyḥ* (14); الصحيح —al-ṣḥyḥ* (8); صحيحا —ṣḥyḥā* (8); أصح —ṣḥth* (5); صحته —ṣḥh* (5); صحة —tṣḥ* (6); تصح —tṣḥyḥ* (7); تصحيح —ʾṣḥ* (4); الصحة —al-ṣḥh* (3); الصحيحة —al-ṣḥyḥh* (3); صحت —ṣḥt* (3); بصحته —al-ṣḥyḥyn* (2); الصحيحين —ṣḥyḥh* (3); يصح —yṣḥ* (3); صحيحة —bṣḥth* (2); صحتها —ṣḥthā* (2); فصح —fṣḥ* (2); نصححه —nṣḥḥh* (2); يصحح —yṣḥḥ* (2); الصحاح —al-ṣḥāḥ* (1); بتصحيح —btṣḥyḥ* (1); صَحا —ṣaḥā (1); وصح —wālṣḥyḥ* (1); والصحيح —llṣḥyḥ* (1); للصحيح —ṣḥyḥyn* (1); صحيحين —wṣḥ* (1); وصحت —wṣḥt* (1); وصحته —wṣḥth* (1); يصحان —yṣḥān* (1)

Context L987: ... للملك فالاحتجاج به على تصحيح مَالِكِ يَوْمِ الدِّينِ الذي هو ...

Context L1054: ... الفقه أن البيع والشراء يصحان وإن لم يوقعا بلفظهما لأنه ...

201. نِكَاح / نَكَحَ[201]

nikāḥ / nakaḥa

115 occurrences; cumulative coverage 72.44%.

Possible English: marriage; marry; sexual intercourse in some lexical contexts

Context: نكاح in legal discussion commonly names the marriage relationship or contract. The precise intended sense must follow the author's argument and the object of the verb.

Attested spellings and counts

النكاح —al-nkāḥ* (50); نكاح —nkāḥ* (11); بالنكاح —bālnkāḥ* (7); وَأَنْكِحُوا —waʾankiḥūā (7); نِكَاحًا —nikāḥan (6); نكاحها —nkāḥhā* (5); يَنْكِحُ —yankiḥu (5); الإنكاح —al-ʾinkāḥ* (4); بنكاح —bnkāḥ* (3); تَنْكِحُوهُنَّ —tankiḥūhunna (3); نِكاحهن —nikāḥhn (2); والنكاح —wālnkāḥ* (2); يَنْكِحُهَا —yankiḥuhā (2); إنكاح —ʾinkāḥ* (1); المنكحة —al-mnkḥh* (1); بإنكاحها —bʾinkāḥhā* (1); تنكح —tnkḥ* (1); فَانْكِحُوا —fānkiḥūā (1); نكاحهما —nkāḥhmā* (1); نكح —nkḥ* (1); يَنْكِحْنَ —yankiḥna (1)

[200] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: صحح (read dictionary entry).

[201] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نكح (read dictionary entry).

Forms and grammar: نكح / ينكح = married / marries; أنكح = married someone off; إنكاح is its verbal noun. نكاحها = her marriage; نكحها = he married her when vowelled as a verb.

202. شَيْطَان[202]

shayṭān

114 occurrences; cumulative coverage 72.50%.

Possible English: Satan; devil

Context: الشيطان can refer to Satan or a devil according to the quotation; it is not a generic label to apply to an opponent.

Forms and grammar: شيطان / شياطين = devil / devils; الشيطان adds the article.

203. مَغْفِرَة / غَفَرَ[203]

ghafara / maghfirah

114 occurrences; cumulative coverage 72.57%.

Possible English: forgive; forgiveness

Context: غفور describes abundant forgiveness; the cited passage determines who is forgiven and under what conditions.

Forms and grammar: غفر / يغفر = forgave / forgives; مغفرة is a verbal noun; غفور is an intensive adjective.

Context L47: ... قوله ولا تعزموا عقدة النكاح حتى يبلغ الكتاب أجله ...

Context L384: ... وليستعفف الذين لا يجدون نكاحا حتى يغنيهم الله من فضله ...

Attested spellings and counts

الشيطان —al-shyṭān* (92); الشياطين —al-shyāṭyn* (16); شيطان —shyṭān* (5); شَيْطَانًا —shayṭānan (1)

Context L110: ... قست قلوبهم وزين لهم الشيطان ما كانوا يعملون ...

Context L163: ... آياتنا فانسلخ منها فأتبعه الشيطان فكان من الغاوين ولو شئنا ...

Attested spellings and counts

يغفر —yghfr* (37); وَيَغْفِرُ —wayaghfiru (17); غَفُورٌ —ghafūrun (15); المغفرة —al-mghfrh* (13); مَغْفِرَةٌ —maghfiratun (8); والمغفرة —wālmghfrh* (7); الغفران —al-ghfrān* (6); غفر —ghfr* (4); غَفُورًا —ghafūran (4); غفران —ghfrān* (1); غفره —ghfrh* (1); يغفره —yghfrh* (1)

Context L53: ... الله فاتبعوني يحببكم الله ويغفر لكم ذنوبكم والله غفور رحيم ...

Context L80: ... قوله إن الله لا يغفر أن يشرك به ويغفر ما ...

[202] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: شطن (read dictionary entry).
[203] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: غفر (read dictionary entry).

204. قَدَم / قَدَّمَ / قَدِمَ[204]

qadima / qaddama / qadam

114 occurrences; cumulative coverage 72.64%.

Possible English: come; precede; put forward; earlier; foot

Context: قدمنا can mean we previously presented, according to vowels and pattern. القدم is a foot in bodily contexts; المتقدم can mean the earlier-mentioned person or statement.

Forms and grammar: قدم / يقدم and قدّم / يقدّم are different patterns; تقديم = putting forward. قدم / أقدام = foot/feet; قديم / قديمة = old or earlier.

Attested spellings and counts

تقدم —tqdm* (15); تقدمه —tqdmh* (11); قدمت —qdmt* (10); قدم — qdm* (9); قدمنا —qdmnā* (7); يتقدم —ytqdm* (6); يقدم —yqdm* (6); متقدم —mtqdm* (5); تقديم —tqdym* (4); متقدمة —mtqdmh* (4); المقدمة —al-mqdmh* (3); مقدم —mqdm* (3); القدم —al-qdm* (2); المتقدمين — al-mtqdmyn* (2); قدمه —qdmh* (2); قدميه —qdmyh* (2); قديم —qdym* (2); مقدما —mqdmā* (2); مقدمة —mqdmh* (2); وقدم —wqdm* (2); أقدم —ʾqdm* (1); التقدم —al-tqdm* (1); القدماء —al-qdmāʾ* (1); المتقدم — al-mtqdm* (1); المقدم —al-mqdm* (1); بتقديم —btqdym* (1); تقدمت — tqdmt* (1); تقدمنا —tqdmnā* (1); فتقدم —ftqdm* (1); قدموا —qdmwā* (1); قديما —qdymā* (1); متقدما —mtqdmā* (1); وتقديم —wtqdym* (1); يقدمون — yqdmwn* (1)

Context L14: ... المقدمة قال الشيخ الإمام العلامة أبو ...

Context L320: ... فأعرض عنها ونسي ما قدمت يداه إنا جعلنا على قلوبهم ...

205. بَطَلَ / بَاطِل[205]

bāṭil / baṭala

113 occurrences; cumulative coverage 72.70%.

Possible English: invalid; void; false; become invalid; refute

Context: A باطل argument is false or unsound; a باطل contract is invalid. The affected noun determines whether English false or void is appropriate.

Attested spellings and counts

إبطال —ʾibṭāl* (23); الباطل —al-bāṭl* (22); باطل —bāṭl* (11); يبطل — ybṭl* (7); بالباطل —bāṭlā* (5); باطلا —bṭlān* (6); وإبطال —wʾibṭāl* (6); بطلان —bālbāṭl* (4); أبطل —ʾbṭl* (3); إبطالها —ʾibṭālhā* (2); بإبطال —bʾibṭāl* (2); مبطل —mbṭl* (2); بطل —bṭl* (2); بطلانه —bṭlānh* (2); فأبطل —fʾbṭl* (2); مبطلة —mbṭlh* (2); يبطلها —ybṭlhā* (2); أبطلت —ʾbṭlt* (1); أبطله —ʾbṭlh* (1); إبطاله —ʾibṭālh* (1); بباطل —bbāṭl* (1); بطلانها —bṭlānhā* (1); تبطل —

[204]**Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: قدم (read dictionary entry).

[205]**Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: بطل (read dictionary entry).

Forms and grammar: بطل / يبطل = became invalid / becomes invalid; أبطل / يبطل = invalidated / invalidates with different vowels. باطل / باطلة agree in gender; بطلان / إبطال are distinct verbal nouns.

tbṭl* (1); وإبطاله —wʾibṭālh* (1); وبطلت —wbṭlt* (1); ويبطلون —wybṭlwn* (1); يبطلوا —ybṭlwā* (1)

Context L124: ... لا تأكلوا أموالكم بينكم بالباطل إلا أن تكون تجارة عن ...

Context L488: ... جاء الحق وما يبدئ الباطل وما يعيد ...

206. اسْتَحَبَّ / أَحَبَّ / حُبّ[206]

ḥubb / ʾaḥabba / ʾstaḥabba

113 occurrences; cumulative coverage 72.77%.

Possible English: love; prefer; deem recommended; beloved

Context: نستحب in legal discussion means we deem recommended, not simply we enjoy it. حبيب and حبيبة can be personal names.

Forms and grammar: يحب / أحب = loved / loves; يستحب / استحب = preferred or recommended / does so. حبيب / حبيبة are adjective/name formations; حب is the noun love.

Attested spellings and counts

يحب —yḥb* (25); أحب —ʾḥb* (17); حب —ḥb* (12); أحببت —ʾḥbbt* (11); حبيب —ḥbyb* (8); حبه —ḥbh* (6); فأحب —fʾḥb* (5); الحب —al-ḥb* (4); تُحِبُّونَ —tuḥibbūna (4); حَبَّةٍ —ḥabbatin (4); وَحَبَّ —waḥabba (3); يحبه — yḥbh* (3); أحبوا —ʾḥbwā* (2); الحبة —al-ḥbh* (2); يُحِبُّونَ —yuḥibbūna (2); الحبوب —al-ḥbwb* (1); حُبًّا —ḥuban (1); والحب —wālḥb* (1); والحبوب — wālḥbwb* (1); وحبيب —whḥbyb* (1)

Context L53: ... وقوله قل إن كنتم تحبون الله فاتبعوني يحببكم الله ويغفر ...

Context L393: ... وقوله لا يحب الله الجهر بالسوء من القول ...

207. لَازِم / لَزِمَ[207]

lazima / lāzim

112 occurrences; cumulative coverage 72.83%.

Possible English: be binding; entail; be necessary; remain attached

Attested spellings and counts

يلزمه —ylzmh* (19); يلزمهم —ylzmhm* (19); يلزم —ylzm* (11); لزوم — lzwm* (10); لازم —lāzm* (5); لزمه —lzmh* (5); ألزم —ʾlzm* (4); لزمهم — lzmhm* (4); ألزمناه —ʾlzmnāh* (3); فيلزمه —fylzmh* (3); ولزمته —wlzmth* (3); ويلزم —wylzm* (3); الإلزام —al-ʾilzām* (2); فيلزمهم —fylzmhm* (2); لازمة — lāzmh* (2); لزم —lzm* (2); لزمتهم —lzmthm* (2); يلزمنا —ylzmnā* (2); إلزام —

[206] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حبب (read dictionary entry).
[207] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: لزم (read dictionary entry).

Context: يلزم in argument can mean a conclusion follows, while in a ruling it can mean an obligation is binding. These are related but different English uses.

Forms and grammar: لزم / يلزم = was binding / is binding; ألزمه = imposed on him or held him to it. لازم / لازمة show agreement; لزوم and إلزام are distinct verbal nouns.

208. مَنَعَ[208]

manaʿa

112 occurrences; cumulative coverage 72.90%.

Possible English: prevent; prohibit; withhold; bar; refuse

Context: منع can concern refusing property, stopping an act or excluding an argument. يمتنع can mean is impossible or abstains, depending on its subject.

Forms and grammar: منع / يمنع = prevented / prevents; منعني = prevented me; امتنع / يمتنع is a distinct pattern; مانع = preventing or impediment; ممنوع = prevented or prohibited.

ʾilzām* (1); بإلزامه —bʾilzāmh* (1); تلزمه —tlzmh* (1); فألزموه —fʾlzmwh* (1); فلزمهم —flzmhm* (1); فيلزم —fylzm* (1); لزمت —lzmt* (1); لزمته —lzmth* (1); لزومه —lzwmh* (1); يلزمكم —ylzmkm* (1); يلزمونه —ylzmwnh* (1)

Context L304: ... قوله وكل إنسان ألزمناه طائره في عنقه ...

Context L1017: ... يزدادون يقينا فرارا من لزوم الحجة لهم في زيادة الإيمان ...

Attested spellings and counts

منع —mnʿ* (21); يمنع —ymnʿ* (9); امتنع —ʾmtnʿ* (5); مانع —mānʿ* (5); يمتنع —ymtnʿ* (5); يمنعه —ymnʿh* (5); المنع —al-mnʿ* (4); منعه —mnʿh* (4); والمنع —wālmnʿ* (4); ومنع —wmnʿ* (4); امتناعه —ʾmtnāʿh* (3); بمانع —bmānʿ* (3); تمنع —tmnʿ* (3); ممنوع —mmnwʿ* (3); وامتنع —wāmtnʿ* (3); بمنعه —bmnʿh* (2); مانعا —mānʿā (2); مانعة —mānʿh* (2); ممتنع —mmtnʿ* (2); ممتنعا —mmtnʿā* (2); مَنَعَكَ —manaʿaka (2); منعهم —mnʿhm* (2); ويمنع —wymnʿ* (2); ويمنعون —wymnʿwn* (2); المانعة —al-mānʿh* (1); امتنعوا —ʾmtnʿwā* (1); بمنع —bmnʿ* (1); تمتنع —tmtnʿ* (1); لمنع —lmnʿ* (1); ممنوعا —mmnwʿā* (1); منعت —mnʿt* (1); مَنَعَنَا —manaʿanā (1); منعها —mnʿhā* (1); منعوا —mnʿwā* (1); منعوه —mnʿwh* (1); ومنعه —wmnʿh* (1); يمنعني —ymnʿny* (1)

Context L202: ... كنتم قوما فاسقين وما منعهم أن تقبل منهم نفقاتهم إلا ...

Context L1185: ... في موضع آخر وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ ...

[208] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: منع (read dictionary entry).

209. أَجْر / أُجْرَة[209]

ʾajr / ʾujrah

111 occurrences; cumulative coverage 72.96%.

Possible English: reward; wage; hire; compensation

Context: أجر can be a divine reward or a wage. إجارة names a lease/hiring arrangement, a related legal noun with its own conditions.

Forms and grammar: أجر / أجور = reward or wage / plural; أجرة = fee or wage; استأجر / يستأجر = hired / hires. أجيره = his hired worker; مؤجر = lessor in a relevant reading.

Attested spellings and counts

أجر —ʾjr* (21); أَجْرًا —ʾajran (15); الأجر —al-ʾjr* (13); أُجُورَهُنَّ — ʾujūrahunna (10); أجرة —ʾjrh* (8); أَجْرَهُمْ —ʾajrahum (4); الإجارة — al-ʾijārh* (4); فَأَجِرْهُ —faʾajirhu (4); وأجر —wʾjr* (4); أجره —ʾjrh* (3); إجارة —ʾijārh* (3); الأجرة —al-ʾjrh* (3); أجرها —ʾjrhā* (2); إجارته —ʾijārth* (2); الأجور —al-ʾjwr* (2); الأجير —al-ʾjyr* (2); يؤجر —yʾjr* (2); أجران —ʾjrān* (1); أجير —ʾjyr* (1); استأجر —ʾstʾjr* (1); اسْتَأْجِرْهُ —ʾstaʾjirhu (1); الإجارات —al-ʾijārāt* (1); مأجور —mʾjwr* (1); والأجر —wālʾjr* (1); والمستأجر — wālmstʾjr* (1); يستأجر —ystʾjr* (1)

Context L192: ... أحد من المشركين استجارك فأجره حتى يسمع كلام الله ثم ...

Context L253: ... قوم لا أسألكم عليه أجرا ...

210. سَنَة / سِنّ / سُنَّة[210]

sunnah / sinn / sanah

110 occurrences; cumulative coverage 73.03%.

Possible English: practice; prophetic precedent; tooth; year

Context: السنة commonly means prophetic practice in legal argument. سِنّ is a tooth or age; سَنَة is a year. These homographs must be distinguished by vowels and topic.

Attested spellings and counts

سنة —snh* (31); السنة —al-snh* (20); والسنة —wālsnh* (17); سن —sn* (7); بالسنة —bālsnh* (6); السنن —al-snn* (4); سنن —snn* (4); السن —al-sn* (3); سنان —snān* (3); سنه —snh* (3); سنته —snth* (2); والسنن —wālsnn* (2); وسنة — wsnh* (2); أسن —ʾsn* (1); بِالسِّنِّ —biālssinni (1); بسنة —bsnh* (1); لسنة — lsnh* (1); للسنة —llsnh* (1); وَالسِّنَّ —wālssinna (1)

Context L75: ... الله ليبين لكم ويهديكم سنن الذين من قبلكم ...

Context L585: ... بلغ أشده وبلغ أربعين سنة قال رب أوزعني أن أشكر ...

[209] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أجر (read dictionary entry).
[210] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: سنن (read dictionary entry); سنه (read dictionary entry).

Forms and grammar: سُنّة / سنن = practice(s); سِنّ / أسنان = tooth/teeth; سَنَة / سنون / سنين = year(s). They are different lexical readings, not one noun's tense forms.

211. أَشَدّ / شَدِيد[211]

shadīd / *ʾashadd*

110 occurrences; cumulative coverage 73.09%.

Possible English: strong; severe; more intense

Context: أشد expresses a comparison or superlative; شديد can concern severity of punishment or strength of a quality.

Forms and grammar: شديد / شديدة mark gender; أشد is comparative; شدة is a noun.

Attested spellings and counts

أشد —ʾshd* (43); شديد —shdyd* (25); شديدة —shdydh* (24); الشديد —al-shdyd* (7); شَدِيدًا —shadīdan (5); شدة —shdh* (4); شدد —shdd* (1); وشدة —wshdh* (1)

Context L271: ... يجادلون في الله وهو شديد المحال ...

Context L313: ... القيامة أو معذبوها عذابا شديدا كان ذلك في الكتاب مسطورا ...

212. بَشَّرَ / بَشَر[212]

bashar / *bashshara*

109 occurrences; cumulative coverage 73.15%.

Possible English: human being; humankind; give good news

Context: بشر may mean humanity, whereas بشر as a verb can mean give glad tidings. Vowels and syntax matter.

Forms and grammar: بشر is often collective; يبشر / بشر and بشارة concern giving news; بشري is an adjective.

Attested spellings and counts

البشر —al-bshr* (45); بشر —bshr* (43); بشارة —bshārh* (15); بشرا —bshrā* (5); بشرية —bshryh* (1)

Context L95: ... قوله قل هل أنبئكم بشر من ذلك مثوبة عند الله ...

Context L147: ... وهو الذي يرسل الرياح بشرا بين يدي رحمته ...

[211] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: شدد (read dictionary entry).
[212] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: بشر (read dictionary entry).

213. سَائِر / سَارَ[213]

sāʾir / sāra

107 occurrences; cumulative coverage 73.22%.

Possible English: remaining; other; all; travel

Context: سائر can mean the remainder or, in broader usage, all; decide from the contrast in the sentence.

Forms and grammar: سائر is an active-participle-shaped word; سار / يسير = travelled / travels; سيرة is conduct or biography.

Attested spellings and counts

سائر —sāʾr* (56); وسائر —wsāʾr* (22); يسير —ysyr* (16); سائرها —sāʾrhā* (7); سائرهم —sāʾrhm* (2); السائر —al-sāʾr* (1); سيرة —syrh* (1); سيرته —syrth* (1); وسائرها —wsāʾrhā* (1)

Context L492: ... إن ذلك على الله يسير ...

Context L650: ... إن ذلك على الله يسير ...

214. بَاب / أَبْوَاب[214]

bāb / ʾabwāb

105 occurrences; cumulative coverage 73.28%.

Possible English: door; entrance; chapter; subject division

Context: باب names a chapter in Al-Ihkam. أبوابه in the Nuqat introduction is a metaphor for the ways of approaching a subject.

Forms and grammar: باب is singular; أبواب is a broken plural. الباب adds the article; أبوابه adds his / its.

Attested spellings and counts

باب —bāb* (87); الباب —al-bāb* (8); أَبْوَابُ —ʾabwābu (7); الأبواب —al-ʾbwāb* (2); أبوابه —ʾbwābh* (1)

Context L258: ... بيتها عن نفسه وغلقت الأبواب وقالت هيت لك قال معاذ ...

Context L969: ... ويأتي الأمر من أقصد أبوابه فيعلم أن ما لم يكشف ...

215. عَمّ / عُمُوم[215]

ʿumūm / ʿamm

105 occurrences; cumulative coverage 73.34%.

Attested spellings and counts

عام —ʿām* (20); العامة —al-ʿāmh* (11); عموم —ʿmwm* (11); العموم —al-ʿmwm* (10); عامة —ʿāmh* (9); عمه —ʿmh* (9); العم —al-ʿm* (7); عُمْيٌ —

[213] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: سير (read dictionary entry).
[214] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: بوب (read dictionary entry).
[215] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عمم (read dictionary entry).

Possible English: generality; general; paternal uncle; turban in another noun

Context: عموم concerns a statement's scope. عمّ is a paternal uncle; عمامة is a turban. Distinguish these lexical uses from the topic.

Forms and grammar: عام / عامة show agreement in the general sense; عم / أعمام = paternal uncle(s); عمّ / يعمّ = encompassed / encompasses. عموم is an abstract noun.

216. زَكَاة / زَكَّى[216]

zakāh / zakkā

104 occurrences; cumulative coverage 73.40%.

Possible English: zakāt; obligatory alms; purify; attest uprightness

Context: الزكاة names the prescribed levy in its legal discussion. تزكية may instead concern purification or assessment of a witness; do not assume every form denotes the payment.

Forms and grammar: زكاة / زكوات = zakāt payment(s); زكّى / يزكّي = purified or paid zakāt / does so. زكاته / زكاتها attach possessive referents; الزكاة has the definite article.

217. ذُو / ذَات[217]

dhū / dhāt

102 occurrences; cumulative coverage 73.46%.

Possible English: possessor of; having; one with; self or essence in some nouns

ʿumyun (6); عم —ʿm* (5); عموما —ʿmwmā* (4); أعم —ʾʿm* (2); العمي — al-ʿmy* (2); والعمة —wālʿmh* (2); الأعم —al-ʾʿm* (1); العمامة —al-ʿmāmh* (1); العمة —al-ʿmh* (1); عمته —ʿmth* (1); عمتها —ʿmthā* (1); والعم —wālʿm* (1); وعمه —wʿmh* (1)

Context L580: ... تسمع الصم أو تهدي العمي ومن كان في ضلال مبين ...

Context L1043: ... لإجازة الخصوص في ذكر العموم لإحاطة العلم بأن جميع الناس ...

...

Attested spellings and counts

الزكاة —al-zkāh* (60); والزكاة —wālzkāh* (24); زكاة —zkāh* (9); زكاته — zkāth* (3); بالزكاة —bālzkāh* (2); تزكى —tzkā* (2); زَكَى —zakā (2); كالزكاة —kālzkāh* (1); للزكاة —llzkāh* (1)

Context L193: ... تابوا وأقاموا الصلاة وآتوا الزكاة فإخوانكم في الدين ...

Context L207: ... المنكر ويقيمون الصلاة ويؤتون الزكاة ويطيعون الله ورسوله ...

Attested spellings and counts

ذو —dhw* (26); ذي —dhy* (26); ذات —dhāt* (20); ذوي —dhwy* (9); ذوات —dhwāt* (6); ذاته —dhāth* (4); ذاتها —dhāthā* (4); وَذَاتَ —wadhāta (3); بذي —bdhy* (2); وذوي —wdhwy* (2)

[216] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: زكا (read dictionary entry).
[217] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ذا (read dictionary entry).

Context: ذو مال means a person possessing property. ذات can be a feminine corresponding form or a noun meaning self/essence; the construction decides.

Forms and grammar: ذو / ذا / ذي are case forms of the masculine construct noun; ذات feminine; ذوا / ذوي dual; أولو / أولي plural case forms. Do not confuse ذا here with the demonstrative.

Context L128: ... الذين هادوا حرمنا كل ذي ظفر ومن البقر والغنم حرمنا ...

Context L247: ... أجل مسمى ويؤت كل ذي فضل فضله ...

218. سُبْحَانَ / تَسْبِيح[218]

subḥāna / tasbīḥ

102 occurrences; cumulative coverage 73.52%.

Possible English: glory be; declare transcendent; glorification

Context: سبحانه is an expression of glorification, not an independent pronoun meaning he.

Forms and grammar: سبحانه includes the suffix referring to Allah; سبح / يسبح = glorified / glorifies; تسبيح is a verbal noun.

Attested spellings and counts

سبحانه —sbḥānh* (61); التسبيح —al-tsbyḥ* (8); يسبح —ysbḥ* (7); تسبيح —tsbyḥ* (6); سُبْحَانَ —subḥāna (6); يُسَبِّحُونَ —yusabbiḥūna (6); سبح —sbḥ* (5); تسبح —tsbḥ* (3)

Context L290: ... قوله ويجعلون لله البنات سبحانه ولهم ما يشتهون ...

Context L309: ... وقوله تسبح له السماوات السبع والأرض ومن ...

219. عَرَب[219]

ʿarab

102 occurrences; cumulative coverage 73.58%.

Possible English: Arabs; Arabic people

Context: العرب refers to Arab speakers in al-Qassab's grammatical argument.

Forms and grammar: عرب is a collective noun; العرب adds the article.

Attested spellings and counts

العرب —al-ʿrb* (96); الإعراب —al-ʾiʿrāb* (5); عرب —ʿrb* (1)

Context L979: ... أبو عبيد من أن العرب ترجع من الخبر إلى المخاطبة ...

Context L982: ... أحسن والله أعلم لأن العرب لا تكاد تقول فلان ملك ...

[218] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: سبح (read dictionary entry).

[219] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عرب (read dictionary entry).

220. عَظُمَ / عَظِيم[220]

ʿaẓuma / ʿaẓīm

101 occurrences; cumulative coverage 73.64%.

Possible English: be great; magnify; great; magnificent

Context: العظيم is a divine epithet at the end of the introduction. ويعظم concerns increasing the work's benefits.

Forms and grammar: عظيم is an adjective; العظيم adds the definite article. Unvowelled يعظم permits different verb patterns; its reading must be resolved from the clause.

Attested spellings and counts

عظيم —ʿẓym* (30); أعظم —ʾʿẓm* (27); العظيم —al-ʿẓym* (20); عظيمًا —ʿẓyman (8); تعظيم —tʿẓym* (4); عظم —ʿẓm* (4); ويعظم —wyʿẓm* (4); يستعظم —ystʿẓm* (2); العظمة —al-ʿẓmh* (1); وعظمته —wʿẓmth* (1)

Context L194: ... سبيل الله بأموالهم وأنفسهم أعظم درجة عند الله وأولئك هم ...

Context L377: ... هينا وهو عند الله عظيم ...

221. قَيْس / قِيَاس[221]

qiyās / qays

101 occurrences; cumulative coverage 73.69%.

Possible English: analogy; measure; compare; Qays

Context: القياس usually names legal analogical reasoning in the argument. قيس is often a narrator's name. The author's assessment of an analogy is supplied by the surrounding discussion.

Forms and grammar: قاس / يقيس = measured or compared / measures or compares; قياس is the verbal noun; قيس can be a name or a passive form according to vowels; يقاس = is compared.

Attested spellings and counts

القياس —al-qyās* (46); قياس —qyās* (12); قيس —qys* (10); والقياس —wālqyās* (9); قياسا —qyāsā* (7); بالقياس —bālqyās* (5); بقياس —bqyās* (3); قياسه —qyāsh* (3); للقياس —llqyās* (2); القيس —al-qys* (1); فالقياس —fālqyās* (1); قياسكم —qyāskm* (1); قياسهم —qyāshm* (1)

Context L1441: ... الفقه في إبطاله التقليد والقياس ...

Context L1453: ... وبين الغائط لأن ذلك قياس وما استدللنا به نص ...

[220] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عظم (read dictionary entry).

[221] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: قيس (read dictionary entry).

222. زَوَال / زَالَ[222]

zāla / zawāl

99 occurrences; cumulative coverage 73.75%.

Possible English: cease; disappear; removal

Context: لا يزال means continues; without negation زال means ceased or passed away.

Forms and grammar: زال / يزول are verbs; إزالة is removal; أزال / يزيل are causative verbs.

Attested spellings and counts

وزوال —wzwāl* (12); أزال —ʾzāl* (11); يزول —yzwl* (11); إزالته —ʾizālth* (2); زال —zāl* (2); يزال —yzāl* (2); زواله —zwālh* (1)

Context L1008: ... وقد أزال الريب تعالى عن ذلك وأغنى ...

Context L1044: ... دليل على إجازة ذلك وزوال النكير عنه ...

223. عَاقِبَة / عُقُوبَة[223]

ʿuqūbah / ʿāqibah

99 occurrences; cumulative coverage 73.81%.

Possible English: punishment; consequence; follow

Context: Distinguish punishment from the eventual outcome or consequence of an action.

Forms and grammar: عقوبة / عقوبات are nouns; عاقب / يعاقب are verbs; عاقبته = its outcome.

Attested spellings and counts

عَاقِبَةُ —ʿāqibatu (7); وعقوبة —wʿqwbh* (5); عاقب —ʿāqb* (3); العاقبة —al-ʿāqbh* (2); عقوبات —ʿqwbāt* (2); والعقوبة —wālʿqwbh* (2); يعقب —yʿqb* (1)

Context L356: ... ونهوا عن المنكر ولله عاقبة الأم ...

Context L541: ... الأرض فينظروا كيف كان عاقبة الذين كانوا من قبلهم ...

224. مِيرَاث / وَرِثَ[224]

waritha / mīrāth

99 occurrences; cumulative coverage 73.87%.

Possible English: inherit; inheritance; heir

Attested spellings and counts

المواريث —al-mwāryth* (5); ورثته —wrthth* (5); الوارث —al-wārth* (4); توريث —twryth* (4); مواريث —mwāryth* (4); ورث —wrth* (4); يرث —yrth* (4); يورث —ywrth* (4); بالميراث —bālmyrāth* (3); ميراثه —

[222] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: زول (read dictionary entry).
[223] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عقب (read dictionary entry).
[224] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ورث (read dictionary entry).

Context: ميراث identifies inherited property or an inheritance share. وارث is an heir; الموروث can identify what is inherited or the deceased, depending on construction.

Forms and grammar: يرث / ورث = inherited / inherits; ترث has a feminine or second-person subject. وارث / ورثة = heir / heirs; مواريث / ميراث = inheritance(s); ورثته = his heirs or he inherited him, according to vowels.

225. زَنَى / زِنًا[225]

zinan / zanā

98 occurrences; cumulative coverage 73.92%.

Possible English: unlawful sexual intercourse; zinā; commit zinā

Context: الزنى / الزنا is the named legal category. The glossary identifies the term without deciding whether any particular described event satisfies it.

Forms and grammar: يزني / زنى = committed zinā / commits it; زنت = she did so; زانية / زان name male/female agents. الزنا and الزنى are spelling variants here.

myrāthh* (3); والميراث —wālmyrāth* (3); وورثه —wwrthh* (3); ميراثهم — myrāthhm* (2); وارث —wārth* (2); وورث —wwrth* (2); يرثها —yrthhā* (2); الورثة —al-wrthh* (1); بميراث —bmyrāth* (1); توارث —twārth* (1); للوارث —llwārth* (1); لَوَرِثَتْه —lawarithath (1); ميراثا —myrāthā* (1); ميراثها — myrāthhā* (1); وَأَوْرَثَكُمْ —wa'awrathakum (1); وارثا —wārthā* (1); وارثه — wārthh* (1); ورثة —wrthh* (1); وَرِثه —warithh (1); ويرث —wyrth* (1); يتوارثون —ytwārthwn* (1); يرثه —yrthh* (1)

Context L71: ... لم يكن له ولد وورثه أبواه فلأمه الثلث ...

Context L89: ... نصف ما ترك وهو يرثها إن لم يكن لها ولد ...

Attested spellings and counts

الزنا —al-znā* (35); الزاني —al-zāny* (18); الزانية —al-zānyh* (6); زان — zān* (6); زانية —zānyh* (6); والزانية —wālzānyh* (6); بالزنا —bālznā* (4); وَالزَّانِي —wālzzānī (3); والزنا —wālznā* (3); يَزْنُونَ —yaznūna (3); زنا —znā* (2); يزني — yzny* (2); زانيَا —zānyā (1); زناه —znāh* (1); زنى —znā* (1); زنيا —znyā* (1)

Context L1390: ... فالندم كاف منه كمواقعة الزنا وشرب الخمر وأشباههما إذا فات ...

Context L2053: ... اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ...

[225] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: زنا (within the linked sequence) (read dictionary entry).

226. عَزِيز / عَزَّ[226]

ʿazza / ʿazīz

96 occurrences; cumulative coverage 73.98%.

Possible English: be mighty; be strong; dear; rare; Mighty

Context: عز وجل is an honorific after the divine name. العزيز can be a divine epithet or part of ʿAbd al-ʿAzīz; another context may mean dear or powerful.

Forms and grammar: عز / يعز have vowel-dependent senses; عزيز / أعزاء are adjective and plural. أعز can be comparative or a derived verb according to vowels. عزّ وجلّ is conventionally Mighty and Majestic.

Attested spellings and counts

عز —ʿz* (57); وعز —wʿz* (19); العزيز —al-ʿzyz* (15); عزيز —ʿzyz* (5)

Context L276: ... ويهدي من يشاء وهو العزيز الحكيم ...

Context L356: ... ينصره إن الله لقوي عزيز الذين إن مكناهم في الأرض ...

227. نَجِس / نَجَاسَة[227]

najis / najāsah

95 occurrences; cumulative coverage 74.03%.

Possible English: impure; impurity; declare impure

Context: In this treatise the principal question is ritual impurity. The author distinguishes a prohibition from a judgment of impurity.

Forms and grammar: أنجاس / نجسة / نجس show agreement and number. نجاسة is a noun; تنجيس is causing or declaring impurity; نجاسته = its impurity.

Attested spellings and counts

نجاسة —njāsh* (23); نجس —njs* (18); النجاسة —al-njāsh* (15); نجسة —njsh* (13); نجسا —njsā* (8); النجس —al-njs* (6); بنجاسة —bnjāsh* (4); نجاسته —njāsth* (4); أنجاس —ʾnjās* (2); لنجاسته —lnjāsth* (1); نجاستها —njāsthā* (1)

Context L1291: ... التطهير ليس بدال على النجاسة في كل موضع إذ نحن ...

Context L1292: ... النطفة منه لا ينجس نجاسة الأقذار ولا المحدث بخروج البول ...

[226] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عزز (read dictionary entry).
[227] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نجس (read dictionary entry).

228. الْجَهْمِيَّة[228]

al-jahmiyyah

93 occurrences; cumulative coverage 74.09%.

Possible English: the Jahmiyyah; Jahm

Context: A proper name or a historical group label. Polemical claims about groups are attributed to the author; a name label does not establish a person's or group's views.

Forms and grammar: Personal and place names identify a referent rather than a verb tense. Prefixed و means and; ب and ل can add prepositional meaning. Group names are distinguished from ordinary lexical uses.

Attested spellings and counts

الجهمية —al-jhmyh* (70); والجهمية —wāljhmyh* (21); للجهمية —lljhmyh* (2)

Context L1024: ... رد على الجهمية إذ قد جمع بين الخداع ...

Context L1046: ... الموضع الذي يغلط فيه الجهمية من أن الاسم إذا وقع ...

229. لَوْلَا[229]

lawlā

93 occurrences; cumulative coverage 74.14%.

Possible English: were it not for; why not

Context: A conditional use introduces something preventing a result; an urging or reproachful use asks why an action is not done.

Forms and grammar: لولا is fixed; فلولا adds a connective. These are functions determined by context.

Attested spellings and counts

لولا —lwlā* (48); ولولا —wlwlā* (35); فَلَوْلَا —falawlā (10)

Context L110: ... قوله فلولا إذ جاءهم بأسنا تضرعوا ولكن ...

Context L189: ... قوله لولا كتاب من الله سبق لمسكم ...

[228] **Editorial lexical note:** Name identification from the source context; no Lisān al-ʿArab etymology is asserted for this proper-name entry.

[229] **Editorial lexical note:** Identification and grammatical explanation from this book's examples; no invented Arabic-root etymology is asserted.

230. أَخ / أُخْت[230]

ʾakh / ʾukht

93 occurrences; cumulative coverage 74.20%.

Possible English: brother; sister; fellow; sibling

Context: أخ can indicate kinship or fellowship. In inheritance, the surrounding qualifiers identify full, paternal or maternal relations.

Forms and grammar: أخ / أخو / أخا / أخي show construct/case forms; إخوة / إخوان are plurals. أخت / أخوات = sister(s); أخاه / أخيه change with case, not which brother is meant.

Attested spellings and counts

أخيه —ʾkhyh* (21); فَإِخْوَانُكُمْ —faʾikhwānukum (6); أخاه —ʾkhāh* (5); أخت —ʾkht* (5); أختها —ʾkhthā* (5); الأختين —al-ʾkhtyn* (5); الإخوة — al-ʾikhwh* (5); إِخْوَةً —ʾikhwatun (4); الأخ —al-ʾkh* (4); والأخوات — wālʾkhwāt* (4); أَخِي —ʾakhī (3); الأخت —al-ʾkht* (3); وأخيه —wʾkhyh* (3); أخو —ʾkhw* (2); وإخوته —wʾikhwth* (2); أخا —ʾkhā* (1); أخاك —ʾkhāk* (1); أخته —ʾkhth* (1); أختين —ʾkhtyn* (1); أخوات —ʾkhwāt* (1); أخواتها — ʾkhwāthā* (1); أَخَوَيْكُمْ —ʾakhawaykum (1); أخيك —ʾkhyk* (1); إخوانكم — ʾikhwānkm* (1); إخواننا —ʾikhwānnā* (1); إخوته —ʾikhwth* (1); الأخوات —al-ʾkhwāt* (1); وَأَخُوهُ —waʾakhūhu (1); والأخ —wālʾkh* (1); والأخت — wālʾkht* (1); والإخوة —wālʾikhwh* (1)

Context L73: ... وقوله وأن تجمعوا بين الأختين إلا ما قد سلف ...

Context L89: ... ليس له ولد وله أخت فلها نصف ما ترك وهو ...

231. نَحْن[231]

naḥn

93 occurrences; cumulative coverage 74.25%.

Possible English: we; us; our

Context: Independent and attached pronoun forms refer to the speaker's group or the people addressed; the referent is determined by context.

Attested spellings and counts

نَحْنُ —naḥnu (41); ونحن —wnḥn* (40); فنحن —fnḥn* (11); إيانا —ʾīānā* (1)

Context L37: ... وإسماعيل وإسحاق إلها واحدا ونحن له مسلمون ...

Context L201: ... وقوله ونحن نتربص بكم أن يصيبكم الله ...

[230] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أخا (read dictionary entry).

[231] **Editorial lexical note:** Grammatical pronoun identification; no Arabic-root etymology is asserted. These notes are editorial, not a quotation from Lisān al-ʿArab.

Forms and grammar: نحن is first-person plural; أنتم is second-person masculine plural; أنتما is dual. Attached forms change with syntactic role; they are not verb tenses.

232. تَفْسِير[232]

tafsīr

92 occurrences; cumulative coverage 74.30%.

Possible English: explanation; interpretation; Qur'an commentary

Context: تفسير can name the discipline or a particular explanation of a verse.

Forms and grammar: فسر / يفسر are verbs; تفسير is a verbal noun; مفسر / مفسرين / مفسرون identify interpreters.

Attested spellings and counts

تفسير —tfsyr* (30); المفسرون —al-mfsrwn* (17); التفسير —al-tfsyr* (14); المفسرين —al-mfsryn* (10); تفسيره —tfsyrh* (5); فسر —fsr* (5); وتفسير —wtfsyr* (5); تفسيرًا —tfsyran (4); المفسَّر —al-mfssar (2)

Context L1405: ... بيانا قيل البيان يكون تفسير جملة أو تفصيل مبهم فأما ...

Context L2185: ... الصايد جملة من غير تفسير فمثل هذا إذا خالفه مخالف ...

233. ذَنْب[233]

dhanb

91 occurrences; cumulative coverage 74.36%.

Possible English: sin; offence

Context: ذنب means a sin or fault in moral contexts; the author's argument determines its gravity and legal consequences.

Forms and grammar: ذنب / ذنوب = sin / sins; ذنبه and ذنوبهم add possessive pronouns.

Attested spellings and counts

الذنوب —al-dhnwb* (32); الذنب —al-dhnb* (23); ذنب —dhnb* (21); ذنبه —dhnbh* (8); ذنوب —dhnwb* (6); ذُنُوبَنَا —dhunūbanā (1)

Context L810: ... وإذا الموءودة سئلت بأي ذنب قتلت ...

Context L1387: ... على أن التوبة من الذنوب على وجهين فما كان من ...

[232] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: فسر (read dictionary entry).
[233] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ذنب (read dictionary entry).

234. اعْتَدَى / عَدُوّ[234]

ʿaduww / ˀtadā

91 occurrences; cumulative coverage 74.41%.

Possible English: enemy; transgress; exceed; pass beyond

Context: عدا can mean except in an excluding construction. اعتدى is transgressed; العدو is an enemy, not a plural verb.

Forms and grammar: عدو / أعداء = enemy/enemies; تعدّى / يتعدّى = exceeded / exceeds; عدوان = transgression. تعدّ can be a shortened verb form, requiring its grammatical context.

Attested spellings and counts

عَدُوًّا —ʿaduwwan (16); عَدُوٌّ —ʿaduwwun (13); العدو —al-ʿdw* (10); عدوه —ʿdwh* (9); أعداء —ˀdāˀ* (6); تعد —tʿd* (6); عدا —ʿdā* (6); العدوان —al-ʿdwān* (3); عدوان —ʿdwān* (3); الْعَادُونَ —al-ʿādūna (2); الْمُعْتَدِينَ —al-muʿtadīna (2); تعدى —tʿdā* (2); تعديه —tʿdyh* (2); معتد —mʿtd* (2); التعدي —al-tʿdy* (1); العادي —al-ʿādy* (1); تَعْتَدُوا —taʿtadūā (1); عادت —ʿādt* (1); عَدَاوَةٌ —ʿadāwatun (1); فتعدى —ftʿdā* (1); متعديا —mtʿdyā* (1); وعادت —wʿādt* (1); يعتدي —yʿtdy* (1)

Context L115: ... دون الله فيسبوا الله عدوا بغير علم كذلك زينا لكل ...

Context L400: ... وكذلك جعلنا لكل نبي عدوا من المجرمين وكفى بربك هاديا ...

235. مَسْأَلَة / سَأَلَ[235]

saˀala / masˀalah

90 occurrences; cumulative coverage 74.46%.

Possible English: ask; question; issue; legal problem

Context: مسألة labels a legal issue, not necessarily a question someone actually asked. سئل introduces a question addressed to a person.

Forms and grammar: سأل / يسأل = asked / asks; سئل = was asked; سألت can be I or you asked according to its final vowel. مسألة / مسائل = issue / issues; سؤاله = his question.

Attested spellings and counts

المسألة —al-msˀlh* (10); سأل —sˀl* (8); يسأل —ysˀl* (7); سئل —sˀl* (6); السائل —al-sāˀl* (5); سألت —sˀlt* (5); مسألة —msˀlh* (4); سأله —sˀlh* (3); سؤال —sˀāl* (3); سُئِلَتْ —suˀilat (3); يسأله —ysˀlh* (3); السؤال —al-sˀāl* (2); سؤالاً —sˀālāan (2); سائل —sāˀl* (2); فسألوه —fsˀlwh* (2); وسئل —wsˀl* (2); ونسأل —wnsˀl* (2); ونسأله —wnsˀlh* (2); أسألك —ˀsˀlk* (1); المسألتين —al-msˀltyn* (1); المسائل —al-msāˀl* (1); سألتني —sˀltny* (1); سألته —sˀlth* (1); سألوا —sˀlwā* (1); سؤالهم —sˀālhm* (1); سئلوا —sˀlwā* (1); سائلة —sāˀlh* (1); فسئل —fsˀl* (1); نسألهم —nsˀlhm* (1); وسأل —wsˀl* (1); وسألت —wsˀlt* (1); وسأله —wsˀlh* (1);

[234] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عدا (read dictionary entry).

[235] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: سأل (read dictionary entry).

يسألون —wayusʾalūna (1); وَيُسْأَلُونَ —wysʾl* (1); ويسأل —wnsʾlhm* (1); ونسألهم —ysʾlwn* (1); يَسْأَلُونَكَ —yasʾalūnaka (1)

Context L810: ... التكوير قوله وإذا الموءودة سئلت بأي ذنب قتلت ...

Context L846: ... اليتيم فلا تقهر وأما السائل فلا تنهر ...

236. تَأْكِيد / تَوْكِيد[236]

tawkīd / taʾkīd

90 occurrences; cumulative coverage 74.52%.

Possible English: emphasis; confirmation; reinforce

Context: تأكيد may concern grammatical emphasis or reinforcing a claim.

Forms and grammar: أكد / يؤكد = emphasized / emphasizes; تأكيد is a verbal noun; مؤكد is a participle-shaped word.

Attested spellings and counts

تأكيد —tʾkyd* (21); يؤكد —yʾkd* (21); التأكيد —al-tʾkyd* (19); أكد —ʾkd* (12); تأكيدًا —tʾkydan (10); توكيد —twkyd* (5); المؤكد —al-mʾkd* (2)

Context L1148: ... في كلامها تكرير ولا تأكيد وأن كل لفظة لها تقتضي ...

Context L1383: ... أنا نقول من التطوع المؤكد الذي لا نبيح تركه لأن ...

237. هُنَا / هُنَالِكَ[237]

hunā / hunālika

89 occurrences; cumulative coverage 74.57%.

Possible English: here; there; at this point

Context: هنا / هاهنا often refer to the present point of argument. هنالك / هناك can be spatial or refer back to a discussed situation.

Forms and grammar: هنا is indeclinable; هاهنا and ههنا add a demonstrative element. هنالك / هناك indicate greater distance in a common use; they have no verb tense.

Attested spellings and counts

هاهنا —hāhnā* (34); هناك —hnāk* (26); هنا —hnā* (24); ههنا —hhnā* (2); وهنا —whnā* (2); هنالك —hnālk* (1)

Context L458: ... الإنسان بوالديه حملته أمه وهنا ...

Context L1046: ... بأول وصنعة وزائل متغير هنالك ومنه جل وتعالى دائم باق ...

[236] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: وكد (read dictionary entry).
[237] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: هنا (read dictionary entry).

238. خُطْبَة / خِطْبَة / خَطَّاب[238]

khuṭbah / khiṭbah / khaṭṭāb

88 occurrences; cumulative coverage 74.62%.

Possible English: sermon; marriage proposal; address; al-Khaṭṭāb

Context: خطبة can mean a sermon or a marriage proposal, with different first vowels. الخطاب in a patronymic often identifies al-Khaṭṭāb; it need not mean an address.

Forms and grammar: خطب / يخطب = addressed or proposed / addresses or proposes; خُطبة / خِطبة distinguish two nouns. خطاب and خطّاب are different formations; neither is a case ending.

Attested spellings and counts

الخطاب —al-khṭāb* (25); خطاب —khṭāb* (9); مخاطبة —mkhāṭbh* (8); المخاطبة —al-mkhāṭbh* (7); خاطب —khāṭb* (6); خوطب —khwṭb* (5); خاطبه —khāṭbh* (4); مخاطبا —mkhāṭbā* (4); مخاطبون —mkhāṭbwn* (3); مخاطبين —mkhāṭbyn* (3); يخاطب —ykhāṭb* (3); خطب —khṭb* (2); الخاطب — al-khāṭb* (1); الخطبة —al-khṭbh* (1); الخطيب —al-khṭyb* (1); المخاطب — al-mkhāṭb* (1); تخطب —tkhṭb* (1); خطبة —khṭbh* (1); خطبته —khṭbth* (1); خطبنا —khṭbnā* (1); يخطب —ykhṭb* (1)

Context L979: ... ترجع من الخبر إلى المخاطبة وما قاله حسن غير مدفوع ...

Context L1127: ... لا نشك أن من خوطب بهذا من بني إسرائيل أسباط ...

239. قَذْف[239]

qadhf

88 occurrences; cumulative coverage 74.67%.

Possible English: cast; throw; accusation of unlawful intercourse

Context: In legal passages قذف may mean an accusation carrying legal consequences, rather than physical throwing.

Forms and grammar: قذف / يقذف = cast / casts; قاذف = accuser; مقذوف = person accused.

Attested spellings and counts

القذف —al-qdhf* (27); المقذوف —al-mqdhwf* (19); القاذف — al-qādhf* (18); قاذف —qādhf* (6); قذف —qdhf* (6); بالقذف —bālqdhf* (5); قذفه —qdhfh* (3); قذفها —qdhfhā* (3); يقذف —yqdhf* (1)

Context L7605: ... الناس قد ألفوا من القاذف والشاهد وإكمال ...

Context L7612: ... القذفة فإذا جاء رابع يقذف ...

[238] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: خطب (read dictionary entry).
[239] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: قذف (read dictionary entry).

240. قَطْع / قَطَعَ[240]

qaṭaʿa / qaṭʿ

88 occurrences; cumulative coverage 74.72%.

Possible English: cut; sever; interrupt; terminate; be certain

Context: قطع can describe cutting a physical object, breaking a transmission link or decisively establishing something. Legal consequences are not supplied by the root alone.

Forms and grammar: قطع / يقطع = cut / cuts; انقطع = became interrupted; مقطوع = cut off; منقطع = disconnected. قطعه can be his cutting or he cut it according to vowels.

Attested spellings and counts

قطع —qṭʿ* (32); قاطعة —qāṭʿh* (6); القطع —al-qṭʿ* (5); انقطاع —ʾnqṭāʿ* (5); منقطعة —mnqṭʿh* (5); قاطع —qāṭʿ* (4); فَاقْطَعُوا —fāqṭaʿūā (3); قطعه —qṭʿh* (3); تُقَطَّعَ —tuqaṭṭaʿa (2); فقطع —fqṭʿ* (2); قطعتم —qṭʿtm* (2); قطعها —qṭʿhā* (2); القطعة —al-qāṭʿ* (1); يقطعها —yqṭʿhā* (2); منقطع —mnqṭʿ* (2); بالقطع —bālqṭʿ* (1); بقطع —bqṭʿ* (1); بقطعه —bqṭʿh* (1); تنقطع al-qṭʿh* (1); قِطَعًا —qiṭaʿan (1); قطعوا —qṭʿwā* (1); منقطعان —mnqṭʿān* (1); —tnqṭʿ* (1); والقطع —wālqṭʿ* (1); وانقطع —wānqṭʿ* (1); وقطع —wqṭʿ* (1); يقطعه — yqṭʿh* (1)

Context L665: ... قوله ما قطعتم من لينة أو تركتموها قائمة ...

Context L1469: ... الوالدة أجرة الرضاع بعد انقطاع نفقة الزوجية بالطلاق وعلمنا أن ...

241. جُمْلَة / جَمَل[241]

jumlah / jamal

87 occurrences; cumulative coverage 74.77%.

Possible English: whole; total; statement; camel

Context: جملة can summarize a total or a proposition; جَمَل is a camel. The noun and its vowels distinguish an argument summary from an animal.

Attested spellings and counts

جملة —jmlh* (55); الجملة —al-jmlh* (8); جَمِيلًا —jamīlan (5); الجمل —al-jml* (4); مجمل —mjml* (3); جملتها —jmlthā* (2); جميل —jmyl* (2); جميلة —jmylh* (2); أجمل —ʾjml* (1); الجميلة —al-jmylh* (1); جمل —jml* (1); جملا —jmlā* (1); جملته —jmlth* (1); مجملا —mjmlā* (1)

Context L1335: ... تأليف السور في أماكنها جملا يستغني بها الغائص على النكت ...

Context L1405: ... قيل البيان يكون تفسير جملة أو تفصيل مبهم فأما إزالة ...

[240] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: قطع (read dictionary entry).

[241] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: جمل (read dictionary entry).

Forms and grammar: جملة / جمل = statement(s) with different vowels from جمل / جمال, camel(s). أجمل can mean summarized; مجمل = summary or unelaborated, according to context.

242. خَطَأ / أَخْطَأ[242]

khaṭaʾ / *ʾakhṭaʾa*

85 occurrences; cumulative coverage 74.82%.

Possible English: error; mistake; err; accidental

Context: خطأ can describe an incorrect opinion or unintentional action. In homicide discussion it may classify accidental killing.

Forms and grammar: يخطئ / أخطأ = erred / errs; أخطأت = I or you erred; خطأ is a noun. مخطئة / مخطئ show agreement; الخطأ adds the article.

Attested spellings and counts

خطأ —khṭʾ* (28); الخطأ —al-khṭʾ* (25); خطيئته —khṭyʾth* (9); خطيئة —khṭyʾh* (8); أخطأ —ʾkhṭʾ* (5); خطاياهم —khṭāyāhm* (3); أخطأتم —ʾkhṭʾtm* (2); وأخطأ —wʾkhṭʾ* (2); المخطئ —al-mkhṭʾ* (1); مخطئ —mkhṭʾ* (1); مخطئا —mkhṭʾā* (1)

Context L31: ... كسب سيئة وأحاطت به خطيئته فأولئك أصحاب النار هم فيها ...

Context L433: ... وما هم بحاملين من خطاياهم من شيء إنهم لكاذبون ...

243. رَبيع / رُبْع / أَرْبَعَة[243]

ʾarbaʿah / *rubʿ* / *rabīʿ*

85 occurrences; cumulative coverage 74.87%.

Possible English: four; fourth; one-quarter; Rabīʿ; spring

Context: الربع is a quarter-share, while أربعة counts four items. ربيع commonly names a person in transmission chains, and can mean spring in another setting.

Forms and grammar: أربع / أربعة vary with the counted noun; رابع / رابعة are ordinals; أربعين / أربعون are case forms of forty. ربع / أرباع = quarter / quarters.

Attested spellings and counts

أربعة —ʾrbʿh* (25); الأربعة —al-ʾrbʿh* (11); بِأَرْبَعَةِ —biʾarbaʿati (11); والرابع —wālrābʿ* (8); أربع —ʾrbʿ* (5); أربعين —ʾrbʿyn* (5); الأربع —al-ʾrbʿ* (3); رابع —rābʿ* (3); ربع —rbʿ* (3); الرابع —al-rābʿ* (2); أربعا —ʾrbʿā* (1); أربعون —ʾrbʿwn* (1); الربع —al-rbʿ* (1); الربيع —al-rbyʿ* (1); رابعا —rābʿā* (1); رُبعها —rubʿhā (1); ربيعة —rbyʿh* (1); وأربعة —wʾrbʿh* (1); والرُّبيّع —wālrrubyyʿ (1)

Context L46: ... ويذرون أزواجا يتربصن بأنفسهن أربعة أشهر وعشرا ...

Context L585: ... إذا بلغ أشده وبلغ أربعين سنة قال رب أوزعني أن ...

[242] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: خطأ (read dictionary entry).
[243] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ربع (read dictionary entry).

244. طُهْر / طَهَارَة[244]

ṭuhr / ṭahārah

85 occurrences; cumulative coverage 74.92%.

Possible English: purity; purification; become pure; interval without menstruation

Context: طهر in menstrual law may mean a non-menstrual interval. الطهارة can name the broader state or act of ritual purification.

Forms and grammar: طهر / يطهر and طهّر / يطهّر differ in pattern; طاهر / طاهرة show agreement. أطهار is a plural; تطهر can be a derived verb according to vowels.

Attested spellings and counts

طاهر —ṭāhr* (13); تطهير —tṭhyr* (10); طاهرا —ṭāhrā* (10); طاهرة —ṭāhrh* (10); الطهارة —al-ṭhārh* (9); يطهر —yṭhr* (6); طهارة —ṭhārh* (4); التطهير —al-tṭhyr* (3); الطاهر —al-ṭāhr* (2); الطهور —al-ṭhwr* (2); طهر —ṭhr* (2); طَهِّرَا —ṭahhirā (2); ليطهركم —lyṭhrkm* (2); أَطْهَرُ —ʾaṭharu (1); الطهر —al-ṭhr* (1); الْمُطَهَّرُونَ —al-muṭahharūna (1); بطهارة —bṭhārh* (1); تطهر —tṭhr* (1); طهارته —ṭhārth* (1); طهرت —ṭhrt* (1); طهور —ṭhwr* (1); وطهر —wṭhr* (1); وطهورا —wṭhwrā* (1)

Context L176: ... عليكم من السماء ماء ليطهركم به ...

Context L1290: ... إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنْ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ ...

245. نَصْر / مَنْصُور[245]

naṣr / manṣūr

83 occurrences; cumulative coverage 74.97%.

Possible English: help; victory; support; Manṣūr

Context: منصور commonly names a transmitter. نصر can describe supporting a position or victory, according to its object.

Forms and grammar: نصر / ينصر = helped / helps; ناصر = helper; منصور = helped or victorious, also a proper name. أنصار is a plural; personal names retain their identity.

Attested spellings and counts

انْتَصَرَ —ʾntaṣara (6); نصرة —nṣrh* (6); أنصار —ʾnṣār* (5); النصارى —al-nṣārā* (5); الأنصاري —al-ʾnṣāry* (4); والأنصار —wāl'nṣār* (4); الأنصار —al-ʾnṣār* (3); النصرة —al-nṣrh* (3); نَصْرًا —naṣran (3); نصره —nṣrh* (3); ينصره —ynṣrh* (3); يَنْصُرُونَ —yanṣurūna (3); النصرانية —al-nṣrānyh* (2); منصور —mnṣwr* (2); والنصرانية —wālnṣrānyh* (2); ونصر —wnṣr* (2); ينصر —ynṣr* (2); نَصَارَى —naṣārā (1); نصرانية —nṣrānyh* (1); والنصارى —wālnṣārā* (9); نصر —nṣr* (8); النصر —al-nṣr* (6)

Context L172: ... قوله ولا يستطيعون لهم نصرا ولا أنفسهم ينصرون ...

[244] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: طهر (read dictionary entry).
[245] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نصر (read dictionary entry).

Context L190: ... استنصروكم في الدين فعليكم النصر ...

246. هَلْ[246]

hal

83 occurrences; cumulative coverage 75.02%.

Possible English: whether; question marker

Context: وهل introduces a rhetorical question in the introduction. Its force depends on the sentence, not a single English replacement.

Forms and grammar: هل is an uninflected particle; وهل adds the conjunction و. Lisān discusses the particle under هلل.

Attested spellings and counts

فهل —fhl* (54); وهل —whl* (29)

Context L348: ... لكم لتحصنكم من بأسكم فهل أنتم شاكرون ...

Context L507: ... سورة ص وقوله وهل أتاك نبأ الخصم إذ تسوروا ...

247. أَنَا[247]

ʾanā

82 occurrences; cumulative coverage 75.06%.

Possible English: I; me in a gloss determined by English syntax

Context: أنا is the independent first-person singular pronoun. It may be emphatic when an Arabic verb already identifies the speaker.

Forms and grammar: فأنا / وأنا add and / so. أنا contrasts with نحن, we. The attached suffix ـني is an object me; ـي is often possessive my. They have different grammatical roles.

Attested spellings and counts

أنا —ʾnā* (48); وأنا —wʾnā* (20); لأنا —lʾnā* (10); فأنا —fʾnā* (4)

Context L332: ... قوله ألم تر أنا أرسلنا الشياطين على الكافرين تؤزهم ...

Context L336: ... نودي يا موسى إني أنا ربك فاخلع نعليك إنك بالواد ...

[246] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: هلل (read dictionary entry).

[247] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أنن (read dictionary entry).

248. سَبَقَ[248]

sabaqa

82 occurrences; cumulative coverage 75.11%.

Possible English: precede; come before; surpass

Context: سبق may refer to an earlier explanation or to precedence in an action.

Forms and grammar: سبق / يسبق are verbs; سبقت has a feminine subject; سابق is an active participle.

Attested spellings and counts

سبق —sbq* (29); سبقت —sbqt* (15); سابق —sābq* (14); السابق — al-sābq* (13); سبقنا —sbqnā* (5); يسبق —ysbq* (5); سَابِقُونَ —sābiqūna (1)

Context L189: ... لولا كتاب من الله سبق لمسكم فيما أخذتم ...

Context L231: ... واحدة فاختلفوا ولولا كلمة سبقت من ربك لقضي بينهم فيما ...

249. إِبْرَاهِيم[249]

ʾibrāhīm

81 occurrences; cumulative coverage 75.16%.

Possible English: Ibrāhīm; Abraham

Context: The name can designate the prophet or a later narrator. A patronymic, epithet and context identify the person; the glossary does not merge all occurrences into one biography.

Forms and grammar: لإبراهيم / وإبراهيم attach and / to or for. Case endings vary. No Arabic root meaning is asserted for this personal name.

Attested spellings and counts

إبراهيم —ʾibrāhym* (75); لإبراهيم —lʾibrāhym* (3); وإبراهيم —wʾibrāhym* (3)

Context L37: ... نعبد إلهك وإله آبائك إبراهيم وإسماعيل وإسحاق إلها واحدا ونحن ...

Context L54: ... اصطفى آدم ونوحا وآل إبراهيم وآل عمران على العالمين ...

[248] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: سبق (read dictionary entry).

[249] **Editorial lexical note:** Personal-name identification from the book; no Arabic-root etymology or Lisān lexical definition is asserted for this name.

250. عَادَ / عَائِد[250]

ʿāda / ʿāʾid

81 occurrences; cumulative coverage 75.21%.

Possible English: return; refer back; resumptive expression

Context: A pronoun said to يعود refers back to another expression. عائد can name the resumptive pronoun; elsewhere the family concerns ordinary return.

Forms and grammar: عاد / يعود = he or it returned / returns; العائد is an active participle with the article.

Attested spellings and counts

إعادته —ʾiʿādth* (30); عاد —ʿād* (30); يعود —yʿwd* (8); إعادة —ʾiʿādh* (5); يَعُودُونَ —yaʿūdūna (5); العائد —al-ʿāʾd* (2); عادوا —ʿādwā* (1)

Context L550: ... وقوله فأما عاد فاستكبروا في الأرض بغير الحق ...

Context L613: ... وقوله وفي عاد إذ أرسلنا عليهم الريح العقيم ...

251. نَسَب / نِسْبَة[251]

nasab / nisbah

79 occurrences; cumulative coverage 75.25%.

Possible English: lineage; attribution; relationship

Context: نسب can concern genealogy or attributing a claim to someone; syntax distinguishes noun and verb.

Forms and grammar: نسب / ينسب are verbs; نسبة is a noun; نسبه can be his lineage or he attributed it.

Attested spellings and counts

نسب —nsb* (25); نسبة —nsbh* (14); منسوبة —mnswbh* (12); النسب —al-nsb* (10); نسبه —nsbh* (8); ينسب —ynsb* (6); نسبته —nsbth* (2); نسبهم —nsbhm* (1); ينسبه —ynsbh* (1)

Context L1028: ... ولم يجعله إخبارا عمن نسب الفعل إليه ...

Context L1082: ... عن نفسه كاذب في نسبة الإضلال إليه صرحوا بالكفر وكفونا ...

[250] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عود (read dictionary entry).
[251] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نسب (read dictionary entry).

252. وَعْد / وَعِيد[252]

waʿd / waʿīd

79 occurrences; cumulative coverage 75.30%.

Possible English: promise; threat; warning

Context: وعد can concern a promise of reward; وعيد usually denotes a threat of punishment.

Forms and grammar: وعد / يعد = promised / promises; وعده can mean his promise or he promised him; وعيد is a noun.

Attested spellings and counts

الوعيد —al-wʿyd* (37); وعده —wʿdh* (17); الوعد —al-wʿd* (8); وعيد —wʿyd* (8); وعدهم —wʿdhm* (6); يُوعَدُونَ —yūʿadūna (3)

Context L1192: ... الوعيد منه جل وعلا واقع على ...

Context L2021: ... وما احتج به من وعيد النبي صلى الله عليه وسلم ...

253. إِكْرَاه / كَرِهَ[253]

kariha / ʾikrāh

78 occurrences; cumulative coverage 75.34%.

Possible English: dislike; deem objectionable; coercion; unwillingly

Context: نكره can express disapproval in a ruling. إكراه is coercion, not an inflection of the ordinary adjective disliked.

Forms and grammar: كره / يكره = disliked / dislikes; أكره = coerced; مكرِه / مكرَه distinguish coercer and coerced by vowels. كراهة = disapproval; كرها = unwillingly in a common construction.

Attested spellings and counts

كره —krh* (12); يكره —ykrh* (7); كراهة —krāhh* (6); كرها —krhā* (5); مكروهًا —mkrwhan (5); الإكراه —al-ʾikrāh* (4); تكره —tkrh* (4); المكره —al-mkrh* (3); وكره —wkrh* (3); ويكره —wykrh* (3); أكره —ʾkrh* (2); الكراهة —al-krāhh* (2); تكرهوا —tkrhwā* (2); كراهته —krāhth* (2); كرهت —krht* (2); يكرهه —ykrhh* (2); يكرهها —ykrhhā* (2); أكرهها —ʾkrhhā* (1); المكرهة —al-mkrhh* (1); فكرهه —fkrhh* (1); كراهية —krāhyh* (1); كراهيته —krāhyth* (1); كرهنا —krhnā* (1); كرهوا —krhwā* (1); مكره —mkrh* (1); مكرهَا —mkrhā (1); مكرهة —mkrhh* (1); مكروه —mkrwh* (1); مكروهة —mkrwhh* (1)

Context L196: ... على الدين كله ولو كره المشركون ...

Context L198: ... لأعدوا له عدة ولكن كره الله انبعاثهم فثبطهم ...

[252] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: وعد (read dictionary entry).

[253] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: كره (read dictionary entry).

254. لَنْ[254]

lan

78 occurrences; cumulative coverage 75.39%.

Possible English: will not

Context: Negates a following imperfect verb; context determines the time and scope. It does not itself assert an eternal impossibility.

Forms and grammar: لن governs the subjunctive of the following imperfect verb. فلن / ولن add so / and.

Attested spellings and counts

لَنْ —lan (30); فَلَنْ —falan (24); ولن —wln* (24)

Context L24: ... وإذ قلتم يا موسى لن نؤمن لك حتى نرى الله ...

Context L30: ... وقوله وقالوا لن تمسنا النار إلا أياما معدودة ...

255. وَقْت / مِيقَات[255]

waqt / mīqāt

78 occurrences; cumulative coverage 75.43%.

Possible English: time; appointed time; time limit; prescribed boundary

Context: وقت الصلاة is the time for prayer. ميقات can be a fixed time or a pilgrimage entry boundary. The noun's complement identifies what is scheduled.

Forms and grammar: وقت / أوقات = time / times; ميقات / مواقيت = prescribed time or boundary / plural. وقته / وقتها change the referent; وقتا is a common accusative form.

Attested spellings and counts

وقت —wqt* (31); الأوقات —al-ʾwqāt* (13); الوقت —al-wqt* (8); وقته —wqth* (5); أوقات —ʾwqāt* (4); وقتها —wqthā* (4); لوقت —lwqt* (3); وقتا —wqtā* (3); توقيت —twqyt* (2); ووقت —wwqt* (2); توقيته —twqyth* (1); ووقتها —wwqthā* (1); يوقت —ywqt* (1)

Context L1112: ... على القليل والكثير من الأوقات لأنه لا محالة هاهنا العمر ...

Context L1198: ... أنفسهم باستحسانهم إذ كل توقيت لا ...

[254] **Editorial lexical note:** Editorial grammatical explanation of a particle, with no invented lexical-root attribution.
[255] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: وقت (read dictionary entry).

256. خَالِد / خُلُود[256]

khālid / khulūd

76 occurrences; cumulative coverage 75.48%.

Possible English: Khālid; lasting; permanence

Context: خالد commonly names a person in a chain. In another context it can be an adjective meaning enduring; the name is not translated as a sentence about immortality.

Forms and grammar: خلد / يخلد = remained / remains; خالد / خالدة show agreement. خلود is an abstract noun; مخلد is a different formation and can also be a name.

Attested spellings and counts

الخلود —al-khlwd* (32); خَالِدِينَ —khālidīna (17); يخلد —ykhld* (12); خالد — khāld* (6); خلود —khlwd* (4); خَالِدًا —khālidan (2); مخلد —mkhld* (2); مخلدًا —mkhldan (1)

Context L222: ... جنات تجري تحتها الأنهار خالدين فيها أبدا ذلك الفوز ...

Context L689: ... تجري من تحتها الأنهار خالدين فيها أبدا ...

257. شَرّ[257]

sharr

75 occurrences; cumulative coverage 75.52%.

Possible English: evil; harm; worse

Context: شر can denote evil or the worse of two alternatives; the surrounding judgment controls the comparison.

Forms and grammar: شر / شرور are nouns; الشر adds the article; شره adds a pronoun.

Attested spellings and counts

الشر —al-shr* (35); والشر —wālshr* (16); شر —shr* (14); شَرًّا —sharran (7); شره —shrh* (3)

Context L559: ... دعاء الخير وإن مسه الشر فيئوس قنوط ...

Context L1082: ... مؤنة إثبات القضاء في الشر ...

[256] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: خلد (read dictionary entry).
[257] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: شرر (read dictionary entry).

258. تَمَّ / تَمَام[258]

tamma / tamām

73 occurrences; cumulative coverage 75.56%.

Possible English: be complete; finish; completion; complete

Context: تم can mark completion of an act or an argument. أتم means completed or made complete; a legal requirement of completion depends on the sentence.

Forms and grammar: تم / يتم = became complete / becomes complete; أتم / يتم = completed / completes with different vowels. تام / تامة agree; تمام and إتمام are different verbal nouns.

Attested spellings and counts

تمام —tmām* (23); تمت —tmt* (5); وَتَمَّتْ —watammat (4); إتمام —ʾitmām* (3); إتمامه —ʾitmāmh* (3); تمامها —tmāmhā* (3); يتم —ytm* (3); أتم —ʾtm* (2); أتموا —ʾtmwā* (2); إتمامها —ʾitmāmhā* (2); بتمام —btmām* (2); تامّ —tāmm (2); تتم —ttm* (2); تم —tm* (2); تمامه —tmāmh* (2); وَأَتْمَمْتُ —waʾatmamtu (2); وَيُتِمُّ —wayutimmu (2); أَتَمَّهَا —ʾatammahā (1); الإتمام —al-ʾitmām* (1); التام —al-tām* (1); التامة —al-tāmh* (1); بتمامه —btmāmh* (1); تميمة —tmymh* (1); وإتمام —wʾitmām* (1); وتمام —wtmām* (1); وتمامه —wtmāmh* (1)

Context L255: ... رحم ربك ولذلك خلقهم وتمت كلمة ربك لأملأن جهنم من ...

Context L531: ... حين موتها والتي لم تمت في منامها فيمسك التي قضى ...

259. سُوء / سَيِّئَة[259]

sūʾ / sayyiʾah

73 occurrences; cumulative coverage 75.61%.

Possible English: evil; harm; bad deed

Context: سوء may describe harm or evil; سيئة may be a bad deed or a misfortune according to context.

Forms and grammar: سيئة / سيئات = bad deed / deeds; سوء is a noun; سيئ is an adjective.

Attested spellings and counts

سوء —swʾ* (23); السيئات —al-syʾāt* (14); سَيِّئَةٌ —sayyiʾatun (14); سيئاته —syʾāth* (11); السوء —al-swʾ* (7); سُوءًا —sūʾan (4)

Context L31: ... قوله بلى من كسب سيئة وأحاطت به خطيئته فأولئك أصحاب ...

Context L254: ... الليل إن الحسنات يذهبن السيئات ...

[258] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: تمم (read dictionary entry).

[259] **Editorial lexical note:** Editorial contextual gloss of observed forms; a verified Lisān al-ʿArab entry has not been attached for this family.

260. هَلْ / هَلَّا[260]

hal / hallā

72 occurrences; cumulative coverage 75.65%.

Possible English: interrogative particle; why not; if only

Context: هل introduces a question; هلا can urge an action or express reproach. They are different particles, not tense forms of one verb.

Forms and grammar: These particles are normally fixed in form; their force depends on the following clause.

Attested spellings and counts

هل —hl* (69); هلا —hlā* (3)

Context L43: ... قوله هل ينظرون إلا أن يأتيهم الله ...

Context L95: ... قوله قل هل أنبئكم بشر من ذلك مثوبة ...

261. شَكّ[261]

shakk

72 occurrences; cumulative coverage 75.69%.

Possible English: doubt; uncertainty; suspect

Context: شك is uncertainty about a fact or argument. Its legal effect depends on the particular rule and the contrast with certainty.

Forms and grammar: شك / يشك = doubted / doubts; شكا is a noun case form in one reading; مشكوك فيه = doubted. شكّه can be his doubt or he doubted it according to vowels.

Attested spellings and counts

شك —shk* (31); يشك —yshk* (22); نشك —nshk* (9); الشك —al-shk* (3); بالشك —bālshk* (2); بشك —bshk* (2); شاكّا —shākkā (2); فشك —fshk* (1)

Context L1127: ... اسم البنوة إذ لا نشك أن من خوطب بهذا من ...

Context L1140: ... ذلك وإن كان لا شك فيه أنه قال بعد تمام ...

[260] **Editorial lexical note:** Identification and grammatical explanation from this book's examples; no invented Arabic-root etymology is asserted.

[261] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: شكك (read dictionary entry).

262. رَفْع / رَفَعَ[262]

rafaʿa / rafʿ

71 occurrences; cumulative coverage 75.73%.

Possible English: raise; lift; remove; transmit up to

Context: رفع can mean removing a ruling or raising an object. مرفوع in report discussion can describe attribution to the Prophet, a technical contextual sense.

Forms and grammar: يرفع / رفع = raised / raises; رفعه = raised it or his raising according to vowels; مرفوع = raised/attributed; ارتفاع is another verbal noun.

Attested spellings and counts

مرفوع —mrfwʿ* (10); رفع —rfʿ* (8); رفعه —rfʿh* (8); المرفوع —al-mrfwʿ* (6); مرفوعا —wrfʿ* (6); ورفع —yrfʿh* (6); يرفعه —trfʿ* (4); ترفع —brfʿ* (3); برفع —mrfwʿā* (3); مرتفع —frfʿ* (2); فرفع —rāfʿ* (2); رافع —ʾrfʿ* (2); أرفع —mrtfʿ* (2); رفعت —trtfʿ* (1); ترتفع —ʾrtfʿt* (1); ارتفعت —ʾrfʿhā* (1); أرفعها —rfʿt* (1); يرتفع —wrāfʿ* (1); ورافع —wārtfʿ* (1); وارتفع —lrfʿ* (1); لرفع —yrtfʿ* (1); يرفع —yrfʿ* (1)

Context L386: ... بيوت أذن الله أن ترفع ويذكر فيها اسمه يسبح له ...

Context L491: ... الكلم الطيب والعمل الصالح يرفعه ...

263. شَعْر / شِعْر / شَعِير[263]

shaʿr / shiʿr / shaʿīr

71 occurrences; cumulative coverage 75.77%.

Possible English: hair; poetry; barley; perceive

Context: شعر has hair and poetry readings with different vowels. الشعير is barley, a separate noun; it is not a plural of hair.

Forms and grammar: شعرة / شعرات = individual hair(s); أشعار = poems; شاعر = poet. شعر / يشعر can mean perceived / perceives. الأشعري can be a personal/relational designation.

Attested spellings and counts

شعري —shʿry* (15); والشعر —wālshʿr* (12); يشعر —yshʿr* (11); شعائر —shʿāʾr* (7); الشعراء —al-shʿrāʾ* (5); الشاعر —al-shāʿr* (4); الشعير —al-shʿyr* (4); الشعر —al-shʿr* (3); الأشعري —al-ʾshʿry* (2); وشعرها —wshʿrhā* (2); الإشعار —al-ʾishʿār* (1); بالشعير —bālshʿyr* (1); شعر —shʿr* (1); شعره —shʿrh* (1); شعيرا —shʿyrā* (1); والشعير —wālshʿyr* (1)

Context L354: ... وقوله ذلك ومن يعظم شعائر الله فإنها من تقوى القلوب ...

Context L409: ... سورة الشعراء قوله وإذ نادى ربك موسى ...

[262] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: رفع (read dictionary entry).

[263] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: شعر (read dictionary entry).

264. عَطَاء / أَعْطَى[264]

ʾaʿṭā / ʿaṭāʾ

71 occurrences; cumulative coverage 75.81%.

Possible English: give; grant; giving; gift; ʿAṭāʾ

Context: عطاء is frequently the personal name ʿAṭāʾ. أعطى in a transaction means gave; an entitlement and a discretionary gift are distinguished by the wider passage.

Forms and grammar: يعطي / أعطى = gave / gives; أعطاه = gave him or it; أعطيت = I or you gave. عطاء / عطية are different noun formations, and عطية can also be a person's name.

Attested spellings and counts

عطاء —ʿṭāʾ* (14); عطية —ʿṭyh* (5); يعطوا —yʿṭwā* (5); يعطى —yʿṭā* (5); أعطوا —ʾʿṭwā* (3); بإعطاء —bʾiʿṭāʾ* (3); يعطي —yʿṭy* (3); أعطاه —ʾʿṭāh* (2); أعطى —ʾʿṭā* (2); إعطاء —ʾiʿṭāʾ* (2); العطية —al-ʿṭyh* (2); المعطى —al-mʿṭā* (2); المعطي —al-mʿṭy* (2); عطيته —ʿṭyth* (2); فأعطاهم —fʿṭāhm* (2); وأعطى — wʾʿṭā* (2); يعطيها —yʿṭyhā* (2); أعطاهم —ʾʿṭāhm* (1); أعطي —ʾʿṭy* (1); أعطيه —ʾʿṭyh* (1); إعطائها —ʾiʿṭāʾhā* (1); تعطِ —tʿṭi (1); تُعطى —tuʿṭā (1); فأعطاه — fʿṭāh* (1); ويعطى —wʾʿṭāh* (1); وأعطاه —wʾʿṭāh* (1); فيعطيه —fyʿṭyh* (1); فيعطى —fyʿṭā* (1); يعطون —yʿṭwn* (1); يعطيه —yʿṭyh* (1); —wyʿṭā* (1)

Context L195: ... الذين أوتوا الكتاب حتى يعطوا الجزية عن يد ...

Context L844: ... قوله تعالى فأما من أعطى واتقى وصدق بالحسنى فسنيسره لليسرى ...

265. آدَم[265]

ʾādam

70 occurrences; cumulative coverage 75.86%.

Possible English: Adam

Context: A proper name or a historical group label. Polemical claims about groups are attributed to the author; a name label does not establish a person's or group's views.

Forms and grammar: Personal and place names identify a referent rather than a verb tense. Prefixed و means and; ب and ل can add prepositional meaning. Group names are distinguished from ordinary lexical uses.

Attested spellings and counts

آدم —ʾādm* (67); وآدم —wʾādm* (3)

Context L54: ... قوله إن الله اصطفى آدم ونوحا وآل إبراهيم وآل عمران ...

Context L60: ... عيسى عند الله كمثل آدم خلقه من تراب ثم قال ...

[264] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عطا (read dictionary entry).

[265] **Editorial lexical note:** Name identification from the source context; no Lisān al-ʿArab etymology is asserted for this proper-name entry.

266. ظَنّ[266]

ẓann

69 occurrences; cumulative coverage 75.90%.

Possible English: supposition; think; presume

Context: The author contrasts uncertain judgment with evidence in some contexts. ظن is not automatically a technical verdict about every argument in which it appears.

Forms and grammar: ظن / يظن = thought / thinks; ظنوا = they thought. ظنه can be a noun plus suffix or a verb with an object.

Attested spellings and counts

الظن —al-ẓn* (21); ظن —ẓn* (13); يَظُنُّونَ —yaẓunnūna (9); الظنون — al-ẓnwn* (5); ظنا —ẓnā* (5); يظن —yẓn* (5); ظنه —ẓnh* (3); ظنوا — ẓnwā* (3); أظن —ʾẓn* (2); ظننت —ẓnnt* (2); بالظن —bālẓn* (1)

Context L28: ... أماني وإن هم إلا يظنون ...

Context L237: ... وما يتبع أكثرهم إلا ظنا إن الظن لا يغني من ...

267. مَرَّ / مَرَّة[267]

marrah / marra

69 occurrences; cumulative coverage 75.94%.

Possible English: once; time; pass; go by

Context: مرة counts an occurrence, not a duration of a specified length. مرّ can describe passing a place or a prior mention.

Forms and grammar: مرة / مرات = one time / times; مرتان / مرتين are dual case forms. مر / يمر = passed / passes; مرارا = repeatedly.

Attested spellings and counts

مرة —mrh* (35); مر —mr* (8); مرات —mrāt* (7); مرتين —mrtyn* (7); ومرة —wmrh* (6); مروا —mrwā* (2); المارُّ —al-mārru (1); مرارة —mrārh* (1); مرت —mrt* (1); ومر —wmr* (1)

Context L211: ... إن تستغفر لهم سبعين مرة فلن يغفر الله لهم ...

Context L229: ... فلما كشفنا عنه ضره مر كأن لم يدعنا إلى ضر ...

[266] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ظنن (read dictionary entry).
[267] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: مرر (read dictionary entry).

268. عَبَّاس / عَبَسَ[268]

ʿabbās / ʿabasa

68 occurrences; cumulative coverage 75.97%.

Possible English: ʿAbbās; frown

Context: عباس and العباس commonly identify a person, especially Ibn ʿAbbās in citations. Do not translate the name as a description of the narrator's expression.

Forms and grammar: عبس / يعبس = frowned / frowns; عبّاس is a different formation, often a proper name. Case vowels and the presence of ال do not alone establish which person is meant.

Attested spellings and counts

عباس —ʿbās* (62); العباس —al-ʿbās* (3); عبس —ʿbs* (2); والعباس — wālʿbās* (1)

Context L809: ... سورة عبس قوله عز وجل وجوه يومئذ ...

Context L1135: ... وهو بصري وخطبنا ابن عباس ولم يحضر خطبته لأنه كان ...

269. نُطْق / نَطَقَ[269]

nuṭq / naṭaqa

68 occurrences; cumulative coverage 76.01%.

Possible English: speech; pronunciation; utter; speak

Context: The author repeatedly asks whether an explanation benefits actual speech or pronunciation.

Forms and grammar: نطق / ينطق = he spoke / speaks; نطقت needs vowels for person; بالنطق = in actual speech.

Attested spellings and counts

ينطق —ynṭq* (28); النطق —al-nṭq* (12); نطق —nṭq* (10); بالنطق —bālnṭq* (7); ينطِقُونَ —yanṭiqūna (7); ناطق —nāṭq* (1); ناطقة —nāṭqh* (1); نطقا —nṭqā* (1); نَطقوا —nṭqwā* (1)

Context L1059: ... سمع يسمع به ولسان ينطق به وعين يبصر بها لكنه ...

Context L1480: ... من يوقفه يجعل العزم بالنطق بعد الأربعة أمدا مضروبا لا ...

[268] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عبس (read dictionary entry).
[269] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نطق (read dictionary entry).

270. اتَّفَقَ / تَوْفِيق[270]

tawfīq / ʾttafaqa

68 occurrences; cumulative coverage 76.05%.

Possible English: success granted; assistance; agree; accord

Context: وبالله التوفيق is an authorial formula. اتفقوا means they agreed; whether that establishes the technical category of consensus requires further context.

Forms and grammar: وفّق / يوفّق = enabled or granted success / enables; توفيق is its verbal noun. اتفق / يتفق = agreed / agrees; موافق = in agreement, a separate formation.

Attested spellings and counts

اتفق —ʾtfq* (10); التوفيق —al-twfyq* (9); اتفاق —ʾtfāq* (6); موافق — mwāfq* (5); وافق —wāfq* (5); تتفق —ttfq* (4); موافقة —mwāfqh* (4); يوافق —ywāfq* (4); اتفقت —ʾtfqt* (3); اتفقوا —ʾtfqwā* (2); موافقًا —mwāfqan (2); واتفق —wātfq* (2); وافقه —wāfqh* (2); المتفق —al-mtfq* (1); الموافقة — al-mwāfqh* (1); توفيقه —twfyqh* (1); فوافق —fwāfq* (1); متفق —mtfq* (1); وُفِّقَ —wufqa (1); ووافقه —wwāfqh* (1); يتفق —ytfq* (1); يتفقا —ytfqā* (1); يتفقان —ytfqān* (1)

Context L10: ... ترقيم الكتاب موافق للمطبوع صفحة المؤلف أبو أحمد ...

Context L1181: ... قلناه إن الشيئين قد يتفقان في الاسم ويختلفان في المعنى ...

271. وَ / وَاو[271]

wāw / wa

67 occurrences; cumulative coverage 76.09%.

Possible English: the letter waw; and

Context: The written letter و and the conjunction wa- have different analytical roles.

Forms and grammar: These are letter names and their observed article/suffix forms; identify their role from the quoted example.

Attested spellings and counts

و —w* (51); الواو —al-wāw* (12); واو —wāw* (3); والواو —wālwāw* (1)

Context L280: ... وأحلوا قومهم دار البوار و ألم تر كيف ضرب الله ...

Context L542: ... فما له من هاد و كذلك يضل الله من هو ...

[270] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: وفق (read dictionary entry).

[271] **Editorial lexical note:** Identification and grammatical explanation from this book's examples; no invented Arabic-root etymology is asserted.

272. بَاعَ / بَيْع[272]

bāʿa / bayʿ

67 occurrences; cumulative coverage 76.13%.

Possible English: sell; sale; purchase in some lexical uses; trade

Context: بيع in the legal discussion usually means sale or a sale contract. بيع versus هبة distinguishes sale from gift. Determine who buys and sells from the sentence's roles.

Forms and grammar: باع / يبيع = sold / sells; بعتُ = I sold; يباع = is sold. بيع / بيوع = sale / sales; بائع = seller; مبيع = sold object. ابتاع = bought.

Attested spellings and counts

البيع —al-byʿ* (22); والبيع —wālbyʿ* (7); بيع —byʿ* (6); بالبيع —bālbyʿ* (4); بيعها —byʿhā* (3); البيوع —al-bywʿ* (2); باع —bāʿ* (2); بيعت —byʿt* (2); بيوع —bywʿ* (2); للبائع —llbāʾʿ* (2); وبيعها —wbyʿhā* (2); ابتاع —ʾbtāʿ* (1); البائع —al-bāʾʿ* (1); المبتاع —al-mbtāʿ* (1); باعه —bāʿh* (1); باعوه —bāʿwh* (1); ببيع —bbyʿ* (1); بعت —bʿt* (1); بيعة —byʿh* (1); بيعه —byʿh* (1); تباع —tbāʿ* (1); تَبَايَعْتُمْ —tabāyaʿtum (1); تبعه —tbʿh* (1); يبيع —ybyʿ* (1)

Context L684: ... إلى ذكر الله وذروا البيع ...

Context L1054: ... من جهة الفقه أن البيع والشراء يصحان وإن لم يوقعا ...

273. نَفَعَ / نَافِع[273]

nafaʿa / nāfiʿ

67 occurrences; cumulative coverage 76.17%.

Possible English: benefit; be useful; Nāfiʿ

Context: نافع commonly names a transmitter. In other constructions it means beneficial; the name is not translated as a description each time it appears.

Forms and grammar: نفع / ينفع = benefited / benefits; نافع / نافعة show agreement; منافع / منفعة = benefit(s). انتفع = obtained benefit, a different pattern.

Attested spellings and counts

تنفع —tnfʿ* (11); ينفع —ynfʿ* (10); المنافع —al-mnāfʿ* (9); منافع —mnāfʿ* (9); نافع —nāfʿ* (8); نفعهم —nfʿhm* (8); منفعة —mnfʿh* (5); نافعة —nāfʿh* (3); ينتفع —yntfʿ* (2); النفع —al-nfʿ* (1); منافعها —mnāfʿhā* (1)

Context L131: ... بعض آيات ربك لا ينفع نفسا إيمانها لم تكن آمنت ...

Context L343: ... وقوله يومئذ لا تنفع الشفاعة إلا من أذن له ...

[272] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: بيع (read dictionary entry).

[273] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نفع (read dictionary entry).

274. خَلَا[274]

khalā

66 occurrences; cumulative coverage 76.21%.

Possible English: be empty; be free of; except

Context: لا يخلو means is not free of or must involve one of the stated alternatives. خلا can also express an exception.

Forms and grammar: خلا / يخلو = was / is empty; خال and خالية are adjective forms; تخلو varies with subject.

Attested spellings and counts

يخلو —ykhlw* (41); تخلو —tkhlw* (8); خلا —khlā* (6); الْخَالِيَةِ — al-khāliyati (5); خاليًا —khālyan (4); خلو —khlw* (2)

Context L1245: ... وليس يخلو ما دعوا إليه من الإيمان ...

Context L1437: ... الْحَقِّ بِإِذْنِهِ والإذن لا يخلو من أن يكون راجعا على ...

275. مَضَى[275]

maḍā

66 occurrences; cumulative coverage 76.25%.

Possible English: pass; proceed; previously occur

Context: فيما مضى refers to what came before; the author may be pointing back to an earlier argument.

Forms and grammar: مضى / يمضي = passed / passes; مضت has a feminine subject; ماض is an active participle.

Attested spellings and counts

مضى —mḍā* (61); الماضي —al-māḍy* (3); مضت —mḍt* (2)

Context L1153: ... أحسن منها بفتحها على الماضي إذ لو كان كذلك لكان ...

Context L1387: ... المستقبل ما أفسد في الماضي ...

276. رِزْق / رَزَّاق[276]

rizq / razzāq

65 occurrences; cumulative coverage 76.29%.

Possible English: provision; sustenance; grant provision; Razzāq

Attested spellings and counts

الرزق —al-rzq* (29); رزقه —rzqh* (10); رَزَقْنَاكُمْ —razaqnākum (7); رزق — rzq* (6); رزقهم —rzqhm* (6); الأرزاق —al-ʾrzāq* (2); الرزاق —al-rzāq* (2); فارزقوهم —fārzqwhm* (2); رِزْقُهُنَّ —rizquhunna (1)

[274] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: خلا (read dictionary entry).
[275] **Editorial lexical note:** Editorial contextual gloss of observed forms; a verified Lisān al-ʿArab entry has not been attached for this family.
[276] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: رزق (read dictionary entry).

Context: عبد الرزاق is a personal name, ʿAbd al-Razzāq, frequent in transmission chains. الرزاق is also a divine epithet; the phrase's role identifies the referent.

Forms and grammar: رزق / يرزق = provided / provides; رزقه = provided for him or his provision according to vowels. رزّاق is an intensive formation, not a plural of رزق.

277. مَاء / مِيَاه[277]

māʾ / miyāh

65 occurrences; cumulative coverage 76.32%.

Possible English: water; waters; disguise or misrepresent in a different derivation

Context: الماء normally means water in purification law. تمويه in argument concerns obscuring or misrepresenting, a separate derived use; it is not the plural of water.

Forms and grammar: ماء / مياه / أمواه are singular and plural formations. مائه = his or its water; بالماء = with water. موّه / يموّه are derived verb forms with distinct contextual meanings.

278. سَعْد / سَعِيد / مَسْعُود[278]

saʿīd / saʿd / masʿūd

63 occurrences; cumulative coverage 76.36%.

Possible English: Saʿīd; Saʿd; Masʿūd; happy; fortunate

Context L69: أولو القربى واليتامى والمساكين فارزقوهم منه وقولوا لهم قولا ... معروفا ...

Context L121: ... بغير علم وحرموا ما رزقهم الله افتراء على الله قد ...

Attested spellings and counts

الماء —al-māʾ* (28); ماء —māʾ* (20); بالماء —bālmāʾ* (6); والماء —wālmāʾ* (3); للماء —llmāʾ* (2); ماءها —māʾhā* (2); مائه —māʾh* (2); التمويه —al-tmwyh* (1); بماء —bmāʾ* (1)

Context L176: ... وينزل عليكم من السماء ماء ليطهركم به ...

Context L285: ... الذي أنزل من السماء ماء لكم منه شراب ومنه شجر ...

Attested spellings and counts

سعيد —sʿyd* (31); مسعود —msʿwd* (13); سعد —sʿd* (11); وسعيد —wsʿyd* (3); أسعد —ʾsʿd* (2); سعدًا —sʿdan (1); سعيدا —sʿydā* (1); لسعد —lsʿd* (1)

Context L1355: ... أبي صالح عن أبي سعيد الخدري عن النبي صلى الله ...

Context L1537: ... بن أبي المغيرة عن سعيد بن جبير عن ابن عباس ...

[277] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: موه (read dictionary entry).
[278] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: سعد (read dictionary entry).

Context: Most frequent members here are narrator names, especially Saʿīd and Ibn Masʿūd. Keep those names distinct; their relationship is lexical, not identity.

Forms and grammar: سعد / سعيد / مسعود are different formations. سعيد can also mean happy; سعد can be a verb or a proper name. Inflectional final vowels do not turn one narrator's name into another.

279. صَارَ[279]

ṣāra

63 occurrences; cumulative coverage 76.40%.

Possible English: become; turn into; destination

Context: صار marks a change of state; يصير means becomes or will become in context.

Forms and grammar: يصير / صار are verbs; مصير is a noun; صاروا has a plural subject.

Attested spellings and counts

يصير —yṣyr* (20); صار —ṣār* (17); فصار —fṣār* (15); صارت —ṣārt* (5); الْمَصِيرُ —al-maṣīru (4); صاروا —ṣārwā* (1); مصير —mṣyr* (1)

Context L359: ... ظالمة ثم أخذتها وإلي المصير ...

Context L993: ... قوله اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ فصار صراطهم بنعمة ربهم لا باشتياقهم ...

280. غَنِيَ / غِنًى[280]

ghaniya / ghinanā

61 occurrences; cumulative coverage 76.43%.

Possible English: be free of need; suffice; benefit; wealth

Context: لا يغني means does not avail or suffice; it does not necessarily concern financial wealth.

Forms and grammar: يغني / أغنى = availed / avails; غني is an adjective; غنى is a noun.

Attested spellings and counts

يغني —yghny* (31); الغنى —al-ghnā* (7); أغنى —ʾghnā* (6); غنيا —ghnyā* (6); استغنى —ʾstghnā* (4); الغني —al-ghny* (2); غني —ghny* (2); يغن —yghn* (2); مغن —mghn* (1)

Context L68: ... وقوله ومن كان غنيا فليستعفف ومن كان فقيرا فليأكل ...

Context L237: ... ظنا إن الظن لا يغني من الحق شيئا ...

[279] **Editorial lexical note:** Editorial contextual gloss of observed forms; a verified Lisān al-ʿArab entry has not been attached for this family.

[280] **Editorial lexical note:** Editorial contextual gloss of observed forms; a verified Lisān al-ʿArab entry has not been attached for this family.

281. أَمْكَنَ / مُمْكِن[281]

ʾamkana / mumkin

61 occurrences; cumulative coverage 76.47%.

Possible English: be possible; enable; possible

Context: يمكن expresses possibility; it need not imply permission or probability.

Forms and grammar: يمكن / أمكن are verbs; ممكن / ممكنة mark gender; إمكان is a noun.

Attested spellings and counts

يمكن —ymkn* (39); ممكن —mmkn* (11); إمكان —ʾimkān* (6); أمكن —ʾmkn* (4); أمكنه —ʾmknh* (1)

Context L1387: ... فما كان من ذنب يمكن تلافي التفريط فيه في المستقبل ...

Context L1390: ... كان من شيء لا يمكن رده فالندم كاف منه كمواقعة ...

282. وُسْع / مَوْسُوعَة[282]

wusʿ / mawsūʿah

61 occurrences; cumulative coverage 76.50%.

Possible English: capacity; breadth; encyclopaedia

Context: موسوعة is a modern title word for an encyclopaedia. The dictionary reference supports the older root's senses of breadth and capacity, not an attribution of this modern title to Ibn Manzur.

Forms and grammar: وسع / يسع = accommodated / accommodates; واسع is an adjective. موسوعة / موسوعات are modern nouns.

Attested spellings and counts

سعة —sʿh* (52); وَسِعَ —wasiʿa (4); واسعة —wāsʿh* (2); توسع —twsʿ* (1); وسعه —wsʿh* (1); يسع —ysʿ* (1)

Context L443: ... الذين آمنوا إن أرضي واسعة فإياي فاعبدون ...

Context L705: ... وقوله لينفق ذو سعة من سعته ...

[281] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: مكن (read dictionary entry).
[282] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: وسع (read dictionary entry).

283. هَاء[283]

hāʾ

60 occurrences; cumulative coverage 76.54%.

Possible English: the letter hāʾ; a pronoun suffix

Context: الهاء may refer to the written letter or the attached pronoun; ها can be a feminine-object suffix or a presentational particle.

Forms and grammar: The suffix ه refers to him or it; ها often refers to her or it. The letter's name is not a verb form.

Attested spellings and counts

الهاء —al-hāʾ* (28); ها —hā* (21); هاء —hāʾ* (11)

Context L1153: ... الْبَقَرَ تَشَابَهَ عَلَيْنَا برفع الهاء على الفعل المستقبل أحسن منها ...

Context L1159: ... وزن فعول فهو بغير هاء كقولهم امرأة صبور وشكور ...

284. أَبَد[284]

ʾabad

60 occurrences; cumulative coverage 76.57%.

Possible English: forever; ever; never in a negative clause

Context: أبدا with a negation often means never; its scope comes from the sentence.

Forms and grammar: أبد is a noun of time; أبدا is its adverbial accusative. These are not tense changes.

Attested spellings and counts

أبدا —ʾbdā* (53); الأبد —al-ʾbd* (6); أبد —ʾbd* (1)

Context L213: ... على أحد منهم مات أبدا ولا تقم على قبره ...

Context L222: ... تحتها الأنهار خالدين فيها أبدا ذلك الفوز ...

285. بُكْرَة / بِكْر / بَكْر[285]

bakr / bikr / bukrah

60 occurrences; cumulative coverage 76.61%.

Possible English: Bakr; virgin; firstborn; early morning

Attested spellings and counts

بكر —bkr* (42); بكرة —bkrh* (6); البكر —al-bkr* (5); الأبكار —al-ʾbkār* (4); بِكرًا —bikrā (2); للبِكر —llbikr (1)

Context L322: ... فأوحى إليهم أن سبحوا بكرة وعشيا ...

[283] **Editorial lexical note:** Editorial grammatical or numeral identification from source usage; no invented lexical-root attribution or dictionary quotation.

[284] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أبد (read dictionary entry).

[285] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: بكر (read dictionary entry).

Context: بكر often occurs in Abū Bakr's name. البكر in marriage law commonly means a virgin; بكرة can name the early morning.

Forms and grammar: بكر as a proper name and بِكر as a common noun need different readings. أبكار is a plural noun. Case vowels and attached particles alter the written context without identifying one unique person.

Context L1341: ... إذا انفرد أسود وأبو بكر إذا انفرد عمر ...

286. دَرَجَة[286]

darajah

60 occurrences; cumulative coverage 76.64%.

Possible English: degree; rank; level

Context: درجة can describe scholarly standing or a degree of merit; determine its criterion from the author's argument.

Forms and grammar: درجة / درجات = degree / degrees; درجته = his rank; درجاتهم = their ranks. These are nouns, not tense changes.

Attested spellings and counts

درجة —drjh* (36); درجات —drjāt* (15); الدرجة —al-drjh* (4); درجته —drjth* (2); بدرجة —bdrjh* (1); درجاتهم —drjāthm* (1); درجتها —drjthā* (1)

Context L194: ... الله بأموالهم وأنفسهم أعظم درجة عند الله وأولئك هم الفائزون ...

Context L641: ... الفتح وقاتل أولئك أعظم درجة من الذين أنفقوا من بعد ...

287. جَهَنَّم[287]

jahannam

59 occurrences; cumulative coverage 76.68%.

Possible English: Hell; Gehenna

Context: A proper name or a historical group label. Polemical claims about groups are attributed to the author; a name label does not establish a person's or group's views.

Attested spellings and counts

جَهَنَّمَ —jahannama (59)

Context L142: ... قوله لهم من جهنم مهاد ومن فوقهم غواش ...

Context L255: ... وتمت كلمة ربك لأملأن جهنم من الجنة والناس أجمعين ...

[286] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: درج (read dictionary entry).

[287] **Editorial lexical note:** Name identification from the source context; no Lisān al-ʿArab etymology is asserted for this proper-name entry.

Forms and grammar: Personal and place names identify a referent rather than a verb tense. Prefixed و means and; ب and ل can add prepositional meaning. Group names are distinguished from ordinary lexical uses.

288. بَاقٍ / بَقِيَ[288]

baqiya / bāqin

59 occurrences; cumulative coverage 76.71%.

Possible English: remain; be left; remaining

Context: بقي can identify what remains of property, a period or an argument. It is not always a statement about physical survival.

Forms and grammar: يبقى / بقي = remained / remains; لم يبق drops the final weak letter. باق / باقية show agreement; بقية / بقايا = remainder(s).

Attested spellings and counts

بقية —bqyā* (5); يبقى —ybqā* (5); بقي —bqy* (13); باق —bāq* (6); وبقي —wbqy* (5); الباقيتين —al-bāqytyn* (2); ويبقى —wybqā* (3); يبق —ybq* (4); باقية —bāqyh* (2); بقيت —bqyt* (2); تبقى —tbqā* (2); البقاء —al-bqā'* (2); الباقي —al-bāqy* (1); إبقاء —'ibqā'* (1); وبقيت —wbqyt* (2); باقي —bāqy* (1); وتبقى —wtbqā* (1); بقايا —bqāyā* (1); بقاء —bqā'* (1); باقيان —bāqyān* (1)

Context L1046: ... ومنه جل وتعالى دائم باق واتفاقهما بالاسم إذ اختلفا في ...

Context L1361: ... حيث يقول ذهب الناس وبقي النسناس تعريضا بالمخلطين واهي الإسناد ...

289. شَرْط[289]

sharṭ

58 occurrences; cumulative coverage 76.75%.

Possible English: condition; stipulation; require

Context: شرط can be an agreed contractual stipulation or a necessary condition. Which kind it is comes from the transaction or rule under discussion.

Forms and grammar: شروط / شرط = condition(s); يشترط / اشترط = stipulated / stipulates; شرطه = his condition or he stipulated it according to vowels. اشتراط is a verbal noun.

Attested spellings and counts

شرط —shrṭ* (22); شرطه —shrṭh* (7); اشترط —'shtrṭ* (6); الشرط —al-shrṭ* (4); يشترط —yshtrṭ* (4); وشرط —wshrṭ* (3); اشتراط —'shtrāṭ* (2); اشتراطه —'shtrāṭh* (2); اشترطه —'shtrṭh* (1); الشروط —al-shrwṭ* (1); بشرط —bshrṭ* (1); شرطا —shrṭā* (1); شرطها —shrṭhā* (1); فاشترط —fāshtrṭ* (1); واشتراط —wāshtrāṭ* (1); يشترطه —yshtrṭh* (1)

Context L1345: ... آخر يحتاج معه إلى شرط آخر مع التسمية كما يحتاج ...

Context L1357: ... الله تبارك وتعالى فيه شرطا آخر في قوله وَكَذَلِكَ جَعَلْنَاكُمْ ...

[288] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: بقي (read dictionary entry).

[289] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: شرط (read dictionary entry).

290. مُشْكِل / إِشْكَال[290]

ʾishkāl / mushkil

58 occurrences; cumulative coverage 76.78%.

Possible English: difficulty; ambiguity; problematic

Context: إشكال often means an interpretive difficulty rather than a physical shape.

Forms and grammar: أشكل / يشكل are verbs; إشكالات / إشكال are nouns; مشكلة / مشكل mark gender.

Attested spellings and counts

إشكال —ʾishkāl* (32); مشكل —mshkl* (13); يشكل —yshkl* (10); أشكل —ʾshkl* (1); الإشكال —al-ʾishkāl* (1); مشكلة —mshklh* (1)

Context L959: ... المنهاج عرف بها ما أشكل من خدع أهل التمويه ومن ...

Context L1037: ... بمثل هذا الذي لا يشكل على عالم ولا جاهل مع ...

291. عَفْو[291]

ʿafw

58 occurrences; cumulative coverage 76.81%.

Possible English: pardon; remission; overlook

Context: العفو may denote divine pardon or a person’s waiver of a claim.

Forms and grammar: يعفو / عفا are verbs; عفو is a noun; عفوه = his pardon.

Attested spellings and counts

العفو —al-ʿfw* (26); يعفو —yʿfw* (10); عفا —ʿfā* (8); والعفو —wālʿfw* (6); عفو —ʿfw* (4); عفوه —ʿfwh* (3); وعفا —wʿfā* (1)

Context L954: ... كاملا وقام الفقير إلى عفو الله العلي القادر بتصويبه وفهرسته ...

Context L1487: ... من جانب واحد في العفو من ...

292. سُلْطَان[292]

sulṭān

57 occurrences; cumulative coverage 76.85%.

Possible English: authority; proof; power

Context: سلطان in a demand for evidence can mean proof rather than a political ruler.

Attested spellings and counts

سلطان —slṭān* (21); السلطان —al-slṭān* (14); سلطانه —slṭānh* (8); بسلطان —bslṭān* (7); سُلْطَانًا —sulṭānan (7)

Context L277: ... كان يعبد آباؤنا فأتونا بسلطان مبين قالت لهم رسلهم إن ...

Context L1519: ... الإذن علما ما بان سلطانه في إطلاق الشفاعة ولكان كل ...

[290] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: شكل (read dictionary entry).
[291] **Editorial lexical note:** Editorial contextual gloss of observed forms; a verified Lisān al-ʿArab entry has not been attached for this family.
[292] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: سلط (read dictionary entry).

Forms and grammar: سلطان / سلاطين = authority or ruler / rulers; سلطانه adds a suffix.

293. قُوَّة / قَوِيّ[293]

quwwah / qawiyy

56 occurrences; cumulative coverage 76.88%.

Possible English: strength; power; strong

Context: قوي can describe an argument, person or report; its technical force depends on context.

Forms and grammar: قوة is a noun; قوي / قوية mark gender; قوى is a plural noun.

Attested spellings and counts

قوة —qwh* (20); القوة —al-qwh* (12); والقوة —wālqwh* (12); بقوة — bqwh* (6); قوي —qwy* (2); وقوة —wqwh* (2); الْقُوَى —al-quwā (1); قوية — qwyh* (1)

Context L550: ... وقالوا من أشد منا قوة أولم يروا أن الله الذي ...

Context L974: ... أجمعين ولا حول ولا قوة إلا بالله العلي العظيم ...

294. إِطْعَام / طَعَام[294]

ṭaʿām / ʾiṭʿām

55 occurrences; cumulative coverage 76.91%.

Possible English: food; feed; eat; taste

Context: إطعام can name feeding as a required expiation. طعام identifies food, with the exact commodity or quantity supplied elsewhere.

Forms and grammar: طعام / أطعمة = food(s); أطعم / يطعم = fed / feeds; طعم / يطعم can concern eating or taste with different vowels. طعامه = his food.

Attested spellings and counts

الطعام —al-ṭʿām* (13); طعام —ṭʿām* (11); إطعام —ʾiṭʿām* (5); وطعامه — wṭʿāmh* (4); الطعم —al-ṭʿm* (3); نطعم —nṭʿm* (2); وأطعموا —wʾṭʿmwā* (2); والإطعام —wālʾiṭʿām* (2); يَطْعَمْهُ —yaṭʿamhu (2); أطعمه —ʾṭʿmh* (1); الأطعمة —al-ʾṭʿmh* (1); الإطعام —al-ʾiṭʿām* (1); بالإطعام —bālʾiṭʿām* (1); بطعام — bṭʿām* (1); طعاما —ṭʿāmā* (1); طعامه —ṭʿāmh* (1); طعامهم —ṭʿāmhm* (1); وإطعام —wʾiṭʿām* (1); يطعم —yṭʿm* (1); يُطْعِمُنِي —yuṭʿimunī (1)

Context L101: ... أحل لكم صيد البحر وطعامه ...

Context L355: ... وقوله فكلوا منها وأطعموا البائس الفقير ...

[293] **Editorial lexical note:** Editorial contextual gloss of observed forms; a verified Lisān al-ʿArab entry has not been attached for this family.
[294] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: طعم (read dictionary entry).

295. لَيْل / لَيْلَة[295]

layl / laylah

55 occurrences; cumulative coverage 76.94%.

Possible English: night; a night; Laylā

Context: ليلة counts a night; الليل is night as a period. ليلى can be the proper name Laylā rather than a plural of night.

Forms and grammar: ليلة / ليال / ليالي = night(s); ليلتان / ليلتين are dual case forms. ليلا is commonly adverbial; ليلته = his or its night.

Attested spellings and counts

الليل —al-lyl* (28); بالليل —bāllyl* (8); ليلة —lylh* (7); ليلا —lylā* (5); الليالي —al-lyāly* (2); الليلة —al-lylh* (2); بليل —blyl* (1); ليل —lyl* (1); وليلة — wlylh* (1)

Context L254: ... طرفي النهار وزلفا من الليل إن الحسنات يذهبن السيئات ...

Context L403: ... قوله وهو الذي جعل الليل والنهار خلفة لمن أراد أن ...

296. لَبْس / لِبَاس[296]

labs / libās

53 occurrences; cumulative coverage 76.97%.

Possible English: ambiguity; confusion; clothing

Context: لبس with discussion of meaning can be confusion, while لباس means clothing.

Forms and grammar: لبس / يلبس depend on vowels for dress or confusion; التباس is a verbal noun.

Attested spellings and counts

لبسة —lbsh* (21); التباس —al-tbās* (15); لبس —lbs* (8); يلبس —ylbs* (3); لباس —lbās* (2); لبسه —lbsh* (2); اللبس —al-lbs* (1); لبسها —lbshā* (1)

Context L1272: ... الكفر الصريح الذي لا التباس فيه وإن قالوا لا نكذبه ...

Context L1334: ... القوم في ذلك وما لبس عليهم جهلهم بأجزاء الإيمان وتصوره ...

297. تَقْوَى[297]

taqwā

53 occurrences; cumulative coverage 77.00%.

Possible English: guard; protect; piety; be mindful of Allah

Attested spellings and counts

اتَّقَوْا —ʾttaqawā (13); التقوى —al-tqwā* (12); الْمُتَّقِينَ —al-muttaqīna (11); وَاتَّقُوا —wāttaqū (11); تقوى —tqwā* (3); يتقي —ytqy* (3)

[295] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ليل (read dictionary entry).
[296] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: لبس (read dictionary entry).
[297] **Editorial lexical note:** Editorial contextual gloss of observed forms; a verified Lisān al-ʿArab entry has not been attached for this family.

Context: تقوى concerns guarding oneself and being mindful of Allah; the author's exhortations supply its ethical setting.

Forms and grammar: وقى / يقي = protected / protects; اتقى / يتقي are derived verbs; متقين is a plural participle.

Context L151: ... أن أهل القرى آمنوا واتقوا لفتحنا عليهم بركات من السماء ...

Context L181: ... قوله واتقوا فتنة لا تصيبن الذين ظلموا ...

298. إِيَّا[298]

ʾiyyā

52 occurrences; cumulative coverage 77.03%.

Possible English: independent object-pronoun base

Context: إياه and its relatives are independent object pronouns, not nominative subjects.

Forms and grammar: إياي / إياك / إياه / إياهم = me / you / him or it / them; the suffix identifies person, number and gender.

Attested spellings and counts

إياه —ʾīāh* (34); إياهم —ʾīāhm* (17); إياهما —ʾīāhmā* (1)

Context L305: ... ربك ألا تعبدوا إلا إياه ...

Context L1044: ... إذ تسميته جل وتعالى إياهم بالسفه وهم كفار وتسمية غيرهم ...

299. بَقَرَة / بَقَر[299]

baqar / baqarah

52 occurrences; cumulative coverage 77.06%.

Possible English: cattle; cow; al-Baqarah

Context: البقرة can be a cow or the Quranic chapter al-Baqarah, especially in a citation. The surrounding reference determines which is intended.

Forms and grammar: بقر is a collective noun; بقرة commonly denotes one cow; بقرات is a counted plural. The final ة here marks a unit/feminine noun, not a past-tense verb ending.

Attested spellings and counts

البقرة —al-bqrh* (36); البقر —al-bqr* (9); بقرة —bqrh* (4); بقر —bqr* (1); والبقر —wālbqr* (1); والبقرة —wālbqrh* (1)

Context L18: ... سورة البقرة قوله تعالى إن الذين كفروا ...

Context L128: ... كل ذي ظفر ومن البقر والغنم حرمنا عليهم شحومهما إلا ...

[298] **Editorial lexical note:** Identification and grammatical explanation from this book's examples; no invented Arabic-root etymology is asserted.

[299] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: بقر (read dictionary entry).

300. جُزْء / أَجْزَأَ[300]

juzʾ / ʾajzaʾa

52 occurrences; cumulative coverage 77.09%.

Possible English: part; portion; be sufficient; discharge a requirement

Context: يجزئ in ritual law often means suffices or validly discharges the requirement. جزء is a portion, not a tense form of that verb.

Forms and grammar: جزء / أجزاء = part(s); أجزأ / يجزئ = sufficed / suffices; أجزأه = sufficed for him. جزآن / جزأين are dual case forms.

Attested spellings and counts

أجزاء —ʾjzāʾ* (22); جزءا —jzʾā* (7); جزء —jzʾ* (6); الجزء —al-jzʾ* (5); الأجزاء —al-ʾjzāʾ* (4); يجزئ —yjzʾ* (3); أَجزأ —ʾajzʾ (2); أجزأه —ʾjzʾh* (1); تجزئ —tjzʾ* (1); ويجزئ —wyjzʾ* (1)

Context L6: ... الجزء شايع بن عبده بن شايع ...

Context L955: ... وقد تم تصويب الأجزاء الثاني والثالث والرابع على نسخة ...

301. اجْتِهَاد[301]

ʾjtihād

52 occurrences; cumulative coverage 77.13%.

Possible English: effort; independent legal reasoning

Context: In legal contexts اجتهاد concerns exerting judgment on evidence; the surrounding text determines the author's conditions for it.

Forms and grammar: اجتهد / يجتهد are verbs; اجتهاد is the verbal noun. مجتهد / مجتهدون / مجتهدين identify the person, number and case.

Attested spellings and counts

مجاهد —mjāhd* (18); الجهاد —al-jhād* (17); المجتهدين —al-mjthdyn* (3); اجتهاده —ʾjthādh* (2); اجتهد —ʾjthd* (2); جاهِد —jāhidi (2); جاهدوا —jāhdwā* (2); جهاد —jhād* (2); الاجتهاد —al-ājthād* (1); مجتهد —mjthd* (1); مجتهدا —mjthdā* (1); مجتهدون —mjthdwn* (1)

Context L216: ... الرسول والذين آمنوا معه جاهدوا بأموالهم وأنفسهم وأولئك لهم الخيرات ...

Context L1416: ... موضوع بشرحه في كتاب الجهاد ...

[300] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: جزأ (read dictionary entry).
[301] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: جهد (read dictionary entry).

302. أَسْوَد / سَيِّد[302]

sayyid / ʾaswad

51 occurrences; cumulative coverage 77.15%.

Possible English: master; owner; leader; black; al-Aswad

Context: السيد in status law can mean an owner/master. الأسود often names a transmitter; in another context it describes black color.

Forms and grammar: سيد / سادة = master(s); سيده = his master. أسود / سوداء show masculine/feminine color forms; سواد is a noun. سويد is a different name formation.

Attested spellings and counts

سيده —sydh* (14); السيد —al-syd* (12); سيدها —sydhā* (5); الأسود — al-ʾswd* (4); سيد —syd* (4); سواد —swād* (2); سيدهما —sydhmā* (2); للسيد — llsyd* (2); أسود —ʾswd* (1); السواد —al-swād* (1); سوداء —swdāʾ* (1); سَودة —sawdh (1); لسيده —lsydh* (1); لسيدها —lsydhā* (1)

Context L974: ... ونستمده بالكفاية ونصلي على سيد المرسلين محمد صلى الله عليه ...

Context L1341: ... أبا والماء إذا انفرد أسود وأبو بكر إذا انفرد عمر ...

303. شُفْعَة / شَفَاعَة / شَافِعِيّ[303]

shāfiʿiyy / shafāʿah / shufʿah

51 occurrences; cumulative coverage 77.18%.

Possible English: al-Shāfiʿī; Shāfiʿī; intercession; pre-emption

Context: الشافعي names the jurist or, by context, an adherent/relational adjective. الشفعة is the legal right of pre-emption, distinct from intercession.

Forms and grammar: شافع is a participial form; شافعي adds a relational ending; شافعيون / شافعيين vary by case. شفاعة and شفعة are distinct nouns, not tense variants.

Attested spellings and counts

الشافعي —al-shāfʿy* (18); الشفاعة —al-shfāʿh* (12); شفاعة —shfāʿh* (6); يشفع —yshfʿ* (6); للشافعي —llshāfʿy* (4); والشافعي —wālshāfʿy* (3); شافع — shāfʿ* (1); شفع —shfʿ* (1)

Context L51: ... قوله من ذا الذي يشفع عنده إلا بإذنه ...

Context L343: ... وقوله يومئذ لا تنفع الشفاعة إلا من أذن له الرحمن ...

[302] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: سود (read dictionary entry).
[303] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: شفع (read dictionary entry).

304. نَفْي / نَفَى[304]

nafā / nafy

51 occurrences; cumulative coverage 77.21%.

Possible English: negate; deny; exclude; negation

Context: نفي in an argument concerns denying a proposition; in other contexts it can mean banishment.

Forms and grammar: نفى / ينفي are verbs; نفي is a verbal noun; منفي is a passive participle.

Attested spellings and counts

نفي —nfy* (34); ينفي —ynfy* (6); نفاه —nfāh* (4); نفى —nfā* (3); منفي —mnfy* (1); نفيا —nfyā* (1); نفيه —nfyh* (1); وينفي —wynfy* (1)

Context L993: ... الصِّرَاطَ الْمُسْتَقِيمَ دليل على نفي الاستطاعة إذ الصراط المستقيم هو ...

Context L1007: ... ونفي الاستطاعة وختم على نفي الإيمان عنهم ودليل على أنهم ...

305. الْمُرْجِئَة[305]

al-murji'ah

50 occurrences; cumulative coverage 77.24%.

Possible English: the Murji'ah

Context: A proper name or a historical group label. Polemical claims about groups are attributed to the author; a name label does not establish a person's or group's views.

Forms and grammar: Personal and place names identify a referent rather than a verb tense. Prefixed و means and; ب and ل can add prepositional meaning. Group names are distinguished from ordinary lexical uses.

Attested spellings and counts

المرجئة —al-mrj'h* (49); والمرجئة —wālmrj'h* (1)

Context L1244: ... رد على المرجئة إذ المتمسكون بدين موسى صلى ...

Context L1245: ... من أن يكون عند المرجئة مضافا إلى أصل الإيمان أو ...

[304] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نفي (read dictionary entry).

[305] **Editorial lexical note:** Name identification from the source context; no Lisān al-ʿArab etymology is asserted for this proper-name entry.

306. أَنتُمْ[306]

ʾantum

50 occurrences; cumulative coverage 77.27%.

Possible English: you (plural); you two

Context: Independent and attached pronoun forms refer to the speaker's group or the people addressed; the referent is determined by context.

Forms and grammar: نحن is first-person plural; أنتم is second-person masculine plural; أنتما is dual. Attached forms change with syntactic role; they are not verb tenses.

Attested spellings and counts

أَنتُمْ —ʾantum (30); وأنتم —wʾntm* (18); أنتما —ʾntmā* (1); فَأَنتُمْ —faʾantum (1)

Context L24: ... الله جهرة فأخذتكم الصاعقة وأنتم تنظرون ثم بعثناكم من بعد ...

Context L97: ... آمنوا لا تقتلوا الصيد وأنتم حرم ...

307. بَيْت[307]

bayt

50 occurrences; cumulative coverage 77.30%.

Possible English: house; the Sacred House; verse of poetry

Context: البيت can name the Sacred House, a house or a verse of poetry; context is essential.

Forms and grammar: بيت / بيوت / أبيات = house / houses or poetic verses; بيته = his house.

Attested spellings and counts

البيت —al-byt* (17); بيته —byth* (11); بيت —byt* (9); بيوت —bywt* (6); البيوت —al-bywt* (5); بالبيت —bālbyt* (1); بيتًا —bytan (1)

Context L354: ... مسمى ثم محلها إلى البيت العتيق ...

Context L386: ... وقوله في بيوت أذن الله أن ترفع ويذكر ...

[306] **Editorial lexical note:** Grammatical pronoun identification; no Arabic-root etymology is asserted. These notes are editorial, not a quotation from Lisān al-ʿArab.

[307] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: بيت (read dictionary entry).

308. ضَمِير / مُضْمَر[308]

ḍamīr / muḍmar

50 occurrences; cumulative coverage 77.33%.

Possible English: pronoun; implicit expression; supply implicitly

Context: The author distinguishes an expressed pronoun from a pronoun or other element grammarians claim is implicit. Do not translate every مضمر as a physically hidden object.

Forms and grammar: ضمير / ضمائر = pronoun / pronouns; أضمر / يضمر = he supplied / supplies implicitly; مضمر can be active or passive depending on vowels.

Attested spellings and counts

إضمار —ʾiḍmār* (18); ضمير —ḍmyr* (17); الضمير —al-ḍmyr* (6); الإضمار —al-ʾiḍmār* (5); أضمروه —ʾḍmrwh* (1); ضميرًا —ḍmyran (1); مضمرًا — mḍmran (1); وأضمر —wʾḍmr* (1)

Context L977: ... الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ إضمار قل كأنه إن شاء الله ...

Context L1390: ... بالرد فأكثر ما فيه الإضمار على ترك المعاودة وهذا ليس ...

309. لُغَة[309]

lughah

50 occurrences; cumulative coverage 77.36%.

Possible English: language; linguistic usage

Context: لغة can refer to a language or an attested manner of speaking within Arabic.

Forms and grammar: لغة / لغات = language or usage / languages or usages; اللغة adds the article.

Attested spellings and counts

اللغة —al-lghh* (50)

Context L1043: ... بهذه الآية ناس في اللغة غير داخلين تحت الإيمان في ...

Context L1108: ... إلى حالة النتن كانت اللغة محتملة له ...

[308] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ضمر (read dictionary entry).
[309] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: لغا (read dictionary entry).

310. ابْتِدَاء / مُبْتَدَأ[310]

mubtadaʾ / *ʾbtidāʾ*

49 occurrences; cumulative coverage 77.39%.

Possible English: sentence topic; initial nominal expression; beginning

Context: المبتدأ is the initial nominal element paired with a predicate, not merely whatever word happens to come first.

Forms and grammar: مبتدأ / مبتدآن / مبتدأين = topic / two topics with different case endings; الابتداء names beginning or the proposed initial-position governor.

Attested spellings and counts

ابتداء —ʾbtdāʾ* (16); ابتدأ —ʾbtdʾ* (13); بدأ —bdʾ* (11); مبتدأ —mbtdʾ* (6); الابتداء —al-ābtdāʾ* (2); المبتدأ —al-mbtdʾ* (1)

Context L1320: ... تراه جل ثناؤه كيف بدأ الآية بذكر الملة ثم أخبر ...

Context L1372: ... ألا تراه قال في ابتداء الآية وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي ...

311. أَشْهُر / شَهْر[311]

shahr / *ʾashhur*

49 occurrences; cumulative coverage 77.42%.

Possible English: month; make known; famous

Context: شهر usually counts a month. مشهورة describes something well known, a different derivation rather than a plural of month.

Forms and grammar: شهر / أشهر / شهور = month(s); شهران / شهرين are dual case forms. أشهر can also be a comparative or verb according to vowels; شهرة = renown.

Attested spellings and counts

أشهر —ʾshhr* (16); شهر —shhr* (8); شهرين —shhryn* (8); الأشهر —al-ʾshhr* (7); الشهر —al-shhr* (3); شهرا —shhrā* (3); المشهور —al-mshhwr* (1); بالمشهور —bālmshhwr* (1); مشهور —mshhwr* (1); والأشهر —wālʾshhr* (1)

Context L46: ... أزواجا يتربصن بأنفسهن أربعة أشهر وعشرا ...

Context L698: ... إن ارتبتم فعدتهن ثلاثة أشهر ...

[310] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: بدأ (read dictionary entry).
[311] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: شهر (read dictionary entry).

312. طَالِب / طَلَبَ[312]

ṭalaba / ṭālib

49 occurrences; cumulative coverage 77.44%.

Possible English: seek; request; claimant; Ṭālib

Context: طلب can be a request or pursuit of evidence. طالب in a patronymic can be the name Ṭālib; elsewhere it means seeker or claimant.

Forms and grammar: طلب / يطلب = sought / seeks; طالب / طالبة show agreement; طلبه = sought it or his request according to vowels. مطالب is another derived form.

Attested spellings and counts

طلب —ṭlb* (18); طالب —ṭālb* (16); المطلوب —al-mṭlwb* (3); طلبه —ṭlbh* (2); طلبها —ṭlbhā* (2); مطالبته —mṭālbth* (2); الطلب —al-ṭlb* (1); بطلب —bṭlb* (1); طلباً —ṭlban (1); طلبته —ṭlbth* (1); وطلب —wṭlb* (1); يطلب —yṭlb* (1)

Context L1054: ... الشيء وأن معنى التجارة طلب الأرباح ونماء الأموال وغيرها ... من ...

Context L1498: ... عُقْدَةُ النِّكَاحِ ولو كان الطلب لكان الذي بيده عقدة الإنكار ...

313. فِتْنَة[313]

fitnah

48 occurrences; cumulative coverage 77.47%.

Possible English: trial; temptation; persecution; discord

Context: The meaning varies with whether the passage concerns testing, persecution or religious temptation.

Forms and grammar: فتنة / فتن = trial / trials; فتن / يفتن are verbs; مفتون is a passive participle.

Attested spellings and counts

فتنة —ftnh* (30); الفتنة —al-ftnh* (12); الفتن —al-ftn* (3); فتن —ftn* (1); يفتن —yftn* (1); يُفْتَنُونَ —yuftanūna (1)

Context L181: ... قوله واتقوا فتنة لا تصيبن الذين ظلموا منكم ...

Context L360: ... ليجعل ما يلقي الشيطان فتنة للذين في قلوبهم مرض والقاسية ...

[312] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: طلب (read dictionary entry).
[313] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: فتن (read dictionary entry).

314. مَدْح[314]

madḥ

48 occurrences; cumulative coverage 77.50%.

Possible English: praise; commend

Context: مدح concerns praising a person or quality; the author's own evaluation remains attributed to him.

Forms and grammar: مدح / يمدح = praised / praises; ممدوح = praised; مدحه can be a noun plus suffix or a verb.

Attested spellings and counts

مدح —mdḥ* (24); المدح —al-mdḥ* (7); ممدوح —mmdwḥ* (6); يمدح —ymdḥ* (5); مدحًا —mdḥan (4); مدحه —mdḥh* (2)

Context L1059: ... في ذم شيء أو مدحه فجائز له الإفراط فيه ولا ...

Context L1152: ... وهو هاهنا يقين لأنه مدح للخاشعين ...

315. قَاسِم / قَسَم / قَسْم[315]

qasm / qasam / qāsim

47 occurrences; cumulative coverage 77.53%.

Possible English: divide; portion; class; oath; Qāsim

Context: قسم can be a division/share or an oath with different vowels. القسامة is a specific oath procedure; القاسم often names a narrator.

Forms and grammar: قسم / يقسم = divided / divides, or swore / swears with different vowels. أقسم = swore; قسمة = division; أقسام = parts or classes. قاسم is a participial form and personal name.

Attested spellings and counts

القسم —al-qsm* (14); يقسم —yqsm* (7); القسمة —al-qsmh* (6); قسم —qsm* (5); قسمة —qsmh* (5); أقسم —ʾqsm* (2); مقسوم —mqswm* (2); قسما —qsmā* (1); قسمته —qsmth* (1); قَسَمه —qasamh (1); مقسومة —mqswmh* (1); والقسم —wālqsm* (1); والقسمة —wālqsmh* (1)

Context L69: وقوله وإذا حضر القسمة أولو القربى واليتامى والمساكين فارزقوهم ... ...

Context L630: ... قوله ونبئهم أن الماء قسمة بينهم ...

[314] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: مدح (read dictionary entry).

[315] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: قسم (read dictionary entry).

316. حَلَفَ / يَحْلِف[316]

ḥalafa / yaḥlif

46 occurrences; cumulative coverage 77.55%.

Possible English: swear; take an oath; alliance

Context: حلف in the legal discussion commonly concerns an oath. حِلف can mean an alliance; the vowelled noun and construction distinguish it.

Forms and grammar: حلف / يحلف = swore / swears; حلفت = I or you swore; حالف = oath-taker or ally by context. تحليف is making someone swear, a different pattern.

Attested spellings and counts

حلف —ḥlf* (22); الحالف —al-ḥālf* (11); يَحْلِفُونَ —yaḥlifūna (7); فحلف — fḥlf* (2); يحلف —yḥlf* (2); الحلف —al-ḥlf* (1); حَلَفْتُمْ —ḥalaftum (1)

Context L209: ... قوله يحلفون بالله ما قالوا ولقد قالوا ...

Context L220: ... قوله يحلفون لكم لترضوا عنهم فإن ترضوا ...

317. سَقَطَ / إِسْقَاط[317]

saqaṭa / ʾisqāṭ

46 occurrences; cumulative coverage 77.58%.

Possible English: fall; lapse; be dropped; cancel; omission

Context: سقط can concern a claim or obligation lapsing, not only a physical fall. أسقط makes something lapse or removes it.

Forms and grammar: سقط / يسقط = fell or lapsed / falls or lapses; سقطت = she or it fell. إسقاط is the causative verbal noun; ساقط / ساقطة agree in gender; مسقط is another derivation.

Attested spellings and counts

يسقط —ysqṭ* (11); تسقط —tsqṭ* (5); أسقط —ʾsqṭ* (4); أسقطت —ʾsqṭt* (2); سقط —sqṭ* (2); وأسقط —wʾsqṭ* (2); وإسقاط —wʾisqāṭ* (2); وسقوط — wsqwṭ* (2); أسقطها —ʾsqṭhā* (1); إسقاط —ʾisqāṭ* (1); إسقاطه —ʾisqāṭh* (1); إسقاطها —ʾisqāṭhā* (1); الإسقاط —al-ʾisqāṭ* (1); بإسقاط —bʾisqāṭ* (1); بإسقاطه —bʾisqāṭh* (1); ساقطة —sāqṭh* (1); سقطت —sqṭt* (1); سقوطه — sqwṭh* (1); فأسقط —fʾsqṭ* (1); فسقط —fsqṭ* (1); فيسقط —fysqṭ* (1); لإسقاط —lʾisqāṭ* (1); والسقوط —wālsqwṭ* (1); ويسقط —wysqṭ* (1)

Context L1637: ... السفر فما بال الكتابة تسقط في الحضر مع وجود الكتاب ...

Context L1980: ... أن اسم الولد لا يسقط عن الأسباط وإن سفلوا ...

[316] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حلف (read dictionary entry).
[317] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: سقط (read dictionary entry).

318. عُشْر / عَشَرَة / عَشْر[318]

ʿashr / ʿasharah / ʿushr

46 occurrences; cumulative coverage 77.61%.

Possible English: ten; tenth; one-tenth; twenty in a derived numeral

Context: عشر/عشرة count ten; العشر can name a tenth-share or ten days according to vowels and context. عشرين / عشرون mean twenty.

Forms and grammar: Numeral agreement depends on the counted noun: عشر / عشرة are not interchangeable. عشرين / عشرون vary by case; عاشر / عاشرة are ordinals; عاشوراء is a named day.

Attested spellings and counts

العشر —al-ʿshr* (12); عشر —ʿshr* (9); العشرة —al-ʿshrh* (6); بعشر —bʿshr* (3); وعشرين —waʿashran (3); وَعَشْرًا —waʿashran (3); عشرة —ʿshrh* (3); عَشْرًا —ʿashran (3); العاشر —al-ʿāshr* (1); عشرون —ʿshrwn* (1); عشرين —wʿshryn* (2); والعشر —wālʿshr* (1); وعشرة —wʿshrh* (1); ʿshryn* (1)

Context L46: ... يتربصن بأنفسهن أربعة أشهر وعشرا ...

Context L248: ... يقولون افتراه قل فأتوا بعشر سور مثله مفتريات وادعوا من ...

319. أَيَّدَ[319]

ʾayyada

45 occurrences; cumulative coverage 77.63%.

Possible English: support; strengthen; confirm

Context: يؤيد can mean supports an argument or strengthens a person; it does not itself prove the claim.

Forms and grammar: أيد / يؤيد = supported / supports; تأييد is a verbal noun; أيده / يؤيده add an object.

Attested spellings and counts

يؤيد —yʾyd* (18); ويؤيده —wyʾydh* (14); ويؤيد —wyʾyd* (6); تأييد —tʾyyd* (5); أيده —ʾydh* (1); يؤيدها —yʾydhā* (1)

Context L1190: ... يؤيد قول من أجاز شرى المصاحف ...

Context L2017: ... وإقامتها في الجماعة فرض ويؤيد هذا من قوله تواعد رسول ...

[318] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عشر (read dictionary entry).

[319] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أيد (read dictionary entry).

320. حُرّ / حَرِير[320]

ḥurr / ḥarīr

45 occurrences; cumulative coverage 77.66%.

Possible English: free person; free; silk; liberate

Context: حر in status law contrasts with enslaved. حرير is silk, not a plural of حر. تحرير رقبة concerns freeing an enslaved person in the relevant legal formula.

Forms and grammar: حر / حرة show gender; حرائر / أحرار are plurals. حرّر / يحرّر = freed or set down precisely / does so; تحرير is a verbal noun with context-dependent sense.

Attested spellings and counts

حر —ḥr* (5); حرا —ḥrā* (5); الحر —al-ḥr* (4); الحرة —al-ḥrh* (4); فتحرير — ftḥryr* (4); والحرة —wālḥrh* (3); الأحرار —al-ʾḥrār* (3); تحرير —tḥryr* (3); حرة —ḥrh* (3); الحرير —al-ḥryr* (2); كالحر —kālḥr* (2); بِالْحُرِّ —biālḥurri (1); حرائر —ḥrāʾr* (1); حران —ḥrān* (1); حَرِيرٌ —ḥarīrun (1); للحر —llḥr* (1); والحر —wālḥr* (1); والحرير —wālḥryr* (1)

Context L655: ... ثم يعودون لما قالوا فتحرير رقبة من قبل أن يتماسا ...

Context L1670: ... شهوته وترك الشهوات فصار حرا ولا يكون شيء من ذلك ...

321. ضَرَبَ / ضَرْب[321]

ḍaraba / ḍarb

45 occurrences; cumulative coverage 77.69%.

Possible English: hit; strike; kind; striking

Context: Striking is a conventional grammatical example, while ضرب can mean a kind or category. A syntactic example illustrates a construction.

Forms and grammar: اضرب / يضرب / ضرب = he hit / he hits / hit!; ضربته includes an object pronoun, with subject person determined by vowels; ضارب is an active participle.

Attested spellings and counts

ضرب —ḍrb* (28); الضرب —al-ḍrb* (5); يضرب —yḍrb* (5); ضربه — ḍrbh* (4); يضربه —yḍrbh* (2); ضربت —ḍrbt* (1)

Context L272: ... قوله كذلك يضرب الله الأمثال للذين استجابوا لربهم ...

Context L279: ... قوله ألم تر كيف ضرب الله مثلا كلمة طيبة كشجرة ...

[320] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حرر (read dictionary entry).
[321] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ضرب (read dictionary entry).

322. جَدّ / جِدًّا / جَدِيد[322]

jadd / jiddan / jadīd

44 occurrences; cumulative coverage 77.71%.

Possible English: grandfather; seriousness; very; new; renew

Context: الجد in inheritance is a grandfather; جدا commonly intensifies an adjective. The vowelled forms and topic separate these uses.

Forms and grammar: جد / أجداد = grandfather(s); جديد / جديدة = new; جدّد / يجدّد = renewed / renews; جدة can mean grandmother in its kinship reading.

Attested spellings and counts

الجد —al-jd* (10); تجديد —tjdyd* (6); جديد —jdyd* (6); جد —jd* (5); جدا —jdā* (5); جده —jdh* (4); جديدا —jdydā* (3); والجد —wāljd* (2); للجد —lljd* (1); وجدته —wjdth* (1); يجدد —yjdd* (1)

Context L317: ... ورفاتا أإنا لمبعوثون خلقا جديدا أولم يروا أن الله الذي ...

Context L482: ... ممزق إنكم لفي خلق جديد أفترى على الله كذبا أم ...

323. لَحِقَ[323]

laḥiqa

44 occurrences; cumulative coverage 77.74%.

Possible English: join; catch up; attach; apply

Context: يلحق can mean an implication applies or something attaches to a case.

Forms and grammar: لحق / يلحق = joined / joins; يلحقه = it attaches to him or it; إلحاق is a noun.

Attested spellings and counts

يلحق —ylḥq* (14); يلحقه —ylḥqh* (12); لاحق —lāḥq* (6); لحق —lḥq* (6); لحوق —lḥwq* (5); إلحاق —ʾilḥāq* (1)

Context L1079: ... فعله وصنعه ولا ضرنا لحوق الحيرة بنا إذ حجبنا عن ...

Context L1411: ... دليل على أن المريض يلحقه من رخصة الجمع بين الصلاتين ...

[322] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: جدد (read dictionary entry).
[323] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: لحق (read dictionary entry).

324. نَهَار / نَهَر[324]

nahar / nahār

44 occurrences; cumulative coverage 77.76%.

Possible English: river; daytime

Context: نهار means daytime; نهر means river. The vowel pattern and syntax distinguish these nouns.

Forms and grammar: نهر / أنهار = river / rivers; نهار contrasts with ليل.

Attested spellings and counts

والنهار —wālnhār* (14); الْأَنْهَارُ —al-ʾanhāru (13); النهار —al-nhār* (7); نهر — nhr* (3); ونهارا —wnhārā* (3); نهار —nhār* (2); أنهار —ʾnhār* (1); نَهَارًا — nahāran (1)

Context L222: ... لهم جنات تجري تحتها الأنهار خالدين فيها أبدا ذلك الفوز ...

Context L238: ... يلبثوا إلا ساعة من النهار ...

325. صِلَة / وَصْل[325]

waṣl / ṣilah

44 occurrences; cumulative coverage 77.79%.

Possible English: joining; connection; relative-clause completion

Context: الوصل may concern joining sounds or expressions. صلة is context-sensitive and can be the clause completing a relative expression.

Forms and grammar: يصل / وصل = he joined / joins; يتوصل = he reaches by a means; صلة is a noun, not a tense of وصل.

Attested spellings and counts

الوصول —al-wṣwl* (16); وصول —wṣwl* (15); وصل —wṣl* (8); صلة —ṣlh* (3); يتوصل —ytwṣl* (1); يوصله —ywṣlh* (1)

Context L993: ... فمن لا يقدر على الوصول إليه إلا بهداية منه عديم ...

Context L1311: ... فيه ولبسة تحول بين الوصول إليه ...

326. ثَوْب / ثَوَاب[326]

thawāb / thawb

43 occurrences; cumulative coverage 77.81%.

Possible English: reward; garment; return

Attested spellings and counts

ثواب —thwāb* (22); الثواب —al-thwāb* (11); يثيب —ythyb* (3); أثابه — ʾthābh* (2); الثوب —al-thwb* (2); ثوابه —thwābh* (2); ثياب —thyāb* (1)

Context L1107: ... به ووضعها إياها موضع الثواب التي تنعم به لو أطاعه ...

[324] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نهر (read dictionary entry).
[325] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: وصل (read dictionary entry).
[326] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ثوب (read dictionary entry).

Context: ثواب means reward; ثوب means garment. These related spellings are not interchangeable.

Forms and grammar: ثوب / ثياب / أثواب = garment / garments; أثاب / يثيب concern rewarding.

327. دَم[327]

dam

43 occurrences; cumulative coverage 77.84%.

Possible English: blood; bloodshed

Context: دم can denote physical blood or a person's life in a bloodshed context. Legal consequences require the qualification in the passage.

Forms and grammar: دم / دماء = blood or bloods; دمه / دمها = his/her/its blood. دما is a common accusative form; blood-related nouns do not all refer to separate persons.

328. مُنْفَصِل / فَصْل[328]

faṣl / munfaṣil

43 occurrences; cumulative coverage 77.86%.

Possible English: chapter; separation; separate

Context: فصل introduces a chapter. المنفصل can describe a separately expressed pronoun, contrasted with an attached form.

Forms and grammar: فصل / فصول = chapter / chapters; منفصل / متصل name separate and attached expression.

Context L3132: ... قال هي منتظرة تنتظر الثواب لتثاب والنظر إلى الله جل ...

Attested spellings and counts

دمه —dmh* (13); الدم —al-dm* (11); دم —dm* (6); وَالدَّمُ —wālddamu (4); ودم —wdm* (3); دماءكم —dmāʾkm* (2); دماءهم —dmāʾhm* (2); الدماء —al-dmāʾ* (1); دماء —dmāʾ* (1)

Context L33: ... أخذنا ميثاقكم لا تسفكون دماءكم ولا تخرجون أنفسكم من دياركم ...

Context L296: ... قوله من بين فرث ودم لبنا خالصا سائغا للشاربين ...

Attested spellings and counts

فصل —fṣl* (24); الفصل —al-fṣl* (19)

Context L1279: ... وقضى حق وعدل منتظم فصل عرفوه أم لم يعرفوه والإيمان ...

Context L1646: ... ما شرحناه في هذا الفصل إشكال أو تناقض أو محال ...

[327] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: دمي (read dictionary entry).

[328] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: فصل (read dictionary entry).

329. يَقِين[329]

yaqīn

43 occurrences; cumulative coverage 77.89%.

Possible English: certainty; be certain; ascertain

Context: بيقين means with certainty, contrasted with doubt or conjecture. The author's certainty claim must be distinguished from its reader's assessment.

Forms and grammar: يوقن / أيقن = became certain / is certain; يتيقن / تيقن is another pattern. يقينا is an accusative/adverbial form; متيقن = certain or ascertained according to vowels.

Attested spellings and counts

اليقين —al-yqyn* (12); بيقين —byqyn* (9); يقين —yqyn* (7); موقن — mwqn* (3); يقينا —yqynā* (3); وأيقن —wʾyqn* (2); يوقن —ywqn* (2); أيقن — ʾyqn* (1); المتيقن —al-mtyqn* (1); تيقن —tyqn* (1); موقنون —mwqnwn* (1); واليقين —wālyqyn* (1)

Context L1015: ... أنهم يفرقون بين الإيمان واليقين فيزعمون أن اليقين خلاف للإيمان ...

Context L1017: ... أي يزدادون يقينا فرارا من لزوم الحجة لهم ...

330. أَجَل[330]

ʾajal

42 occurrences; cumulative coverage 77.91%.

Possible English: appointed time; term; deadline

Context: أجل can mean an appointed term, while أَجَلْ as a response means yes; vowels and syntax distinguish them.

Forms and grammar: آجال / أجل are nouns; أجله = his appointed term; أجلهم = their term.

Attested spellings and counts

أجله —ʾjlh* (25); الأجل —al-ʾjl* (10); أَجَلُهُمْ —ʾajaluhum (5); أجلا —ʾjlā* (2)

Context L47: ... النكاح حتى يبلغ الكتاب أجله ...

Context L239: ... أمة أجل إذا جاء أجلهم فلا يستأخرون ساعة ولا يستقدمون ...

[329]**Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: يقن (read dictionary entry).

[330]**Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أجل (read dictionary entry).

331. أَصْل[331]

ʾaṣl

42 occurrences; cumulative coverage 77.94%.

Possible English: basis; foundation; origin; root; at all in a negative construction

Context: أصل can identify the basis of an argument. أصلا ... لا often means not … at all. The word need not name a formal discipline every time it occurs.

Forms and grammar: أصل / أصول = foundation or origin / foundations or principles; أصله = its basis; أصلي = original or basic. أصلا is commonly accusative/adverbial.

Attested spellings and counts

أصل —ʾṣl* (18); الأصل —al-ʾṣl* (11); أصلاً —ʾṣlāan (4); أصلها —ʾṣlhā* (2); أصول —ʾṣwl* (2); أصوله —ʾṣwlh* (2); أصولها —ʾṣwlhā* (2); والأصل — wālʾṣl* (1)

Context L665: ... أو تركتموها قائمة على أصولها ...

Context L959: ... عن اختلاف الأنام في أصوله الدين وشرائعه وتفصيله وجوامعه وكل ...

332. جَزَاء[332]

jazāʾ

42 occurrences; cumulative coverage 77.96%.

Possible English: recompense; reward; penalty

Context: جزاء need not mean a favourable reward; it can be punishment or compensation.

Forms and grammar: جزى / يجزي are verbs; جزاء is a noun; جزاؤه = his recompense.

Attested spellings and counts

جزاء —jzāʾ* (30); الجزاء —al-jzāʾ* (7); جزاؤه —jzāʾh* (3); جزاءه —jzāʾh* (1); يجزي —yjzy* (1)

Context L1654: ... عليه وسلم بأن جعله جزاء لما أحبوه ومقابلة لهم على ...

Context L2332: ... على أن الخاطيء لا جزاء عليه وسواء قتلته رمية الخطأ ...

[331] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أصل (read dictionary entry).

[332] **Editorial lexical note:** Editorial contextual gloss of observed forms; a verified Lisān al-ʿArab entry has not been attached for this family.

333. عَرْش[333]

ʿarsh

42 occurrences; cumulative coverage 77.99%.

Possible English: throne

Context: العرش in theological passages means the Throne; the text's claims are translated as the author's claims.

Forms and grammar: عرش / عروش = throne / thrones; العرش adds the article.

Attested spellings and counts

العرش —al-ʿrsh* (30); عرش —ʿrsh* (10); عرشه —ʿrshh* (1); والعرش — wālʿrsh* (1)

Context L144: ... أيام ثم استوى على العرش ...

Context L308: ... إذا لابتغوا إلى ذي العرش سبيلا ...

334. أَقْرَب / قَرِيب[334]

qarīb / ʾaqrab

42 occurrences; cumulative coverage 78.01%.

Possible English: near; closer

Context: أقرب means closer in the comparison of interpretations.

Forms and grammar: أقرب is a comparative; قريب is a related adjective.

Attested spellings and counts

أقرب —ʾqrb* (20); القربى —al-qrbā* (16); قربه —qrbh* (3); قريبًا —qryban (3)

Context L69: ... وإذا حضر القسمة أولو القربى واليتامى والمساكين فارزقوهم منه وقولوا ...

Context L979: ... وهذا أقرب والله أعلم مما قاله أبو ...

335. اخْتِصَار[335]

ʾkhtiṣār

41 occurrences; cumulative coverage 78.04%.

Possible English: abridgement; summarizing

Context: اختصار means shortening the treatment, not omitting words from this edition.

Attested spellings and counts

اختصار —ʾkhtṣār* (24); الاختصار —al-ākhtṣār* (14); اختصاره —ʾkhtṣārh* (1); باختصار —bākhtṣār* (1); مختصر —mkhtṣr* (1)

Context L1103: ... حجة في اختصار الكلام وإشارة إلى المعنى لإحاطة ...

Context L2175: ... والقرآن فيه اختصار شديد فكأنه والله أعلم وما ...

[333] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عرش (read dictionary entry).
[334] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: قرب (read dictionary entry).
[335] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: خصر (read dictionary entry).

Forms and grammar: اختصر / يختصر are verbs; اختصار is a verbal noun; مختصر is a participle-shaped word.

336. طَرِيق / طُرُق[336]

ṭarīq / ṭuruq

41 occurrences; cumulative coverage 78.06%.

Possible English: road; way; method; route of transmission

Context: من طريق فلان generally means through the transmission of a named person. It need not describe travel on a road.

Forms and grammar: طرق / طريق = route / routes; طريقه = his route or method. The word may be grammatically masculine or feminine in usage. طريقيه can be a dual construction with a suffix.

Attested spellings and counts

طريق —ṭryq* (20); الطريق —al-ṭryq* (7); طرق —ṭrq* (5); طريقهما — ṭryqhmā* (2); طريقًا —ṭryqan (1); طارق —ṭārq* (1); الطرق —al-ṭrq* (1); طريقه —ṭryqh* (1); طريقها —ṭryqhā* (1); طريقهم —ṭryqhm* (1); طريقين — ṭryqyn* (1)

Context L1007: ... على أنهم بعد وضوح الطريق لهم بنذارة النبي صلى الله ...

Context L1059: ... الحق من التوحيد وتنكب طرق الهداية وصفه بكل ذلك إذ ...

337. وَرَدَ / وُرُود[337]

warada / wurūd

41 occurrences; cumulative coverage 78.08%.

Possible English: arrive; occur; be transmitted

Context: ورد in a discussion of evidence often means that a text or report has been transmitted.

Forms and grammar: ورد / يرد = occurred / occurs; ورود is a verbal noun; وارد is an active participle.

Attested spellings and counts

ورد —wrd* (28); ورود —wrwd* (8); وارد —wārd* (3); وردت —wrdt* (2)

Context L470: ... قوله ورد الله الذين كفروا بغيظهم لم ...

Context L1059: ... أولا في ضرب الأمثال ورد على القدرية والمعتزلة وحجة في ...

[336] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: طرق (read dictionary entry).
[337] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ورد (read dictionary entry).

338. صَوْم / صِيَام[338]

ṣawm / ṣiyām

40 occurrences; cumulative coverage 78.11%.

Possible English: fast; fasting; abstain

Context: صوم and صيام commonly denote ritual fasting. The required intention, time and invalidating acts must be established from the passage, not from the noun alone.

Forms and grammar: صام / يصوم / صم = fasted / fasts / fast!; صمت = I or you fasted; صيام / صوم are verbal nouns. صائم / صائمة show agreement; يصم after لم loses the long vowel.

Attested spellings and counts

صُمٌّ —ṣummun (8); الصيام —al-ṣyām* (4); صوم —ṣwm* (4); صومه —ṣwmh* (4); صائم —ṣāʾm* (3); صيام —ṣyām* (3); الصوم —al-ṣwm* (2); فَصِيَامُ —faṣiyāmu (2); والصوم —wālṣwm* (2); وصام —wṣām* (2); وصيام —wṣyām* (2); الصائم —al-ṣāʾm* (1); صام —ṣām* (1); والصيام —wālṣyām* (1); يصوم —yṣwm* (1)

Context L109: ... قوله والذين كذبوا بآياتنا صم وبكم في الظلمات من يشإ ...

Context L1059: ... اسْتَوْقَدَ نَارًا إلى قوله صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَرْجِعُونَ ...

339. عَدَم[339]

ʿadam

40 occurrences; cumulative coverage 78.13%.

Possible English: absence; lack; nonexistence

Context: عدم الدقة means lack of precision; عدم followed by a verbal noun often means not doing the action.

Forms and grammar: عدم is a noun and is not a standalone negation particle. عدما is its accusative form; بعدم = through/by lack of.

Attested spellings and counts

عدم —ʿdm* (19); العدم —al-ʿdm* (5); لعدم —lʿdm* (5); عدمه —ʿdmh* (4); وعدم —wʿdm* (4); بعدم —bʿdm* (3)

Context L1590: ... العسرة بولادة الإنسان على العدم وجه ...

Context L1591: ... حكم الواجد حتى يثبت عدمه عند الحاكم بالبينة العادلة تشهد ...

[338] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: صوم (read dictionary entry).

[339] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عدم (read dictionary entry).

340. هَوًى[340]

hawanā

40 occurrences; cumulative coverage 78.15%.

Possible English: desire; inclination; fall

Context: الهوى may describe an inclination the author criticizes. It is his judgment, rather than a neutral synonym for every opinion.

Forms and grammar: هوى / أهواء = desire / desires; هواه = his desire; هوى as a verb depends on vowels.

Attested spellings and counts

الهوى —al-hwā* (19); هواه —hwāh* (15); الأهواء —al-ʾhwāʾ* (2); هواهم — hwāhm* (2); أهواء —ʾhwāʾ* (1); هَوَى —hawā (1)

Context L163: ... أخلد إلى الأرض واتبع هواه ...

Context L430: ... ومن أضل ممن اتبع هواه بغير هدى من الله إن ...

341. أَوْصَى / وَصِيَّة[341]

waṣiyyah / ʾawṣā

40 occurrences; cumulative coverage 78.18%.

Possible English: bequest; testament; instruct; appointed executor

Context: وصية in succession commonly means a bequest or testament. وصي can be an appointed executor/guardian; an instruction is a related but broader use.

Forms and grammar: أوصى / يوصي = bequeathed or instructed / does so; وصية / وصايا = bequest(s). وصي / أوصياء = appointee(s); وصيته = his testament.

Attested spellings and counts

الوصية —al-wṣyh* (17); وصية —wṣyh* (10); أوصى —ʾwṣā* (5); يُوصِي — yūṣī (4); الوصايا —al-wṣāyā* (2); أوصي —ʾwṣy* (1); وصيته —wṣyth* (1)

Context L41: ... الموت إن ترك خيرا الوصية للوالدين والأقربين ...

Context L72: ... قوله من بعد وصية يوصي بها أو دين ...

[340] **Editorial lexical note:** Editorial contextual gloss of observed forms; a verified Lisān al-ʿArab entry has not been attached for this family.

[341] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: وصي (read dictionary entry).

342. فِرْعَوْن[342]

firʿawn

39 occurrences; cumulative coverage 78.20%.

Possible English: Pharaoh

Context: A proper name or a historical group label. Polemical claims about groups are attributed to the author; a name label does not establish a person's or group's views.

Forms and grammar: Personal and place names identify a referent rather than a verb tense. Prefixed و means and; ب and ل can add prepositional meaning. Group names are distinguished from ordinary lexical uses.

Attested spellings and counts

فرعون —frʿwn* (35); وفرعون —wfrʿwn* (4)

Context L543: ... وقوله وقال فرعون يا هامان ابن لي صرحا ...

Context L544: ... وقوله وحاق بآل فرعون سوء العذاب النار يعرضون عليها ...

343. آثَار / أَثَر[343]

ʾathar / ʾāthār

39 occurrences; cumulative coverage 78.22%.

Possible English: trace; effect; transmitted report; legacy

Context: أثر in evidence discussion can mean a transmitted report. In another context it is a physical trace or an effect; the object and topic decide.

Forms and grammar: آثار / أثر = trace or report / plural; أثره = his/its trace or report. يؤثّر / أثّر = affected / affects; مأثور = transmitted, a different formation.

Attested spellings and counts

يؤثر —yʾthr* (13); إثره —ʾithrh* (8); إثر —ʾithr* (7); أثر —ʾthr* (4); آثارهم —ʾāthārhm* (3); الأثر —al-ʾthr* (2); آثَارِ —ʾāthāri (1); آثر —ʾāthr* (1)

Context L498: ... آباءهم ضالين فهم على آثارهم يهرعون ...

Context L773: ... إن هذا إلا سحر يؤثر إن هذا إلا قول البشر ...

[342] **Editorial lexical note:** Name identification from the source context; no Lisān al-ʿArab etymology is asserted for this proper-name entry.

[343] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أثر (read dictionary entry).

344. حَظّ[344]

ḥaẓẓ

39 occurrences; cumulative coverage 78.24%.

Possible English: share; portion; fortune

Context: حظ may be a share of knowledge, reward or blame according to its complement.

Forms and grammar: حظ / حظوظ = share / shares; حظه = his share.

Attested spellings and counts

حظ —ḥẓ* (25); الحظ —al-ḥẓ* (5); حظه —ḥẓh* (4); حظا —ḥẓā* (3); حظهم —ḥẓhm* (2)

Context L64: ... الله ألا يجعل لهم حظا في الآخرة ...

Context L70: ... في أولادكم للذكر مثل حظ الأنثيين ...

345. تَدَبُّر / تَدَبَّرَ[345]

tadabbara / tadabbur

39 occurrences; cumulative coverage 78.27%.

Possible English: reflect carefully; consider; aftermath

Context: تدبر asks the reader to reflect on a passage and its implications.

Forms and grammar: تدبر / يتدبر are verbs; تدبره can be a command with an object or a noun plus suffix; أدبار is a plural noun.

Attested spellings and counts

تدبره —tdbrh* (29); تدبر —tdbr* (6); تدبرها —tdbrhā* (2); تدبروا —tdbrwā* (2)

Context L1066: ... ومجاوزة الحد فيه لو تدبره ...

Context L1263: ... دليل واضح لمن تدبره أن حرمان التوفيق أقعدهم عن ...

346. فَقْر / فَقِير[346]

faqr / faqīr

39 occurrences; cumulative coverage 78.29%.

Possible English: poverty; need; poor person

Context: فقير may denote material poverty or dependence upon Allah; syntax and context distinguish them.

Attested spellings and counts

فقيرا —fqyrā* (14); الفقر —al-fqr* (10); فقراء —fqrāʾ* (8); الفقراء —al-fqrāʾ* (5); فقير —fqyr* (2)

Context L68: ... غنيا فليستعفف ومن كان فقيرا فليأكل بالمعروف ...

Context L379: ... وقوله إن يكونوا فقراء يغنهم الله من فضله ...

[344] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حظظ (read dictionary entry).
[345] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: دبر (read dictionary entry).
[346] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: فقر (read dictionary entry).

Forms and grammar: فقير / فقراء = poor person / poor people; فقر is a noun.

347. قَمَر[347]

qamar

39 occurrences; cumulative coverage 78.31%.

Possible English: moon

Context: القمر means the moon; it can also occur as a surah title.

Forms and grammar: قمر / أقمار are nouns; القمر adds the article.

Attested spellings and counts

القمر —al-qmr* (22); والقمر —wālqmr* (16); قمر —qmr* (1)

Context L228: ... الذي جعل الشمس ضياء والقمر نورا وقدره منازل لتعلموا عدد ...

Context L623: ... سورة القمر وقوله يخرجون من الأجداث كأنهم ...

348. عِيسَى[348]

ʿīsā

38 occurrences; cumulative coverage 78.33%.

Possible English: Jesus

Context: A proper name or a historical group label. Polemical claims about groups are attributed to the author; a name label does not establish a person's or group's views.

Forms and grammar: Personal and place names identify a referent rather than a verb tense. Prefixed و means and; ب and ل can add prepositional meaning. Group names are distinguished from ordinary lexical uses.

Attested spellings and counts

عيسى —ʿysā* (27); وعيسى —wʿysā* (11)

Context L56: ... إذ قال الله يا عيسى إني متوفيك ورافعك إلي ...

Context L60: ... قوله إن مثل عيسى عند الله كمثل آدم خلقه ...

[347] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: قمر (read dictionary entry).

[348] **Editorial lexical note:** Name identification from the source context; no Lisān al-ʿArab etymology is asserted for this proper-name entry.

349. إِسْرَائِيل[349]

ʾisrāʾīl

38 occurrences; cumulative coverage 78.36%.

Possible English: Israel

Context: A proper name or a historical group label. Polemical claims about groups are attributed to the author; a name label does not establish a person's or group's views.

Forms and grammar: Personal and place names identify a referent rather than a verb tense. Prefixed و means and; ب and ل can add prepositional meaning. Group names are distinguished from ordinary lexical uses.

Attested spellings and counts

إسرائيل —ʾisrāʾyl* (37); وَإِسْرَائِيلَ —waʾisrāʾīla (1)

Context L243: ... قوله ولقد بوأنا بني إسرائيل مبوأ صدق ورزقناهم من الطيبات ...

Context L303: ... سورة بني إسرائيل قوله وقضينا إلى بني إسرائيل ...

350. خَشْيَة / خَشِيَ[350]

khashiya / khashyah

38 occurrences; cumulative coverage 78.38%.

Possible English: fear; be apprehensive

Context: خشية can denote reverent fear or apprehension about a consequence.

Forms and grammar: خشي / يخشى = feared / fears; خشية is a verbal noun; يخشون has a plural subject.

Attested spellings and counts

خشية —khshyh* (19); خشي —khshy* (6); يَخْشَى —yakhshā (6); الخشية —al-khshyh* (3); وخشية —wkhshyh* (3); يخشون —ykhshwn* (1)

Context L494: ... وقوله كذلك إنما يخشى الله من عباده العلماء ...

Context L1307: ... لا نهاية لفضايله وزيادة الخشية في إقامة فرائضه ...

[349] **Editorial lexical note:** Name identification from the source context; no Lisān al-ʿArab etymology is asserted for this proper-name entry.

[350] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: خشي (read dictionary entry).

351. فَوْق[351]

fawq

38 occurrences; cumulative coverage 78.40%.

Possible English: above; beyond; more than

Context: فوق can be spatial or comparative. Interpret the author's theological claims within their stated argument.

Forms and grammar: فوق is an adverbial noun; فوقه / فوقهم add a referent.

Attested spellings and counts

فوق —fwq* (19); فوقهم —fwqhm* (14); فوقه —fwqh* (2); وَفَوْقَ — wafawqa (2); فوقها —fwqhā* (1)

Context L58: ... وقوله وجاعل الذين اتبعوك فوق الذين كفروا إلى يوم القيامة ...

Context L142: ... من جهنم مهاد ومن فوقهم غواش ...

352. جُبَيْر / جَابِر / جَبْر[352]

jabr / jābir / jubayr

37 occurrences; cumulative coverage 78.42%.

Possible English: compel; repair; make good; Jābir; Jubayr

Context: جابر and جبير are different names in transmission chains. يجبر can concern compulsion or making good a deficiency; the object determines the intended sense.

Forms and grammar: جبر / يجبر = compelled or repaired / compels or repairs; أجبر is a different pattern. جابر is participial; جبير is a diminutive formation. Neither name identifies a single narrator without context.

Attested spellings and counts

جبير —jbyr* (9); جابر —jābr* (7); يجبر —yjbr* (6); إجبار —ʾijbār* (3); الجبار — al-jbār* (3); وجابر —wjābr* (3); جبار —jbār* (2); أجبر —ʾjbr* (1); إجباره — ʾijbārh* (1); لجابر —ljābr* (1); ويجبره —wyjbrh* (1)

Context L542: ... على كل قلب متكبر جبار ...

Context L953: ... الأخ المفضال على ابن جابر جزاه الله خيرا ...

[351] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: فوق (read dictionary entry).
[352] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: جبر (read dictionary entry).

353. سَرَقَ / سَرِقَة[353]

saraqa / sariqah

37 occurrences; cumulative coverage 78.44%.

Possible English: steal; theft; thief

Context: سرقة names theft. Whether the specific legal conditions and penalty apply to an event requires the rest of the discussion.

Forms and grammar: سرق / يسرق = stole / steals; سارق / سارقة show gender; سرقته = his theft or she stole it according to vowels. مسروق can mean stolen or name Masrūq.

Attested spellings and counts

السارق —al-sārq* (12); وَالسَّارِقُ —wālssāriqu (4); سرق —srq* (3); وَالسَّارِقَةُ — wālssāriqatu (3); والسرقة —wālsrqh* (3); المسروق —al-msrwq* (2); سارقَ — sārq* (2); سارقه —sārqh* (2); بالسرقة —bālsrqh* (1); بسارق —bsārq* (1); سارقا —sārqā* (1); سرقت —srqt* (1); سرقته —srqth* (1); ويسرق —wysrq* (1)

Context L2618: ... ذريعة إلى تحريم ذبيحة السارق والغاصب من أجل أن الذبحة ...

Context L2893: ... إن الله أمر بالزنا والسرقة وشرب الخمر كما أمر بالصلاة ...

354. تَحْت[354]

taḥt

36 occurrences; cumulative coverage 78.46%.

Possible English: under; below

Context: تحت can be literal or describe inclusion under a general expression.

Forms and grammar: تحت is an adverbial noun; تحته / تحتها add a referent.

Attested spellings and counts

تحت —tḥt* (18); تَحْتِهَا —taḥtihā (13); تحته —tḥth* (3); تحتهم —tḥthm* (2)

Context L222: ... وأعد لهم جنات تجري تحتها الأنهار خالدين فيها أبدا ذلك ...

Context L591: ... عن المؤمنين إذ يبايعونك تحت الشجرة ...

355. خَمْر[355]

khamr

36 occurrences; cumulative coverage 78.49%.

Possible English: wine; intoxicating drink; cover

Context: خمر in legal discussions refers to wine or intoxicating drink; خمرة may name a small mat in a report.

Attested spellings and counts

الخمر —al-khmr* (28); خمر —khmr* (4); خمرا —khmrā* (2); والخمر — wālkhmr* (2)

Context L260: ... أما أحدكما فيسقي ربه خمرا وأما الآخر فيصلب فتأكل الطير ...

Context L1390: ... منه كمواقعة الزنا وشرب الخمر وأشباههما إذا فات لا يمكن ...

[353] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: سرق (read dictionary entry).
[354] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: تحت (read dictionary entry).
[355] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: خمر (read dictionary entry).

Forms and grammar: خمر is a noun; الخمر adds the article; خمره may be a noun with a suffix or a verb depending on vowels.

356. قَرْيَة[356]

qaryah

36 occurrences; cumulative coverage 78.51%.

Possible English: town; settlement

Context: قرية refers to a settlement or its inhabitants according to the sentence.

Forms and grammar: قرية / قرى = town / towns; القرية adds the article; قريتهم = their town.

Attested spellings and counts

قرية —qryh* (17); القرية —al-qryh* (12); القرى —al-qrā* (5); قرى —qrā* (2)

Context L120: ... وكذلك جعلنا في كل قرية أكابر مجرميها ليمكروا فيها ...

Context L151: ... قوله ولو أن أهل القرى آمنوا واتقوا لفتحنا عليهم بركات ...

357. إِبْلِيس[357]

ʾiblīs

35 occurrences; cumulative coverage 78.53%.

Possible English: Iblis

Context: A proper name or a historical group label. Polemical claims about groups are attributed to the author; a name label does not establish a person's or group's views.

Forms and grammar: Personal and place names identify a referent rather than a verb tense. Prefixed و means and; ب and ل can add prepositional meaning. Group names are distinguished from ordinary lexical uses.

Attested spellings and counts

إبليس —ʾiblys* (33); وإبليس —wʾiblys* (2)

Context L314: ... اسجدوا لآدم فسجدوا إلا إبليس قال أأسجد لمن خلقت طينا ...

Context L1116: ... لأن الهدى لم يأت إبليس ولا الحية ...

[356] **Editorial lexical note:** Editorial contextual gloss of observed forms; a verified Lisān al-ʿArab entry has not been attached for this family.

[357] **Editorial lexical note:** Name identification from the source context; no Lisān al-ʿArab etymology is asserted for this proper-name entry.

358. جَرَى / مَجْرَى[358]

jarā / majrā

35 occurrences; cumulative coverage 78.55%.

Possible English: run; follow a pattern; course; function like

Context: يجري مجرى is often an idiom meaning that something behaves or functions like another construction.

Forms and grammar: جرى / يجري = it ran or behaved / it runs or behaves; مجرى is a noun; مجراها adds a feminine possessive suffix.

Attested spellings and counts

تَجْرِي —tajrī (15); يجري —yjry* (11); جرى —jrā* (5); مجرى —mjrā* (4)

Context L222: ... عنه وأعد لهم جنات تجري تحتها الأنهار خالدين فيها أبدا ...

Context L680: ... لكم ذنوبكم ويدخلكم جنات تجري من تحتها الأنهار إلى وأخرى ...

359. جَوْر[359]

jawr

35 occurrences; cumulative coverage 78.57%.

Possible English: injustice; deviation

Context: الجور is contrasted with justice; it should not be confused with a geographical neighbour word.

Forms and grammar: جار / يجور are verbs; جور is a verbal noun; جائر is an adjective.

Attested spellings and counts

الجور —al-jwr* (24); جورًا —jwran (7); جور —jwr* (2); جوره —jwrh* (2)

Context L1271: ... إليه ووصف نفسه بضد الجور وأنه لا يظلم أحدا مثقال ...

Context L1276: ... وقضاء المعاصي وحده بصورة الجور ...

360. شَجَر / شَجَرَة[360]

shajarah / shajar

35 occurrences; cumulative coverage 78.59%.

Possible English: tree; trees; arise in dispute

Attested spellings and counts

الشجرة —al-shjrh* (18); شجرة —shjrh* (9); الشجر —al-shjr* (5); شجر —shjr* (3)

Context L285: ... لكم منه شراب ومنه شجر فيه تسيمون ...

Context L298: ... من الجبال بيوتا ومن الشجر ومما يعرشون ثم كلي من ...

[358] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: جرا (read dictionary entry).
[359] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: جور (read dictionary entry).
[360] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: شجر (read dictionary entry).

Context: شجرة is a tree; شجر بينهم can concern a dispute that arose among people.

Forms and grammar: شجرة / شجر / أشجار distinguish an individual tree, collective and plural.

361. وَهَبَ / هِبَة[361]

wahaba / hibah

35 occurrences; cumulative coverage 78.61%.

Possible English: give; grant; gift; Wahb

Context: هبة is a gift, distinguished from sale or inheritance. وهب may instead be the narrator's name Wahb.

Forms and grammar: يهب / وهب = gave / gives; هبة / هبات = gift(s); وهبه = gave him/it or his gift according to vowels. هب can also introduce suppose in an argument.

Attested spellings and counts

وهب —whb* (10); هِبة —hibh (6); الموهوبة —al-mwhwbh* (5); الهبة — al-hbh* (4); هبته —hbth* (2); يَهَبُ —yahabu (2); الواهب —al-wāhb* (1); الْوَهَّابُ —al-wahhābu (1); والهبة —wālhbh* (1); وَهبَت —wahbat (1); يهبها — yhbhā* (1); يوهب —ywhb* (1)

Context L1641: ... قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ ...

Context L4620: ... السَّمَاءِ الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ ...

362. آل / إِيلَاء[362]

ʾāl / ʾīlāʾ*

34 occurrences; cumulative coverage 78.63%.

Possible English: household; family; people of; oath of marital abstention

Context: آل فلان means someone's family/household. الإيلاء is a distinct legal term concerning an oath of abstention, not a plural of آل.

Forms and grammar: آله = his household; وآله adds and. آلى / يؤلي and إيلاء belong to an oath-related formation; compare the dictionary's separate

Attested spellings and counts

آل —ʾāl* (19); وآل —wʾāl* (6); آله —ʾālh* (5); الإيلاء —al-ʾīlāʾ* (2); بآل — bʾāl* (2)

Context L53: ... سورة آل عمران وقوله قل إن كنتم ...

Context L54: ... الله اصطفى آدم ونوحا وآل إبراهيم وآل عمران على العالمين ...

[361] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: وهب (read dictionary entry).

[362] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: أول (read dictionary entry); ألا (read dictionary entry).

discussions. A shared spelling fragment does not establish one grammatical paradigm.

363. عَقْد / عُقْدَة[363]

ʿaqd / ʿuqdah

34 occurrences; cumulative coverage 78.65%.

Possible English: contract; tie; knot

Context: عقد may concern a contract, while عقدة can be a knot or a bond. The legal subject determines the sense.

Forms and grammar: عقد / يعقد are verbs; عقد / عقود = contract / contracts; عقدة / عقد = knot / knots.

Attested spellings and counts

عقدة —ʿqdh* (11); العقد —al-ʿqd* (8); عقد —ʿqd* (7); يعقد —yʿqd* (5); عقده —ʿqdh* (2); عقدها —ʿqdhā* (1)

Context L47: ... قوله ولا تعزموا عقدة النكاح حتى يبلغ الكتاب أجله ...

Context L1476: ... قوله وَلَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ ...

364. اغْتَسَلَ / غُسْل / غَسْل[364]

ghasl / ghusl / ʾghtasala

34 occurrences; cumulative coverage 78.67%.

Possible English: wash; washing; ritual bath; bathe

Context: غسل can mean washing a body part or the whole-body ritual bath, with vowel-dependent noun readings. اغتسل commonly describes taking that bath.

Forms and grammar: غسل / يغسل = washed / washes; اغتسل / يغتسل = bathed / bathes; غسلها = washed it/her or her washing according to vowels. غُسل names the bath; غَسل commonly names the washing action.

Attested spellings and counts

غسل —ghsl* (11); يغسل —yghsl* (5); بغسل —bghsl* (4); يغتسل —yghtsl* (4); الغسل —al-ghsl* (3); غسله —ghslh* (2); اغسل —ʾghsl* (1); المغتسل —al-mghtsl* (1); واغتسل —wāghtsl* (1); فغسل —fghsl* (1); كغسل —kghsl* (1)

Context L1275: ... العلة التي أوجبت عندك غسل جميع الجسد من خروج النطفة ...

Context L1294: ... ولغ فيه الكلب أن يغسل سبع مرات ...

[363] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عقد (read dictionary entry).
[364] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: غسل (read dictionary entry).

365. غَيْب / غَائِب[365]

ghayb / ghā’ib

34 occurrences; cumulative coverage 78.69%.

Possible English: unseen; absence; absent

Context: الغيب means what is unseen; الغائب can be an absent person. غيبة has additional senses determined by context.

Forms and grammar: يغيب / غاب are verbs; غائبون / غائب are participles; غيب is a noun.

Attested spellings and counts

الغائب —al-ghā’b* (13); الغيب —al-ghyb* (10); الغيبة —al-ghybh* (5); غائب —ghā’b* (2); يغيب —yghyb* (2); غاب —ghāb* (1); غيب —ghyb* (1)

Context L762: ... قوله عالم الغيب فلا يظهر على غيبه أحدا ...

Context L1098: ... بأسامي الأشياء المثبتة له غيب السموات والأرض وعلم كتمانهم وإبدائهم ...

366. نِصْف[366]

niṣf

34 occurrences; cumulative coverage 78.71%.

Possible English: half; halve; middle

Context: النصف commonly denotes a half-share. منتصف can identify a midpoint, a different derived form rather than an ordinary plural.

Forms and grammar: نصف / أنصاف = half / halves; نصفه / نصفها = half of it, with referent agreement. نصفان / نصفين are dual case forms.

Attested spellings and counts

النصف —’nṣf* (5); أنصف —nṣf* (7); أنصفوا —’nṣfwā* (11); فنصف —fnṣf* (1); ونصف —wnṣf* (1); ونصفا —wnṣfā* (1); ينصفه —ynṣfh* (1); بالنصف —bālnṣf* (1); ينصف —ynṣf* (2); نصفه —nṣfh* (2); al-nṣf* (2)

Context L89: ... ولد وله أخت فلها نصف ما ترك وهو يرثها إن ...

Context L1486: ... نسيانه منهن بالتجافي عن النصف ومنهم بإكماله ...

367. رَقَبَة[367]

raqabah

33 occurrences; cumulative coverage 78.73%.

Possible English: neck; enslaved person; watch

Attested spellings and counts

الرقبة —al-rqbh* (15); رقبة —rqbh* (13); الرِّقَابِ —al-riqābi (5)

Context L205: ... عليها والمؤلفة قلوبهم وفي الرقاب والغارمين وفي سبيل الله وابن ...

[365] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: غيب (read dictionary entry).
[366] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نصف (read dictionary entry).
[367] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: رقب (read dictionary entry).

Context: رقبة in emancipation law can stand for an enslaved person rather than merely a neck.

Forms and grammar: رقبة / رقاب = neck / necks; رقبته = his neck; راقب / يراقب concern watching.

Context L655: ... يعودون لما قالوا فتحرير رقبة من قبل أن يتماسا ...

368. رَيْب[368]

rayb

33 occurrences; cumulative coverage 78.75%.

Possible English: doubt; uncertainty

Context: لا ريب means no doubt; ريب can imply disquiet as well as uncertainty.

Forms and grammar: ريب is a noun; ارتاب / يرتاب are verbs; ريبة is a related noun.

Attested spellings and counts

ريب —ryb* (14); الريب —al-ryb* (9); يرتاب —yrtāb* (7); رِيبة —rībh (2); ارتاب —ʾrtāb* (1)

Context L1008: ... وقد أزال الريب تعالى عن ذلك وأغنى عن ...

Context L1311: ... لكان قد أزال كل ريب فيه ولبسة تحول بين الوصول ...

369. عِلَّة / تَعْلِيل[369]

ʿillah / taʿlīl

33 occurrences; cumulative coverage 78.76%.

Possible English: reason; explanatory cause; explanation

Context: Second- and third-order explanations concern why a rule is proposed rather than simply how an expression is spoken. A reason is not automatically a legal operative cause.

Forms and grammar: علة / علل = reason / reasons; التعليل names the act of explaining; an illness is another lexical sense.

Attested spellings and counts

العلة —al-ʿlh* (14); علة —ʿlh* (9); علته —ʿlth* (4); العلل —al-ʿll* (3); بالعلل —bālʿll* (1); معللة —mʿllh* (1); معلول —mʿlwl* (1)

Context L1275: ... العلة التي تسلك به سبيل الحق ...

Context L1276: ... وما العلة في خلق كافر سوي بصير ...

[368] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ريب (read dictionary entry).
[369] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: علل (read dictionary entry).

370. فَسَاد / فَاسِد[370]

fasād / fāsid

33 occurrences; cumulative coverage 78.78%.

Possible English: invalidity; corruption; spoil; invalid; unsound

Context: فاسد can describe a transaction, ritual act or argument. English invalid, unsound or corrupt depends on the noun and the author's distinction in that passage.

Forms and grammar: فسد / يفسد = became unsound / becomes unsound; أفسد = spoiled or invalidated. فاسد / فاسدة agree in gender; فساد and إفساد are distinct verbal nouns.

Attested spellings and counts

أفسد —'fsd* (4); الفساد —al-fsād* (4); يفسد —yfsd* (4); الْمُفْسِدِينَ — al-mufsidīna (3); فاسدا —fāsdā* (2); فساد —fsād* (2); مفسد —mfsd* (2); يفسده —yfsdh* (2); الفاسد —al-fāsd* (1); الْمُفْسِدَ —al-mufsida (1); فاسد — fāsd* (1); فَسَادًا —fasādan (1); فساده —fsādh* (1); فسدت —fsdt* (1); ففسد — ffsd* (1); لفساد —lfsād* (1); وفساد —wfsād* (1); يفسدها —yfsdhā* (1)

Context L1387: ... يصلح في المستقبل ما أفسد في الماضي ...

Context L1389: ... كيف اشترط إصلاح ما أفسد بكتمان البينات والهدى وبيانه للناس ...

371. جُنَاح[371]

junāḥ

32 occurrences; cumulative coverage 78.80%.

Possible English: blame; liability to sin

Context: لا جناح means no blame or sin. جَناح with different vowels can mean a wing.

Forms and grammar: جناح is a noun; جناحه adds a possessive suffix; أجنحة is a plural of wing.

Attested spellings and counts

جُنَاحَ —junāḥa (24); الجناح —al-jnāḥ* (7); جناحًا —jnāḥan (1)

Context L392: ... يرجون نكاحا فليس عليهن جناح أن يضعن ثيابهن غير متبرجات ...

Context L464: ... الأحزاب وقوله وليس عليكم جناح فيما أخطأتم به ولكن ما ...

[370] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: فسد (read dictionary entry).
[371] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: جنح (read dictionary entry).

372. رُوح[372]

rūḥ

32 occurrences; cumulative coverage 78.82%.

Possible English: spirit; soul; breath of life

Context: روح is interpreted according to its passage; the commentary's theological explanations are the author's.

Forms and grammar: روح / أرواح = spirit / spirits; روحه = his spirit; الروح adds the article.

Attested spellings and counts

روح —rwḥ* (15); الروح —al-rwḥ* (14); روحه —rwḥh* (2); رُوحًا —rūḥan (1)

Context L1092: ... وما لا تعرف له روح ظاهرة حي إذ النطفة تمني ...

Context L2157: ... ذكيا فلما كان إفاتة روح الخنزير بوقذه وفري أوداجه وقطع ...

373. شَرْح[373]

sharḥ

32 occurrences; cumulative coverage 78.84%.

Possible English: explanation; commentary; explain

Context: شرح can name a book commentary rather than an explanation delivered in the present argument.

Forms and grammar: شرح / يشرح = explained / explains; شروح is a plural noun. شرحه can mean his commentary or he explained it, depending on syntax.

Attested spellings and counts

شرح —shrḥ* (26); الشرح —al-shrḥ* (4); شرحه —shrḥh* (1); شرحها —shrḥhā* (1)

Context L847: ... سورة الشرح قوله ألم نشرح لك صدرك ...

Context L1335: ... لشرحناه بأكثر من هذا الشرح وذكرنا جميع الآيات الدالة على ...

[372] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: روح (read dictionary entry).

[373] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: شرح (read dictionary entry).

374. صَيْد[374]

ṣayd

32 occurrences; cumulative coverage 78.86%.

Possible English: hunting; game; catch

Context: صيد can mean hunting itself or the animal hunted, especially in legal passages.

Forms and grammar: صاد / يصيد = hunted / hunts; صيد is a noun; صائد names the hunter.

Attested spellings and counts

الصيد —al-ṣyd* (22); صيد —ṣyd* (7); صيده —ṣydh* (2); صيدا —ṣydā* (1)

Context L97: ... الذين آمنوا لا تقتلوا الصيد وأنتم حرم ...

Context L101: ... وقوله أحل لكم صيد البحر وطعامه ...

375. عَمْد / تَعَمَّدَ[375]

ʿamd / taʿammada

32 occurrences; cumulative coverage 78.88%.

Possible English: intention; intentional; deliberately; rely on

Context: عمدا in legal classification contrasts with mistake. اعتمد can instead mean relied on; a shared root does not settle the kind of intention at issue.

Forms and grammar: تعمّد / يتعمّد = intended deliberately / intends; عامد / متعمد are participles. عمدا is adverbial; عمد can have other noun/verb readings according to vowels.

Attested spellings and counts

متعمدا —mtʿmdā* (10); العمد —al-ʿmd* (9); يعمد —yʿmd* (3); تعمدت —tʿmdt* (2); عمدًا —ʿmdan (2); يعتمد —yʿtmd* (2); العامد —al-ʿāmd* (1); تعمده —tʿmdh* (1); عامدا —ʿāmdā* (1); عمد —ʿmd* (1)

Context L464: ... أخطأتم به ولكن ما تعمدت قلوبكم ...

Context L2334: ... عليه جزاؤه لأنه قد عمد ذبحه وإن لم يعمد ...

376. حَرَج[376]

ḥaraj

31 occurrences; cumulative coverage 78.90%.

Possible English: difficulty; constraint; blame

Attested spellings and counts

حرج —ḥrj* (17); الحرج —al-ḥrj* (6); يحرج —yḥrj* (6); حَرَجًا —ḥarajan (2)

Context L475: ... لا يكون على المؤمنين حرج في أزواج أدعيائهم إذا قضوا ...

[374]**Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: صيد (read dictionary entry).
[375]**Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عمد (read dictionary entry).
[376]**Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حرج (read dictionary entry).

Context: لا حرج can mean no blame or no restriction; it is not automatically a statement about physical hardship.

Forms and grammar: حرج is a noun; يتحرج / تحرج are verbs; حرجا is an accusative form.

Context L479: ... أيمانهم لكيلا يكون عليك حرج ...

377. أَدْرِي / دَرَى[377]

darā / ʾadrī

31 occurrences; cumulative coverage 78.91%.

Possible English: know; be aware; understand

Context: لا ندري means we do not know. أدراك can mean made you know, while أدري commonly means I know; their vowels and constructions differ.

Forms and grammar: درى / يدري = knew / knows; دريت = I or you knew; ندري = we know. دراية is a noun; لم يدر drops the final weak letter. دار, a house, belongs to a different family.

Attested spellings and counts

أدري —ʾdry* (12); تَدْرِي —tadrī (8); يدري —ydry* (4); ندري —ndry* (2); يدرون —ydrwn* (2); يدَر —ydr* (1); يدرى —ydrā* (1); يدريه —ydryh* (1)

Context L460: ... وقوله وما تدري نفس ماذا تكسب غدا ...

Context L695: ... وقوله لا تدري لعل الله يحدث بعد ذلك ...

378. عَجَب[378]

ʿajab

31 occurrences; cumulative coverage 78.93%.

Possible English: wonder; astonishment; be surprised; astonishing

Context: والعجب introduces an expression of astonishment in the argument. It is the author's evaluation, not an independent evidentiary category.

Forms and grammar: عجب / يعجب = wondered / wonders; عجيبة / عجيب show agreement. أعجب can be a different verb or comparative; عجائب is a plural noun.

Attested spellings and counts

والعجب —wālʿjb* (12); أعجب —ʾʿjb* (4); العجب —al-ʿjb* (4); يعجب —yʿjb* (3); عَجَبًا —ʿajaban (1); العجيب —al-ʿjyb* (1); فعجب —fʿjb* (2); عجب —ʿjb* (2); تعجب —tʿjb* (2)

Context L270: ... قوله تعالى وإن تعجب فعجب قولهم ...

Context L648: ... قوله كمثل غيث أعجب الكفار نباته ...

[377] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: درى (read dictionary entry).

[378] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عجب (read dictionary entry).

379. عَيْش / عَائِشَة[379]

ʿā’ishah / ʿaysh

31 occurrences; cumulative coverage 78.95%.

Possible English: ʿĀ’ishah; life; livelihood

Context: عائشة commonly names ʿĀ’ishah, but the name alone is not a complete biography. عيش in another context means living or livelihood.

Forms and grammar: عاش / يعيش = lived / lives; عيش is a verbal noun. عائشة is a feminine participial/name formation, not a plural of the noun; معيشة is another derived noun.

Attested spellings and counts

عائشة —ʿā’shh* (21); لعائشة —lʿā’shh* (3); عيشه —ʿyshh* (2); وعائشة — wʿā’shh* (2); العيش —al-ʿysh* (1); بعائشة —bʿā’shh* (1); عاش —ʿāsh* (1)

Context L1959: ... بريرة بعد ما اشترتها عائشة وأعتقها فهو عندي بعيد منه ...

Context L2359: ... يكون كل ما كان عيشه في الماء ولم يعش في ...

380. فُلَان[380]

fulān

30 occurrences; cumulative coverage 78.97%.

Possible English: so-and-so; a certain person

Context: A name or designation whose referent is determined by the surrounding passage. Historical group labels and authorial judgments remain attributed to the source.

Forms and grammar: Names and designations do not indicate verb tense. The article and attached prepositions can change the spelling; فلان is a placeholder for an unspecified person.

Attested spellings and counts

فلان —flān* (21); وفلان —wflān* (5); فلانا —flānā* (4)

Context L982: ... العرب لا تكاد تقول فلان ملك كذا إلي للروحانيين من ...

Context L1668: ... حجة للمتنسكين فيما يقولون فلان في رق الدنيا ...

[379] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عيش (read dictionary entry).
[380] **Editorial lexical note:** Name or designation identified from context; no lexical-root etymology is asserted.

381. بَحْر[381]

baḥr

30 occurrences; cumulative coverage 78.98%.

Possible English: sea; large body of water

Context: The passage determines whether بحر is literal or a metaphor for abundance.

Forms and grammar: بحر / بحار / أبحر = sea / seas; البحر adds the article.

Attested spellings and counts

البحر —al-bḥr* (26); والبحر —wālbḥr* (4)

Context L101: ... وقوله أحل لكم صيد البحر وطعامه ...

Context L233: ... الذي يسيركم في البر والبحر ...

382. نُطْفَة[382]

nuṭfah

30 occurrences; cumulative coverage 79.00%.

Possible English: drop; seminal drop

Context: نطفة can denote a small drop or the seminal stage in accounts of creation.

Forms and grammar: نطفة / نطف are nouns; النطفة adds the article.

Attested spellings and counts

نطفة —nṭfh* (19); النطفة —al-nṭfh* (11)

Context L282: ... قوله خلق الإنسان من نطفة فإذا هو خصيم مبين ...

Context L546: ... من تراب ثم من نطفة ...

383. يُوسُف[383]

yūsuf

29 occurrences; cumulative coverage 79.02%.

Possible English: Yusuf; Joseph

Context: A personal name borne by several people cited in legal and religious writing; context establishes the referent.

Attested spellings and counts

يوسف —ywsf* (29)

Context L256: ... سورة يوسف وقوله وتكونوا من بعده قوما ...

Context L262: ... ما خطبكن إذ راودتن يوسف عن نفسه قلن حاش لله ...

[381] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: بحر (read dictionary entry).
[382] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نطف (read dictionary entry).
[383] **Editorial lexical note:** Proper-name or geographical-affiliation identification from the text; no Arabic-root etymology is asserted.

Forms and grammar: An affiliation name is not a verb tense. Attached و means and; the definite article is part of the attested name.

384. إِشَارَة[384]

ʾishārah

29 occurrences; cumulative coverage 79.04%.

Possible English: indication; pointing; reference; consultation

Context: إشارة can mean a pointing gesture or an indirect reference; شُورى is consultation, a related derivation.

Forms and grammar: أشار / يشير are verbs; إشارة is a verbal noun; إشارته = his indication.

Attested spellings and counts

والإشارة —wālʾishārh* (16); الإشارة —alʾishārh* (7); أشار —ʾshār* (5); إشارة —ʾishārh* (1)

Context L2945: ... وأشهرهم وأرفعهم ذكرا بالعلم والإشارة إليه في بلده وغير بلده ...

Context L3305: ... دليل على اختصار الكلام والإشارة إلى المعنى إذ النهي عن ...

385. مَصْدَر[385]

maṣdar

29 occurrences; cumulative coverage 79.05%.

Possible English: verbal noun; source

Context: مصدر is often a verbal noun expressing an action without specifying tense. It is not necessarily a bibliographic source.

Forms and grammar: مصدر / مصادر = verbal noun / verbal nouns; بالمصدر adds a preposition and article.

Attested spellings and counts

صدره —ṣdrh* (13); صدر —ṣdr* (5); صدورهم —ṣdwrhm* (5); المصادر — al-mṣādr* (3); الصدور —al-ṣdwr* (1); المصدر —al-mṣdr* (1); بالمصدر — bālmṣdr* (1)

Context L669: ... لأنتم أشد رهبة في صدورهم من الله ...

Context L1646: ... بما أخبر عنهم في صدر المدح حيث يقول وَالرَّاسِخُونَ فِي ...

[384] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: شور (read dictionary entry).
[385] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: صدر (read dictionary entry).

386. نَعْت[386]

naʿt

29 occurrences; cumulative coverage 79.07%.

Possible English: adjectival description; attribute

Context: نعت is a grammatical attribute agreeing with the noun described. It is related to ordinary description.

Forms and grammar: نعت / ينعت = he described / describes; نعتا is accusative; النعت adds the article.

Attested spellings and counts

نعت —nʿt* (22); نعتا —nʿtā* (4); النعت —al-nʿt* (3)

Context L1066: ... رَبِّكَ الَّذِي خَلَقَ من نعت الرب لا نعت الاسم كما ...

Context L1178: ... ذمهم بالأمية والأمية من نعت رسول الله صلى ...

387. أَلِيم / أَلَم[387]

ʾalam / ʾalīm

28 occurrences; cumulative coverage 79.09%.

Possible English: pain; painful

Context: أليم describes painful punishment or suffering; ألم with different vowels may be a verb or interrogative compound.

Forms and grammar: ألم / آلام = pain / pains; أليم / أليمة mark gender.

Attested spellings and counts

أَلِيمٌ —ʾalīmun (15); أَلِيمًا —ʾalīman (7); الْأَلِيمَ —al-ʾalīma (4); الألم —al-ʾlm* (2)

Context L244: ... آية حتى يروا العذاب الأليم ...

Context L590: ... إلى قوله يعذبكم عذابا أليما ...

388. خَمْسَة / خُمُس[388]

khamsah / khumus

28 occurrences; cumulative coverage 79.10%.

Possible English: five; fifth; one-fifth; fifty

Attested spellings and counts

الخمس —al-khms* (7); خَمْسَةٍ —khamsatin (4); خمسين —khmsyn* (3); الخامسة —al-khāmsh* (2); خمس —khms* (2); والخامسة —wālkhāmsh* (2); أخماس —ʾkhmās* (1); الخمسة —al-khmsh* (1); الخمسين —al-khmsyn* (1); بخمسة —

[386] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نعت (read dictionary entry).

[387] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ألم (read dictionary entry).

[388] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: خمس (read dictionary entry).

Context: خمسة counts five items; الخمس names a fifth-share in the appropriate context. خمسين / خمسون mean fifty, not five.

Forms and grammar: خمس / خمسة vary with the counted noun's gender; خامس / خامسة are ordinals. خمسين / خمسون vary by case; خمسمائة is five hundred. خُمُس / أخماس denote fraction(s).

389. دَارَ / دَار[389]

dār / dāra

28 occurrences; cumulative coverage 79.12%.

Possible English: house; abode; turn; revolve

Context: الدار is often the location in an example. دار can instead be a verb; do not infer its function without the surrounding sentence.

Forms and grammar: دار / دور / ديار are noun number forms; داره = his house; دار / يدور are perfect and imperfect verbal forms.

390. هَلَكَ[390]

halaka

28 occurrences; cumulative coverage 79.13%.

Possible English: perish; be destroyed

Context: هلك can concern destruction or a person's death; context determines the scope.

Forms and grammar: هلك / يهلك = perished / perishes; هلاك is a verbal noun; أهلك is causative.

bkhmsh* (1); خامس —khāms* (1); خُمُسَهُ —khumusahu (1); والخامس — wālkhāms* (1); وخمسا —wkhmsā* (1)

Context L375: ... إلا أنفسهم إلى قوله والخامسة أن غضب الله عليها إن ...

Context L3360: ... والخامس ندب الخلق كلهم إلى التبرؤ ...

Attested spellings and counts

دار —dār* (24); الدار —al-dār* (4)

Context L7: ... دار النشر دار القيم دار ابن ...

Context L234: ... قوله والله يدعو إلى دار السلام ويهدي من يشاء إلى ...

Attested spellings and counts

هلك —hlk* (14); يهلك —yhlk* (5); الهلاك —al-hlāk* (4); هلاك —hlāk* (3); أهلك —'hlk* (1); هلكوا —hlkwā* (1)

Context L89: ... في الكلالة إن امرؤ هلك ليس له ولد وله أخت ...

Context L1752: ... في عرفهم وعادتهم حتى هلك فيه من هلك فأعلمهم الله ...

[389] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: دور (read dictionary entry).
[390] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: هلك (read dictionary entry).

391. بَتَّة[391]

battah

27 occurrences; cumulative coverage 79.15%.

Possible English: definitely; altogether; decisively

Context: البتة or بتة reinforces a categorical denial or assertion; it is not a new sentence.

Forms and grammar: بتة is an adverbial expression; بت / يبت concern deciding or cutting off.

Attested spellings and counts

بتة —bth* (25); ألبتة —'lbth* (2)

Context L2792: ... لا يجوز استعمال ظاهره بتة ...

Context L3123: ... تبحره وليس يرتفع الحجاب بتة عن محجوب وإن قرب محله ...

392. حِنْطَة[392]

ḥinṭah

27 occurrences; cumulative coverage 79.17%.

Possible English: wheat

Context: الحنطة refers to wheat in food or legal examples.

Forms and grammar: حنطة is a mass noun; الحنطة adds the article.

Attested spellings and counts

الحنطة —al-ḥnṭh* (25); حنطة —ḥnṭh* (2)

Context L2682: ... كذا حللنا التفاضل في الحنطة أو الشعير كان إلزامك مستقيما ...

...

Context L2683: ... تسلكوا سبيلهم في نفس الحنطة والشعير المفصلين مع الأربعة ...

بالتحريم ...

393. شَمْس[393]

shams

27 occurrences; cumulative coverage 79.18%.

Possible English: sun

Context: الشمس means the sun and can occur as a surah title.

Forms and grammar: شمس is a feminine noun; الشمس adds the article.

Attested spellings and counts

الشمس —al-shms* (20); والشمس —wālshms* (7)

Context L228: ... وقوله هو الذي جعل الشمس ضياء والقمر نورا وقدره منازل ...

...

Context L781: ... البصر وخسف القمر وجمع الشمس والقمر يقول الإنسان يومئذ ...

أين ...

[391] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: بتت (read dictionary entry).
[392] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حنط (read dictionary entry).
[393] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: شمس (read dictionary entry).

394. مَرَض[394]

maraḍ

27 occurrences; cumulative coverage 79.20%.

Possible English: illness; disease

Context: مرض can concern bodily illness or, metaphorically, a moral or spiritual condition.

Forms and grammar: مرض / يمرض are verbs; مريض / مرضى = ill person / ill persons.

Attested spellings and counts

مرض —mrḍ* (14); المرض —al-mrḍ* (7); مَرَضًا —maraḍan (2); مرضه —mrḍh* (2); مَرْضَى —marḍā (1); مريض —mryḍ* (1)

Context L227: ... وأما الذين في قلوبهم مرض فزادتهم رجسا إلى رجسهم وماتوا ...

Context L360: ... فتنة للذين في قلوبهم مرض والقاسية قلوبهم وإن الظالمين لفي ...

395. وَيْح[395]

wayḥ

27 occurrences; cumulative coverage 79.21%.

Possible English: alas; woe; an expression of concern or reproach

Context: ويحهم is an exclamation directed at them. Its force depends on the author's tone; it need not be a literal curse.

Forms and grammar: ويحهم / ويحك attach second-person / third-person plural suffixes to an exclamation.

Attested spellings and counts

ويحهم —wyḥhm* (27)

Context L1307: ... أو لا يعتبرون ويحهم أنهما كانا لا محالة مسلمين ...

Context L2107: ... العجين أليس من أصولهم ويحهم أن لا يقبلوا شيئا يدفعه ...

396. شَرَعَ / شَرِيعَة[396]

sharīʿah / sharaʿa

26 occurrences; cumulative coverage 79.23%.

Possible English: revealed law; prescribe; institute

Attested spellings and counts

الشرائع —al-shrāʾʿ* (8); شرائع —shrāʾʿ* (5); شرع —shrʿ* (4); الشريعة —al-shryʿh* (3); شريعة —shryʿh* (3); شرعه —shrʿh* (2); شرعًا —shrʿan (1)

Context L564: ... وقوله شرع لكم من الدين ما وصى ...

[394] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: مرض (read dictionary entry).
[395] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ويح (read dictionary entry).
[396] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: شرع (read dictionary entry).

Context: الشريعة refers to revealed law; شرائع may name the laws given to different prophets.

Forms and grammar: شرع / يشرع are verbs; شريعة / شرائع = revealed law / laws; مشروع is a passive participle.

397. طَائِفَة / طَوَاف[397]

ṭawāf / ṭāʾifah

26 occurrences; cumulative coverage 79.24%.

Possible English: circumambulation; go around; group; party

Context: الطواف commonly names circumambulation in pilgrimage. طائفة is a group of people, not a tense or case form of the ritual noun.

Forms and grammar: طاف / يطوف = went around / goes around; طواف is the verbal noun; طائف is participial. طائفة / طوائف = group(s); the latter is a separate derived noun.

398. تَعَلُّق / تَعْلِيق[398]

taʿlīq / taʿalluq

26 occurrences; cumulative coverage 79.26%.

Possible English: suspension; syntactic attachment; connection

Context: تعليق can name the suspension of a verb's direct case government; تعلق names a relation or attachment. Their shared letters do not make them interchangeable.

Forms and grammar: علّق / يعلّق = he suspended / suspends; متعلّق is related or attached; متعلقاته = the expressions attached to it.

Context L1245: ... أو معدوما في عداد الشرائع فإن كان مضافا إلى أصل ...

Attested spellings and counts

طائفة —ṭāʾfh* (12); الطواف —al-ṭwāf* (4); وطائفة —wṭāʾfh* (4); طائفتان — ṭāʾftān* (2); الطائفة —al-ṭāʾfh* (1); الطائفتين —al-ṭāʾftyn* (1); والطواف — wālṭwāf* (1); يَطَّوَّفَ —yaṭṭawwafa (1)

Context L79: ... فأقمت لهم الصلاة فلتقم طائفة منهم معك وليأخذوا أسلحتهم فإذا ...

Context L373: ... النور وقوله وليشهد عذابهما طائفة من المؤمنين ...

Attested spellings and counts

متعلق —mtʿlq* (19); يتعلق —ytʿlq* (3); تعلق —tʿlq* (2); التعليق —al-tʿlyq* (1); تعليق —tʿlyq* (1)

Context L1205: ... كذلك لم يكن للمعتزلة متعلق بقوله وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ ...

Context L2019: ... والسنة وإن كان فيها متعلق فليس الأمر عندي كذلك إذ ...

[397] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: طوف (read dictionary entry).
[398] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: علق (read dictionary entry).

399. نَسْخ / نَسَخَ[399]

nasakha / naskh

26 occurrences; cumulative coverage 79.27%.

Possible English: abrogate; copy; abrogation

Context: In legal reasoning نسخ means abrogation, not merely copying a manuscript; the author defines its conditions.

Forms and grammar: نسخ / ينسخ = abrogated / abrogates; ناسخ = abrogating; منسوخ = abrogated; النسخ is the verbal noun.

Attested spellings and counts

نسخ —nskh* (5); النسخ —al-nskh* (4); ينسخ —ynskh* (4); المنسوخ —al-mnswkh* (3); منسوخ —mnswkh* (3); ونسخ —wnskh* (3); الناسخ —al-nāskh* (1); ناسخ —nāskh* (1); ناسخة —nāskhh* (1); نسخت —nskht* (1)

Context L1402: ... آي المواريث إن كانت نسخت وصية الوارثين فلم تنسخ وصية ...

Context L1405: ... الشيء وإبطال حكمه فهو النسخ بعينه ...

400. عَسَى[400]

ʿasā

25 occurrences; cumulative coverage 79.29%.

Possible English: perhaps; may; it is hoped

Context: عسى expresses expectation or hope; its force is determined by speaker and context.

Forms and grammar: A defective verb governing a following construction; عسى الله أن is often rendered may Allah or it may be that Allah.

Attested spellings and counts

عسى —ʿsā* (24); وعسى —wʿsā* (1)

Context L673: ... قوله عسى الله أن يجعل بينكم وبين ...

Context L1681: ... إن ابني هذا سيد وعسى الله أن يصلح به بين ...

[399] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نسخ (read dictionary entry).

[400] **Editorial lexical note:** Editorial grammatical or numeral identification from source usage; no invented lexical-root attribution or dictionary quotation.

401. مِائَة[401]

miāʾah

25 occurrences; cumulative coverage 79.30%.

Possible English: one hundred

Context: A numeral used in quantities or dates.

Forms and grammar: مائة / مئة are spelling variants; مائتان / مائتين show the dual and case.

Attested spellings and counts

مائة —māʾh* (24); مئة —mʾh* (1)

Context L1168: ... هذا وقوله وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ ...

Context L1314: ... إلى الله في اليوم مائة مرة ...

402. أَنْتِ / أَنْتَ[402]

ʾanta / ʾanti

25 occurrences; cumulative coverage 79.32%.

Possible English: you (singular); you all

Context: The written form أنت does not alone specify masculine or feminine pronunciation.

Forms and grammar: أنتَ / أنتِ distinguish the singular addressee by vowels; أنتم / أنتن are plural forms.

Attested spellings and counts

أنت —ʾnt* (20); وأنت —wʾnt* (5)

Context L349: ... أن لا إله إلا أنت سبحانك إني كنت من الظالمين ...

Context L493: ... يسمع من يشاء وما أنت بمسمع من في الق ...

403. حَاجَة / احْتَاجَ[403]

ḥājah / ʾḥtāja

25 occurrences; cumulative coverage 79.33%.

Possible English: need; require; be necessary

Attested spellings and counts

يحتاج —yḥtāj* (13); محتاج —mḥtāj* (12)

Context L1282: ... أن كل مدعي دعوى محتاج إلى تثبيتها وإقامة البرهان عليها ...

[401] **Editorial lexical note:** Editorial grammatical or numeral identification from source usage; no invented lexical-root attribution or dictionary quotation.
[402] **Editorial lexical note:** Identification and grammatical explanation from this book's examples; no invented Arabic-root etymology is asserted.
[403] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حوج (read dictionary entry).

Context: The discussion asks whether speech needs an assumed governor or omitted expression.

Forms and grammar: يحتاج / احتاج = he needed / he needs; محتاج = in need; الحاجة is a noun.

404. حَيْض / حَاضَتْ[404]

ḥayḍ / ḥāḍat

25 occurrences; cumulative coverage 79.35%.

Possible English: menstruation; menstruate

Context: حيض names menstrual bleeding in the relevant discussion. استحاضة is a distinct legal category and should not be merged into menstruation without the passage's qualification.

Forms and grammar: تحيض / حاضت = menstruated / menstruates; حائض = menstruating woman; حيضة can mean one menstrual occurrence. مستحاضة belongs to the derived استحاضة pattern.

405. سِيَاق[405]

siyāq

25 occurrences; cumulative coverage 79.36%.

Possible English: context; sequence; drive

Context: سياق concerns how a passage is connected to what surrounds it; ساق can also mean drove or a leg.

Forms and grammar: يسوق / ساق are verbs; سياق is a noun; سياقه = its context.

Context L1345: ... والتزويج باب آخر يحتاج معه إلى شرط آخر مع ...

Attested spellings and counts

الحيض —al-ḥyḍ* (7); المحيض —al-mḥyḍ* (4); حيضة —ḥyḍh* (3); بحيضة —bḥyḍh* (2); حاضت —ḥāḍt* (2); الحيضتين —al-ḥyḍtyn* (1); بالحيض —bālḥyḍ* (1); بالحيضة —bālḥyḍh* (1); حائضًا —ḥāʾḍan (1); حيض —ḥyḍ* (1); حيضتين —ḥyḍtyn* (1); يَحِضْنَ —yaḥiḍna (1)

Context L698: ... قوله واللائي يئسن من المحيض من نسائكم إن ارتبتم فعدتهن ...

Context L1453: ... أحسن من الاستدلال بأذى الحيض والجمع بينه وبين الغائط لأن ...

Attested spellings and counts

سياق —syāq* (14); ساق —sāq* (6); سياقه —syāqh* (3); يسوق —yswq* (2)

Context L1466: ... أجرة ثم قال في سياق الكلام فَإِنْ أَرَادَا فِصَالًا عَنْ ...

Context L1746: ... مواضع يدل عليه سياق الكلام فإذا اقتضى الخلق فهو ...

[404] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حيض (read dictionary entry).
[405] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: سوق (read dictionary entry).

406. صِرَاط[406]

ṣirāṭ

25 occurrences; cumulative coverage 79.38%.

Possible English: path; way

Context: الصراط المستقيم is the straight path in the Quran quotation.

Forms and grammar: صراط is a masculine noun; الصراط adds the article.

Attested spellings and counts

صِرَاطٍ —ṣirāṭin (15); الصراط —al-ṣrāṭ* (8); صِرَاطِي —ṣirāṭī (2)

Context L44: ... يهدي من يشاء إلى صراط مستقيم ...

Context L109: ... ومن يشأ يجعله على صراط مستقيم ...

407. نُوح[407]

nūḥ

24 occurrences; cumulative coverage 79.39%.

Possible English: Noah

Context: A proper name or a historical group label. Polemical claims about groups are attributed to the author; a name label does not establish a person's or group's views.

Forms and grammar: Personal and place names identify a referent rather than a verb tense. Prefixed و means and; ب and ل can add prepositional meaning. Group names are distinguished from ordinary lexical uses.

Attested spellings and counts

نوح —nwḥ* (24)

Context L250: ... قوله وأوحي إلى نوح أنه لن يؤمن من قومك ...

Context L358: ... فقد كذبت قبلهم قوم نوح وعاد وثمود وقوم إبراهيم وقوم ...

408. يَعْقُوب[408]

yaʿqūb

24 occurrences; cumulative coverage 79.40%.

Possible English: Jacob

Attested spellings and counts

يعقوب —yʿqwb* (18); ويعقوب —wyʿqwb* (6)

Context L37: ... كنتم شهداء إذ حضر يعقوب الموت إذ قال لبنيه ما ...

Context L111: ... قوله ووهبنا له إسحاق ويعقوب كلا هدينا ونوحا هدينا من ...

[406] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: صرط (read dictionary entry).

[407] **Editorial lexical note:** Name identification from the source context; no Lisān al-ʿArab etymology is asserted for this proper-name entry.

[408] **Editorial lexical note:** Name or designation identified from context; no lexical-root etymology is asserted.

Context: A name or designation whose referent is determined by the surrounding passage. Historical group labels and authorial judgments remain attributed to the source.

Forms and grammar: Names and designations do not indicate verb tense. The article and attached prepositions can change the spelling; فلان is a placeholder for an unspecified person.

409. حَسَب / بِحَسَب[409]

ḥasab / biḥasab

24 occurrences; cumulative coverage 79.42%.

Possible English: according to; sufficient; reckon

Context: بحسب ما أعلم means according to what I know. حسبنا الله means Allah suffices us; the root's different constructions must be distinguished.

Forms and grammar: حسب / يحسب can be a verb with vowel-dependent meanings. بحسب combines a preposition with a noun; حسبه is ambiguous without context.

Attested spellings and counts

أحسب —ʾḥsb* (16); حسب —ḥsb* (3); يحسب —yḥsb* (2); حَسْبُنَا — ḥasbunā (1); حَسْبُهُ —ḥasbuhu (1); يَحْتَسِبُ —yaḥtasibu (1)

Context L1678: ... من العرف والعادة ولا أحسب إعداد تسمية الناس بالسيد نكيرا ...

Context L1737: ... كان بمعنى المخلوق ولا أحسب هذا منه إلا هفوة لأن ...

410. سَبَب[410]

sabab

24 occurrences; cumulative coverage 79.43%.

Possible English: cause; reason; connection

Context: A proposed cause and evidence for the resulting form must be distinguished.

Forms and grammar: سبب / أسباب = cause / causes; سببه = its cause; مسببا = caused, according to vowels.

Attested spellings and counts

سبب —sbb* (15); سببا —sbbā* (5); سببه —sbbh* (4)

Context L1108: ... بتركها في الجنة فصارا سببا لإخراجها واستحالتها عن حالة الطيب ...

Context L1460: ... أن يجعلوا أيمانهم بالله سببا لترك ذلك والله أعلم أي ...

[409] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حسب (read dictionary entry).
[410] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: سبب (read dictionary entry).

411. إِسْحَاق[411]

ʾisḥāq

23 occurrences; cumulative coverage 79.44%.

Possible English: Isḥāq; Isaac in the prophetic context

Context: The name may identify a prophet or a later transmitter. The chain and patronymic determine the person.

Forms and grammar: وإسحاق adds and; case vowels may vary. No Arabic root etymology is asserted for the name.

Attested spellings and counts

إسحاق —ʾisḥāq* (15); وإسحاق —wʾisḥāq* (8)

Context L37: ... وإله آبائك إبراهيم وإسماعيل وإسحاق إلها واحدا ونحن له مسلمون ...

Context L111: ... قوله ووهبنا له إسحاق ويعقوب كلا هدينا ونوحا هدينا ...

412. قَتَادَة[412]

qatādah

23 occurrences; cumulative coverage 79.46%.

Possible English: Qatādah, a personal name

Context: قتادة commonly identifies a transmitter. The name does not alone establish a unique biography or a descriptive statement about him.

Forms and grammar: وقتادة adds and. Final case vowels vary; no Arabic lexical meaning is assigned to the person in translation.

Attested spellings and counts

قتادة —qtādh* (20); وقتادة —wqtādh* (3)

Context L6531: ... رواية قتادة عنه مرفوعًا وروى أبو حصين ...

Context L7373: ... وكان قتادة يقول تكلمون بالشرك والبهتان في ...

413. لِعَان / لَعْن[413]

laʿn / liʿān

23 occurrences; cumulative coverage 79.47%.

Possible English: curse; mutual imprecation

Attested spellings and counts

اللعان —al-lʿān* (16); لعنة —lʿnh* (4); اللعنة —al-lʿnh* (2); لعن —lʿn* (1)

Context L4014: ... مع ما يلحقه من لعنة رسول الله صلى الله عليه ...

Context L7689: ... كما يبرأ الزوج من اللعان بشهود أربعة ليست نفسه فيهم ...

[411] **Editorial lexical note:** Personal-name identification from the book; no Arabic-root etymology or Lisān lexical definition is asserted for this name.
[412] **Editorial lexical note:** Personal-name identification from the book; no Arabic-root etymology or Lisān lexical definition is asserted for this name.
[413] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: لعن (read dictionary entry).

Context: لعان is the legal procedure of mutual imprecation between spouses; it is not an ordinary plural of curse.

Forms and grammar: لعن / يلعن are verbs; لعنة is a noun; لعان is a distinct verbal pattern.

414. نَقَضَ / تَنَاقُض[414]

naqaḍa / tanāquḍ

23 occurrences; cumulative coverage 79.48%.

Possible English: undo; invalidate; break; contradiction

Context: نقض can mean breaking an agreement or invalidating an argument. تناقض describes contradiction, a different derivation rather than a plural of نقض.

Forms and grammar: نقض / ينقض = undid / undoes; انتقض = became undone or invalidated; تناقضوا = they contradicted themselves or one another. منقوض = invalidated.

Attested spellings and counts

نقض —nqḍ* (8); ينقض —ynqḍ* (3); تناقض —tnāqḍ* (2); نقضه —nqḍh* (2); ونقضوا —wnqḍwā* (2); ينقضه —ynqḍh* (2); التناقض —al-tnāqḍ* (1); المناقضة —al-mnāqḍh* (1); انتقاض —ʾntqāḍ* (1); انتقض —ʾntqḍ* (1)

Context L1077: ... الله لما قضى عليهم نقض العهود صار فعل النقض منسوبا ...

Context L1240: ... في إخراج غيرهم ما ينقض ميثاقهم المأخوذ عليهم في ترك ...

415. إِخْلَاص[415]

ʾikhlāṣ

22 occurrences; cumulative coverage 79.50%.

Possible English: sincerity; devotion; make pure

Context: إخلاص can refer to sincere devotion to Allah; the passage determines what is made exclusive or pure.

Forms and grammar: أخلص / يخلص are verbs; إخلاص is a verbal noun; مخلص / مخلصين are participles.

Attested spellings and counts

الإخلاص —al-ʾikhlāṣ* (14); الْمُخْلَصِينَ —al-mukhlaṣīna (4); خَالِصَةٌ — khāliṣatun (2); خالص —khālṣ* (1); مخلص —mkhlṣ* (1)

Context L505: ... الأولين لكنا عباد الله المخلصين ...

Context L879: ... سورة الإخلاص قل هو الله أحد الله ...

[414] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نقض (read dictionary entry).
[415] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: خلص (read dictionary entry).

416. عَهْد[416]

ʿahd

22 occurrences; cumulative coverage 79.51%.

Possible English: covenant; undertaking; time; instruction

Context: عهد may name a covenant, an undertaking or a period remembered by the speaker.

Forms and grammar: عهد / عهود are nouns; عهده = his covenant; عهد / يعهد can be verbs.

Attested spellings and counts

عهد —ʿhd* (12); عهده —ʿhdh* (5); العهد —al-ʿhd* (2); العهود —al-ʿhwd* (2); عَهْدِهِمْ —ʿahdihim (1)

Context L30: ... عهدا فلن يخلف الله عهده أم تقولون على الله ما ...

Context L1076: ... على إثره الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ فنسب ...

417. مَقْصِد / يَقْصِدُ / قَصَدَ[417]

qaṣada / yaqṣidu / maqṣid

22 occurrences; cumulative coverage 79.52%.

Possible English: aim at; intend; seek; purpose; direct

Context: وقصد واضح المنهاج means sought the clear path. أقصد أبوابه concerns the most direct way of approaching a matter.

Forms and grammar: قصد is perfect, يقصد imperfect; مقصد is a noun of purpose, plural مقاصد. مقاصده adds his / its. أقصد is a comparative or superlative form in this context.

Attested spellings and counts

قصد —qṣd* (10); المقصود —al-mqṣwd* (4); وقصد —wqṣd* (3); مقاصده — mqāṣdh* (2); يقصد —yqṣd* (2); أقصد —ʾqṣd* (1)

Context L959: ... وجوامعه وكل ما يحسن مقاصده ويعظم فوائده من معنى لطيف ...

Context L969: ... نظره ويأتي الأمر من أقصد أبوابه فيعلم أن ما لم ...

[416] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عهد (read dictionary entry).
[417] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: قصد (read dictionary entry).

418. بَرّ / بِرّ[418]

birr / barr

21 occurrences; cumulative coverage 79.54%.

Possible English: righteousness; dutifulness; land

Context: البر can mean righteousness or land according to vowels and context.

Forms and grammar: بر / يبر are verbs; أبرار is a plural adjective; بر is also a noun.

Attested spellings and counts

البر —al-br* (14); الأبرار —al-ʾbrār* (4); بر —br* (3)

Context L40: ... قوله ليس البر أن تولوا وجوهكم قبل المشرق ...

Context L233: ... هو الذي يسيركم في البر والبحر ...

419. سَفَر / سَافَرَ[419]

safar / sāfara

21 occurrences; cumulative coverage 79.55%.

Possible English: travel; journey; book in a separate noun reading

Context: سفر commonly means travel in ritual concessions. سِفر is a book or volume, a distinct vowelled noun rather than the plural of journey.

Forms and grammar: سافر / يسافر = traveled / travels; سفر / أسفار = journey(s) or book(s) according to vowels. مسافرون / مسافر = traveler(s); سفره = his journey.

Attested spellings and counts

السفر —al-sfr* (6); سَفَرٍ —safarin (4); الأسفار —al-ʾsfār* (3); المسافر — al-msāfr* (2); سافر —sāfr* (2); تسافر —tsāfr* (1); سفراً —sfran (1); للمسافر — llmsāfr* (1); يسافر —ysāfr* (1)

Context L1275: ... تترك المغرب والفجر في السفر على حالهما وأبيحت الحطيطة في ...

Context L1410: ... مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ ...

[418] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: برر (read dictionary entry).
[419] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: سفر (read dictionary entry).

420. تَقْلِيد[420]

taqlīd

21 occurrences; cumulative coverage 79.56%.

Possible English: follow another's authority; imitation; unquestioning adherence

Context: In Ibn Hazm's argument تقليد concerns accepting a person's religious ruling without its proof. Reporting evidence and following authority are distinguished.

Forms and grammar: قلد / يقلد = followed / follows; مقلد identifies the follower; تقليد is the verbal noun.

Attested spellings and counts

التقليد —al-tqlyd* (9); المقلدين —al-mqldyn* (3); المقلِّد —al-mqllid (2); تقليد —tqlyd* (2); قلد —qld* (2); يقلد —yqld* (2); تقليده —tqlydh* (1)

Context L1441: ... باب الفقه في إبطاله التقليد والقياس ...

Context L2567: ... وهو حجة في ترك التقليد واضحة إذ قد علمنا أن ...

421. أَلْف / أَلِف[421]

ʾalif / ʾalf

20 occurrences; cumulative coverage 79.57%.

Possible English: alif; a thousand

Context: ألف can name the letter or the number one thousand. Distinguish the two readings by context.

Forms and grammar: These are letter names and their observed article/suffix forms; identify their role from the quoted example.

Attested spellings and counts

ألف —ʾlf* (16); الألف —al-ʾlf* (4)

Context L187: ... بين قلوبهم ولكن الله ألف بينهم ...

Context L851: ... ليلة القدر خير من ألف شهر ...

[420] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: قلد (read dictionary entry).

[421] **Editorial lexical note:** Identification and grammatical explanation from this book's examples; no invented Arabic-root etymology is asserted.

422. مَرْيَم[422]

maryam

20 occurrences; cumulative coverage 79.58%.

Possible English: Mary

Context: A name or designation whose referent is determined by the surrounding passage. Historical group labels and authorial judgments remain attributed to the source.

Forms and grammar: Names and designations do not indicate verb tense. The article and attached prepositions can change the spelling; فلان is a placeholder for an unspecified person.

Attested spellings and counts

مريم —mrym* (18); وَمَرْيَمَ —wamaryama (2)

Context L55: ... يلقون أقلامهم أيهم يكفل مريم وما كنت لديهم إذ يختصمون ...

Context L321: ... سورة مريم قوله فهب لي من لدنك ...

423. ثَمُود[423]

thamūd

20 occurrences; cumulative coverage 79.59%.

Possible English: Thamud

Context: A name or designation whose referent is determined by the surrounding passage. Historical group labels and authorial judgments remain attributed to the source.

Forms and grammar: Names and designations do not indicate verb tense. The article and attached prepositions can change the spelling; فلان is a placeholder for an unspecified person.

Attested spellings and counts

ثمود —thmwd* (15); وثمود —wthmwd* (5)

Context L358: ... قبلهم قوم نوح وعاد وثمود وقوم إبراهيم وقوم لوط وأصحاب ...

Context L736: ... سورة الحاقة قوله كذبت ثمود وعاد بالقارعة ...

[422] **Editorial lexical note:** Name or designation identified from context; no lexical-root etymology is asserted.
[423] **Editorial lexical note:** Name or designation identified from context; no lexical-root etymology is asserted.

424. ص / ﷺ[424]

ṣ / ṣlā* Allāh ʿlyh* wslm**

20 occurrences; cumulative coverage 79.61%.

Possible English: may Allah bless him and grant him peace

Context: The digital witness often uses ص as an abbreviated salutation after mentioning the Prophet. This is an editorial abbreviation, not the word for prayer.

Forms and grammar: ص is an abbreviation and ﷺ is a ligature for a formula; neither is a tense or number form.

Attested spellings and counts

ص —ṣ* (20)

Context L507: ... سورة ص وقوله وهل أتاك نبأ الخصم ...

Context L2296: ... ثثنى وكذا في سورة ص قال مَا مَنَعَكَ أَنْ تَسْجُدَ ...

425. يَتِيم[425]

yatīm

20 occurrences; cumulative coverage 79.62%.

Possible English: orphan

Context: يتيم names an orphan; a discussion of the associated legal rights determines the intended age and circumstances.

Forms and grammar: يتيم / أيتام / يتامى = orphan / orphans; اليتيم adds the article.

Attested spellings and counts

اليتيم —al-ytym* (14); الْيَتَامَى —al-yatāmā (5); يتيم —ytym* (1)

Context L307: ... قوله ولا تقربوا مال اليتيم إلا بالتي هي أحسن حتى ...

Context L846: ... سورة الضحى قوله فأما اليتيم فلا تقهر وأما السائل فلا ...

[424] **Editorial lexical note:** Abbreviation identified from its repeated position in the digital witness; no dictionary derivation is asserted.

[425] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: يتم (read dictionary entry).

426. سُفْيَان[426]

sufyān

19 occurrences; cumulative coverage 79.63%.

Possible English: Sufyān, a personal name

Context: The name alone does not identify one unique narrator. A following epithet or the transmission chain distinguishes people such as Sufyān al-Thawrī and Sufyān ibn ʿUyaynah.

Forms and grammar: وسفيان adds and; لسفيان adds to or for. Final case vowels vary within the name. Do not infer a contemporary lexical meaning or identity from the spelling alone.

Attested spellings and counts

سفيان —sfyān* (19)

Context L1542: ... عن سفيان عن عمار الدهني عن مسلم ...

Context L1778: ... سفيان قال أتيت الحسن فقلت إني ...

427. مُضَاف / إِضَافَة[427]

ʾiḍāfah / muḍāf

19 occurrences; cumulative coverage 79.64%.

Possible English: genitive construction; addition; construct head

Context: In grammar المضاف is the head of a construct phrase and المضاف إليه is its following genitive complement. The broader family also concerns adding or attributing.

Forms and grammar: أضاف / يضيف = he added or put into construct / he adds; مضاف is a passive participle; إضافة is a verbal noun.

Attested spellings and counts

إضافة —ʾiḍāfh* (12); الإضافة —al-ʾiḍāfh* (4); المضاف —al-mḍāf* (3)

Context L1214: ... قد جمع كل هذا الإضافة إياه إلى الله وهم لم ...

Context L2091: ... لفعله ولا يخلو العدل المضاف إليهم من مجاز أو حقيقة ...

[426] **Editorial lexical note:** Personal-name identification from the book; no Arabic-root etymology or Lisān lexical definition is asserted for this name.

[427] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ضيف (read dictionary entry).

428. أَعْتَقَ / عِتْق[428]

ʿitq / ʾaʿtaqa

19 occurrences; cumulative coverage 79.65%.

Possible English: manumission; free an enslaved person; be freed; old

Context: عتق in these legal discussions commonly concerns manumission. عتيق can also mean old, ancient or freed; the context selects the sense.

Forms and grammar: عتق / يعتق = became free / becomes free; أعتق / يعتق = freed / frees with different vowels. معتِق = emancipator; معتَق = freed person. Vowels reverse those participant roles.

Attested spellings and counts

عتق —ʿtq* (7); يعتق —yʿtq* (3); العتيق —al-ʿtyq* (2); أعتقهم —ʾʿtqhm* (1); وعتق —fʿtq* (1); فأعتق —ʿtqan (1); عتقًا —bʿtq* (1); بعتق —mʿtq* (1); المعتق —wʿtq* (1); يعتقه —yʿtqh* (1)

Context L354: ... ثم محلها إلى البيت العتيق ...

Context L1406: ... في ذلك أنه أنزل عتق العبيد في المرض منزلة الوصية ...

429. الْآن[429]

al-ʾān

18 occurrences; cumulative coverage 79.66%.

Possible English: now; at present

Context: الآن marks the present time of the statement, not necessarily the present day of this edition.

Forms and grammar: An adverbial expression of time, not a verb tense.

Attested spellings and counts

الآن —al-ʾān* (18)

Context L1205: ... الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ ...

Context L2831: ... الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ ...

430. سَبْع / سَبُع[430]

sabʿ / sabuʿ

18 occurrences; cumulative coverage 79.67%.

Possible English: seven; beast of prey

Attested spellings and counts

سبع —sbʿ* (7); السبع —al-sbʿ* (6); السباع —al-sbāʿ* (4); سبعا —sbʿā* (1)

Context L309: ... وقوله تسبح له السماوات السبع والأرض ومن فيهن وإن من ...

[428] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عتق (read dictionary entry).
[429] **Editorial lexical note:** Editorial grammatical or numeral identification from source usage; no invented lexical-root attribution or dictionary quotation.
[430] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: سبع (read dictionary entry).

Context: Unvowelled سبع can be the number seven or a predatory beast. Washing seven times and an animal having fangs are different contexts.

Forms and grammar: سبع / سبعة differ with the counted noun's gender; سبعا is an accusative form. سَبُع / سباع = beast of prey / beasts of prey.

Context L365: ... وقوله ولقد خلقنا فوقكم سبع طرائق وما كنا عن الخلق ...

431. فَاتِحَة[431]

fātiḥah

18 occurrences; cumulative coverage 79.68%.

Possible English: opening; beginning

Context: الفاتحة names the opening surah.

Forms and grammar: فاتحة is a feminine noun; الفاتحة adds the definite article.

Attested spellings and counts

الفتح —al-ftḥ* (16); الفاتحة —al-fātḥh* (2)

Context L15: ... سورة الفاتحة الحمد لله رب العالمين ...

Context L590: ... سورة الفتح وقوله قل للمخلفين من الأعراب ...

432. لَخَّصَ[432]

lakhkhaṣa

18 occurrences; cumulative coverage 79.69%.

Possible English: summarize; condense

Context: The author may refer back to what he has summarized; the edition preserves the supplied passage.

Forms and grammar: لخص / يلخص = summarized / summarizes; لخصناه = we summarized it; تلخيص is a noun.

Attested spellings and counts

لخصناه —lkhṣnāh* (14); لخصنا —lkhṣnā* (3); التلخيص —al-tlkhyṣ* (1)

Context L1335: ... به الإتيان على نهاية التلخيص لشرحناه بأكثر من هذا الشرح ...

Context L4069: ... فاعليها فصارت أرجاسا وقد لخصناه في أول السورة عند قوله ...

[431] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: فتح (read dictionary entry).

[432] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: لخص (read dictionary entry).

433. نَصْب / نَصَبَ[433]

naṣb / naṣaba

18 occurrences; cumulative coverage 79.70%.

Possible English: accusative case; assign the accusative; set up

Context: In grammatical argument نصب commonly names a case or the alleged operation assigning it; the ordinary verb can mean setting something up.

Forms and grammar: ينصب = he/it assigns the accusative; منصوب = accusative; نصب can be a noun or a perfect verb. Unvowelled نصبها is ambiguous between a verbal noun plus possessive and a verb plus object.

Attested spellings and counts

نصب —nṣb* (7); والنصب —wālnṣb* (4); بالنصب —bālnṣb* (3); النُّصُبِ — al-nuṣubi (2); نصبه —nṣbh* (1); ونصب —wnṣb* (1)

Context L2162: ... ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ ...

Context L2269: ... فَضْلِهِ لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ وَالَّذِينَ ...

434. نَوْع[434]

nawʿ

18 occurrences; cumulative coverage 79.71%.

Possible English: kind; type; category

Context: نوع introduces a class or category in an argument.

Forms and grammar: نوع / أنواع = kind / kinds; نوعه = its type; أنواعها = its types.

Attested spellings and counts

أنواع —ʾnwāʿ* (13); الأنواع —al-ʾnwāʿ* (3); النوع —al-nwʿ* (2)

Context L1: ... الدالة على البيان في أنواع العلوم والأحكام ...

Context L11: ... الدالة على البيان في أنواع العلوم والأحكام ...

[433] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نصب (read dictionary entry).
[434] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نوع (read dictionary entry).

435. يَهُود[435]

yahūd

17 occurrences; cumulative coverage 79.72%.

Possible English: Jews; the Jews

Context: A name or designation whose referent is determined by the surrounding passage. Historical group labels and authorial judgments remain attributed to the source.

Forms and grammar: Names and designations do not indicate verb tense. The article and attached prepositions can change the spelling; فلان is a placeholder for an unspecified person.

Attested spellings and counts

اليهود —al-yhwd* (16); يهود —yhwd* (1)

Context L2227: ... في شأن اليهود الذين تحاكموا إلى النبي صلى ...

Context L2230: ... نازل من الله في اليهود الذين تحاكموا إلى النبي صلى ...

436. إِسْمَاعِيل[436]

ʾismāʿīl

17 occurrences; cumulative coverage 79.73%.

Possible English: Ismāʿīl; Ishmael in the prophetic context

Context: The name can designate the prophet or a later transmitter. Its surrounding names and epithets supply the identification.

Forms and grammar: وإسماعيل attaches and. Case vowels vary without creating another tense or plural. No Arabic root etymology is assumed for the personal name.

Attested spellings and counts

إسماعيل —ʾismāʿyl* (9); وإسماعيل —wʾismāʿyl* (8)

Context L37: ... إلهك وإله آبائك إبراهيم وإسماعيل وإسحاق إلها واحدا ونحن له ...

Context L1290: ... قوله وَعَهِدْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنْ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ ...

[435] **Editorial lexical note:** Name or designation identified from context; no lexical-root etymology is asserted.

[436] **Editorial lexical note:** Personal-name identification from the book; no Arabic-root etymology or Lisān lexical definition is asserted for this name.

437. دَاوُد[437]

dāwud

17 occurrences; cumulative coverage 79.74%.

Possible English: Dāwūd; David in the prophetic context

Context: داود can identify the prophet or a later scholar/narrator. Patronymics and the surrounding argument identify which person is intended.

Forms and grammar: وداود attaches and. داود / داوود are spelling variants of the name in use; neither is a plural or tense form. No Arabic-root derivation is assumed.

Attested spellings and counts

داود —dāwd* (14); وداود —wdāwd* (3)

Context L1787: ... قال داود بن محبر قال مبارك بن ...

Context L1802: ... عبد الله بن خالد داود ابن محبر قال أبو الأشهب ...

438. دَلَالَة / دَلَّ[438]

dalla / dalālah

17 occurrences; cumulative coverage 79.75%.

Possible English: indicate; point to; indication

Context: الدالة describes what points to a meaning; تدل is an imperfect verb.

Forms and grammar: الدالة is a feminine participle with the article; تدل is a third-person feminine singular imperfect.

Attested spellings and counts

تدل —tdl* (9); الدالة —al-dālh* (8)

Context L1: ... الكتاب النكت الدالة على البيان في أنواع العلوم ...

Context L11: ... كتاب النكت الدالة على البيان في أنواع العلوم ...

439. فِطْرَة / فِطْر[439]

fiṭr / fiṭrah

17 occurrences; cumulative coverage 79.76%.

Possible English: breaking a fast; original disposition; originate

Attested spellings and counts

فطرة —fṭrh* (8); الفطر —al-fṭr* (5); فطر —fṭr* (4)

Context L450: ... وقوله فطرت الله التي فطر الناس عليها ...

Context L2437: ... ذلك إذا جمل على فطرة العقول الناقصة العاثرة المزاحمة فيما ...

[437] **Editorial lexical note:** Personal-name identification from the book; no Arabic-root etymology or Lisān lexical definition is asserted for this name.
[438] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: دلا (read dictionary entry).
[439] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: فطر (read dictionary entry).

Context: الفطر in fasting passages means breaking the fast; فطرة concerns original disposition.

Forms and grammar: أفطر / يفطر are verbs; فطر is a noun; فطرة is a distinct noun.

440. فَقَط / قَطّ[440]

qaṭṭ / *faqaṭ*

17 occurrences; cumulative coverage 79.77%.

Possible English: ever in negative contexts; at all; only; enough

Context: قطّ with a past negative can mean ever. فقط means only. Neither should be read as an ordinary tense conjugation of the other.

Forms and grammar: قطّ is an indeclinable adverb in its common negative use; فقط attaches ف to قط in the limiting expression. قطّ can also belong to a lexical cutting sense, distinguished by syntax.

Attested spellings and counts

فقط —fqṭ* (9); قط —qṭ* (8)

Context L1091: ... لم يكن فيه حياة قط فهو موات لا ميت وقد ...

Context L1600: ... ألأنه لم يجب عليه قط أم كان منسيا به لم ...

441. نَوَى / نِيَّة[441]

niyyah / *nawā*

17 occurrences; cumulative coverage 79.78%.

Possible English: intention; intend

Context: نية concerns intention. The legal act's required object and timing of intention must be read from the passage.

Forms and grammar: نوى / ينوي = intended / intends; نويت = I or you intended; نيات = intentions. نيته / نيتها attach possessive referents; ينو after a jussive particle drops the weak ending.

Attested spellings and counts

النية —al-nyh* (7); نيته —nyth* (4); نِية —nīh (3); بالنية —bālnyh* (1); لِنية —linyh (1); ينو —ynw* (1)

Context L2134: ... لم يخل بطلبته وأن نيته في كلا القصدين موصلة إلى ...

Context L2140: ... آمال مؤملينه وشاكر لكل نيته على ما أودع طويته ...

[440] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: قطط (read dictionary entry).
[441] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نوي (read dictionary entry).

442. يُونُس[442]

yūnus

16 occurrences; cumulative coverage 79.79%.

Possible English: Jonah; Yunus

Context: A name or designation whose referent is determined by the surrounding passage. Historical group labels and authorial judgments remain attributed to the source.

Forms and grammar: Names and designations do not indicate verb tense. The article and attached prepositions can change the spelling; فلان is a placeholder for an unspecified person.

Attested spellings and counts

يونس —ywns* (16)

Context L228: ... سورة يونس وقوله هو الذي جعل الشمس ...

Context L1698: ... سورة الصافات إخبارا عن يونس صلى الله عليه وسلم وَإِنَّ ...

443. شِرَاء / اشْتَرَى[443]

ʾshtarā / shirāʾ

16 occurrences; cumulative coverage 79.80%.

Possible English: buy; purchase; sell in some older uses of شرى

Context: اشترى generally means bought. شرى has lexical buying/selling uses, so the transaction's roles must be read rather than fixed by spelling alone.

Forms and grammar: اشترى / يشتري = bought / buys; اشتريت = I or you bought; مشتري = buyer. شراء is the verbal noun; اشتراه = bought it.

Attested spellings and counts

والشراء —wālshrāʾ* (3); اشْتَرَوُا —ʾshtarawuā (2); اشْتَرَى —ʾshtarā (2); يشتري —yshtry* (2); اشْتَرَاهُ —ʾshtarāhu (1); اشتريت —ʾshtryt* (1); الشراء —al-shrāʾ* (1); المشتري —al-mshtry* (1); واشترى —wāshtrā* (1); يَشْتَرُونَ —yashtarūna (1); يشتريها —yshtryhā* (1)

Context L455: ... وقوله ومن الناس من يشتري لهو الحديث ليضل عن سبيل ...

Context L1053: ... قوله تعالى أُولَئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهُدَى فَمَا رَبِحَتْ تِجَارَتُهُمْ ...

[442] **Editorial lexical note:** Name or designation identified from context; no lexical-root etymology is asserted.

[443] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: شري (read dictionary entry).

444. كَلْب[444]

kalb

16 occurrences; cumulative coverage 79.81%.

Possible English: dog

Context: A dog's ritual purity is a distinct question from permission to eat it, keep it or consume liquid it has lapped.

Forms and grammar: كلب / كلاب = dog / dogs, a broken plural. الكلب adds the definite article; كلبه adds a possessive suffix.

Attested spellings and counts

الكلب —al-klb* (8); الكلاب —al-klāb* (6); والكلب —wālklb* (2)

Context L1292: ... اعتل واستدل على نجاسة الكلاب بقول رسول الله صلى الله ...

...

Context L1294: ... أحدكم إذا ولغ فيه الكلب أن يغسل سبع مرات ...

445. التَّوْرَاة[445]

al-tawrāh

15 occurrences; cumulative coverage 79.82%.

Possible English: the Torah

Context: A name or designation whose referent is determined by the surrounding passage. Historical group labels and authorial judgments remain attributed to the source.

Forms and grammar: Names and designations do not indicate verb tense. The article and attached prepositions can change the spelling; فلان is a placeholder for an unspecified person.

Attested spellings and counts

التوراة —al-twrāh* (15)

Context L682: ... قوله مثل الذين حملوا التوراة ثم لم يحملوها كمثل الحمار ...

Context L1194: ... لو كان الاكتساب ببيع التوراة محرما ما نفق اختلاقهم في ...

[444] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: كلب (read dictionary entry).

[445] **Editorial lexical note:** Name or designation identified from context; no lexical-root etymology is asserted.

446. بُرْهَان[446]

burhān

15 occurrences; cumulative coverage 79.83%.

Possible English: proof; demonstration; decisive evidence

Context: برهان is an argument or evidence presented as establishing a claim. Whether the proof succeeds is the author's argumentative judgment, not something guaranteed by the noun.

Forms and grammar: برهان / براهين = proof / proofs; برهانكم = your proof, plural addressee. برهن / يبرهن is a related verb formation. وبُرهان attaches and to the noun.

Attested spellings and counts

البرهان —al-brhān* (6); بالبرهان —bālbrhān* (2); بُرْهَانَ —burhāna (2); بُرْهَانَكُمْ —burhānakum (2); برهانه —brhānh* (2); البراهين —al-brāhyn* (1)

Context L1281: ... تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ...

Context L1282: ... محتاج إلى تثبيتها وإقامة البرهان عليها ثم لا يقبل ذلك ...

447. حَنِيف / حَنِيفَة[447]

ḥanīfah / ḥanīf

15 occurrences; cumulative coverage 79.84%.

Possible English: Ḥanīfah; Ḥanafī; upright in religion

Context: أبو حنيفة is the scholar Abū Ḥanīfah. الحنفيون / الحنفيين identify followers of his school. A school name and the adjective حنيف are not interchangeable references.

Forms and grammar: حنيف / حنفاء are adjective and plural; حنفي is a relational adjective, with feminine حنفية and plurals حنفيون / حنفيين. حنيفة also occurs in a personal designation.

Attested spellings and counts

حنيفة —ḥnyfh* (6); حَنِيفًا —ḥanīfan (5); الأحنف —al-ʾḥnf* (1); الحنفي —al-ḥnfy* (1); الحنفية —al-ḥnfyh* (1); حُنَفَاءَ —ḥunafāʾa (1)

Context L246: ... وأن أقم وجهك للدين حنيفا ...

Context L300: ... كان أمة قانتا لله حنيفا ...

[446] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: برهن (read dictionary entry).
[447] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حنف (read dictionary entry).

448. سُلَيْمَان[448]

sulaymān

15 occurrences; cumulative coverage 79.85%.

Possible English: Sulaymān; Solomon in the prophetic context

Context: The name may identify the prophet or one of several transmitters. Patronymics and context decide the person; a lexical resemblance to سلم does not establish a translation of the name.

Forms and grammar: وسليمان adds and; case vowels vary without changing the named person. No Arabic-root derivation is assumed here.

Attested spellings and counts

سليمان —slymān* (14); وسليمان —wslymān* (1)

Context L1779: ... علي بن محمد قال سليمان بن حرب ويحيى بن آدم ...

Context L1809: ... قال أبو الوليد الطيالسي وسليمان بن حرب عن مرحوم العطار ...

449. فِقْه / فَقِيه[449]

fiqh / *faqīh*

15 occurrences; cumulative coverage 79.85%.

Possible English: understanding; jurisprudence; jurist

Context: الفقيه identifies the author as a jurist; fiqh can also mean understanding more generally.

Forms and grammar: فقيه is a singular noun/adjective for a person possessing understanding; الفقيه adds the definite article. فقه names the understanding or discipline.

Attested spellings and counts

الفقه —al-fqh* (9); الفقهاء —al-fqhāʾ* (3); الفقيه —al-fqyh* (2); وأفقه — wʾfqh* (1)

Context L14: ... بن علي بن محمد الفقيه الكرجي ...

Context L959: ... بن علي بن محمد الفقيه الكرجي المعروف بالقصاب رضي الله ...

[448] **Editorial lexical note:** Personal-name identification from the book; no Arabic-root etymology or Lisān lexical definition is asserted for this name.

[449] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: فقه (read dictionary entry).

450. فَائِدَة / أَفَادَ[450]

fāʾidah / *ʾafāda*

15 occurrences; cumulative coverage 79.86%.

Possible English: benefit; useful result; convey; yield

Context: The author asks whether an analysis contributes to correct speech or understanding.

Forms and grammar: أفاد / يفيد = it yielded or conveyed / yields or conveys; فائدة / فوائد = benefit / benefits.

Attested spellings and counts

فائدة —fāʾdh* (13); يفيد —yfyd* (2)

Context L959: ... رائق النظام الذي لا يفيد محصولا ولا يشيد معقولا أو ...

Context L1077: ... في علم كيفية ذلك فائدة إذ ليس ...

451. مَحْذُوف / حَذْف[451]

ḥadhf / *maḥdhūf*

14 occurrences; cumulative coverage 79.87%.

Possible English: omission; deletion; omit; omitted

Context: Ibn Mada distinguishes recoverable omissions from unnecessary expressions supplied by analysis. An omitted expression and an unexpressed pronoun are not always the same claim.

Forms and grammar: حذف / يحذف = he omitted / omits; محذوف / محذوفات = omitted expression / omitted expressions.

Attested spellings and counts

حذف —ḥdhf* (9); الحذف —al-ḥdhf* (1); حذفه —ḥdhfh* (1); وحذف —wḥdhf* (1); وحذفها —wḥdhfhā* (1); يحذف —yḥdhf* (1)

Context L1509: ... الموضع الذي يحسن فيه حذف هو المفعول به لا الموضع ...

Context L1997: ... المواضع التي يحسن فيها حذف هاء المفعول ألا تراه يقول ...

[450] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: فيد (read dictionary entry).
[451] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حذف (read dictionary entry).

452. هُرَيْرَة / هِرَّة[452]

hirrah / hurayrah

14 occurrences; cumulative coverage 79.88%.

Possible English: cat; Hurayrah

Context: أبو هريرة is the personal designation Abū Hurayrah. A literal rendering father of a kitten is not a substitute for identifying the narrator by his conventional name.

Forms and grammar: هرّ / هرة are cat nouns; هريرة is a diminutive formation used in the name. الهر adds the definite article; these are not verb tense changes.

Attested spellings and counts

هريرة —hryrh* (13); الهر —al-hr* (1)

Context L1361: ... الخبر المروي عن أبي هريرة حيث يقول ذهب الناس وبقي ...

Context L2329: ... عن الأعرج عن أبي هريرة أن النبي صلى الله عليه ...

453. عَمْرو[453]

ʿAmr

13 occurrences; cumulative coverage 79.89%.

Possible English: Amr (an example person's name)

Context: Amr is a conventional person in grammatical examples. It must not be confused automatically with Umar or the noun meaning lifetime.

Forms and grammar: The written final و distinguishes عمرو from عمر; the accusative عمرا commonly drops that و. Determine a suffix or case ending from its sentence.

Attested spellings and counts

عمرو —ʿmrw* (13)

Context L3496: ... روى عبد الله بن عمرو بن العاص عن رسول الله ...

Context L3519: ... وأبي سفيان وسهيل بن عمرو وهم كانوا أئمة الكفر الهامين ...

[452] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: هرر (read dictionary entry).

[453] **Editorial lexical note:** Identification and grammatical explanation from this book's examples; no invented Arabic-root etymology is asserted. The final written waw in عمرو is a spelling distinction and is not pronounced.

454. بِدْعَة / مُبْتَدِع[454]

bidʿah / mubtadiʿ

13 occurrences; cumulative coverage 79.89%.

Possible English: innovation; religious innovation; innovator

Context: The author uses these words critically for teachings and their proponents. A lexical gloss does not establish whether a particular teaching is an innovation.

Forms and grammar: بدعة is a noun; البدعة adds the article. مبتدع is a person who innovates; المبتدعين is a sound masculine plural in an oblique case, while المبتدعة is a collective/plural usage here.

Attested spellings and counts

المبتدعة —al-mbtdʿh* (5); البدعة —al-bdʿh* (4); المبتدعين —al-mbtdʿyn* (4)

Context L959: ... على المخالفين وحجة على المبتدعين إذ هي بحمد الله شافية ...

Context L973: ... كل من زخرف من المبتدعة كلاما وعدَّ فيما ألفه من ...

455. عُثْمَان[455]

ʿuthmān

13 occurrences; cumulative coverage 79.90%.

Possible English: ʿUthmān; a personal name

Context: عثمان can designate the caliph or a later narrator. A patronymic or chain identifies the person, rather than the spelling alone.

Forms and grammar: وعثمان adds and; لعثمان adds to/for. Case vowels vary. The dictionary root supplies lexical/name discussion, not a biography of every bearer.

Attested spellings and counts

عثمان —ʿthmān* (7); وعثمان —wʿthmān* (6)

Context L3586: ... الله عليه وسلم قبل عثمان بن مظعون وهو ميت حتى ...

Context L4377: ... من أبي بكر وعمر وعثمان الذين خلفوا بعد النبي صلى ...

[454] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: بدع (read dictionary entry).

[455] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: عثم (read dictionary entry).

456. دِيَة[456]

diyah

12 occurrences; cumulative coverage 79.91%.

Possible English: blood money; compensation for killing or injury

Context: دية refers to the legally specified compensation in the relevant discussion. The recipient, amount and conditions require the rest of the passage.

Forms and grammar: دية / ديات = compensation payment(s); ديته / ديتها = compensation for him or it / her or it. The initial و of the traditional root is not written in دية.

Attested spellings and counts

الدية —al-dyh* (6); دية —dyh* (4); الوادي —al-wādy* (1); ودوا —wdwā* (1)

Context L1275: ... وما الذي سوى بين دية الطفل الرضيع والشيخ الكبير وأشباه ...

Context L2346: ... على قاتل الخطأ مع الدية عتق رقبة كفارة لذنبه إذ ...

457. حَذَر[457]

ḥadhar

11 occurrences; cumulative coverage 79.92%.

Possible English: caution; beware; guard against

Context: الحذر من النقل means caution in reporting a position; it is not automatically a judgment that the source is false.

Forms and grammar: حذر / يحذر = was wary / is wary; احذر = beware! حذر is also a noun according to vowels.

Attested spellings and counts

حذر —ḥdhr* (4); يحذر —yḥdhr* (4); الحذر —al-ḥdhr* (3)

Context L520: ... آناء الليل ساجدا وقائما يحذر الآخرة ويرجو رحمة ربه ...

Context L2260: ... عالم بعدوانه عارف بإساءته حذرٌ من سوء صنيعه مصدق لربه ...

[456] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ودي (read dictionary entry).

[457] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حذر (read dictionary entry).

458. حَرْف[458]

ḥarf

11 occurrences; cumulative coverage 79.92%.

Possible English: letter; particle

Context: حرف may be an alphabetic character or a grammatical particle. A preposition, conjunction and written letter have different roles.

Forms and grammar: حرف / حروف = letter or particle / letters or particles; بحرف = by or with a particle.

Attested spellings and counts

الحرف —al-ḥrf* (5); حرف —ḥrf* (4); الحروف —al-ḥrwf* (2)

Context L1977: ... امرأة زيد نزل هذا الحرف فضم إليه ...

Context L3184: ... من المشيئة غير هذا الحرف أو من الذي لا يقوله ...

459. فَهْم / فَهِمَ[459]

fahm / fahima

11 occurrences; cumulative coverage 79.93%.

Possible English: understanding; understand

Context: Understanding an intended expression is distinct from positing an unspoken word as its governor.

Forms and grammar: فهم / يفهم = he understood / understands; فهمه can be his understanding or he understood it, according to vowels and syntax.

Attested spellings and counts

فهمه —fhmh* (7); الاستفهام —al-āstfhām* (2); الفهم —al-fhm* (1); يفهم —yfhm* (1)

Context L1133: ... الشيء موضع غيره إذا فهمه السامع بالإشارة إلى المعنى وفيه ...

Context L2411: ... مسلم ولا يبعد عنه فهمه ويحيط علمه ...

460. نَقْل / نَقَلَ[460]

naqala / naql

11 occurrences; cumulative coverage 79.93%.

Possible English: transfer; transmit; quote; report

Attested spellings and counts

النقل —al-nql* (5); نقل —nql* (2); بنقل —bnql* (1); ناقل —nāql* (1); نقلها —nqlhā* (1); ينقل —ynql* (1)

Context L3003: ... ثم نقلها جل وعلا إلى الغم والحزن ...

[458] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: حرف (read dictionary entry).
[459] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: فهم (read dictionary entry).
[460] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نقل (read dictionary entry).

Context: Here transmission often means reporting another legal school's opinion, not necessarily transmitting a prophetic report.

Forms and grammar: ينقل / نقل = he transmitted / transmits; ينقلون / نقلوا = they transmitted / transmit. نقلت is ambiguous without vowels; الناقل is the transmitter.

Context L3642: ... وإن كان من جهة النقل واهيا فقد عضده هذا المعنى ...

461. تَوَضَّأَ / وُضُوء[461]

wuḍūʾ / *tawaḍḍaʾa*

10 occurrences; cumulative coverage 79.94%.

Possible English: ablution; perform ablution; water for ablution in a vowelled noun use

Context: الوضوء commonly names ritual ablution. The details of the required act come from the passage rather than the noun alone.

Forms and grammar: يتوضأ / توضأ = performed ablution / performs it; وضوء is the noun; وضوءه / وضوءها add possessive referents. متوضئ = a person who has performed ablution.

Attested spellings and counts

الوضوء —al-wḍwʾ* (8); وتوضأ —wtwḍʾ* (1); وضوء —wḍwʾ* (1)

Context L2284: ... الذي يظن ظان أن الوضوء من مسه لنجاسته لا للتعبد ...

Context L3584: ... وخمسا وسبعا ولا وضىء وضوء الصلاة ألا ترى أن لو ...

462. لَيْتَ[462]

layta

9 occurrences; cumulative coverage 79.95%.

Possible English: if only; would that

Context: A particle expressing a wish, including wishes that cannot be realised.

Forms and grammar: ليت is fixed; a following pronoun or noun identifies what is wished about.

Attested spellings and counts

ليت —lyt* (9)

Context L1406: ... الموت بالموصي فهل يجيز ليت شعري الرجوع في عتق العبيد ...

...

Context L3750: ... أيقولون ليت شعري إنه غير محيط بالمؤمنين ...

[461] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: وضأ (read dictionary entry).

[462] **Editorial lexical note:** Identification and grammatical explanation from this book's examples; no invented Arabic-root etymology is asserted.

463. يَنْبَغِي[463]

yanbaghī

9 occurrences; cumulative coverage 79.95%.

Possible English: be fitting; ought; be appropriate

Context: ينبغي can express what is appropriate or required in context; it should not automatically be translated as a technical ruling of obligation.

Forms and grammar: ينبغي is an imperfect verb; وينبغي adds and. بغى and ابتغى are related patterns with other senses such as seeking.

Attested spellings and counts

ينبغي —ynbghy* (9)

Context L2736: ... شهد لأعلاه بالحياة وكان ينبغي أن يكون إذا قطع أحق ...

Context L3614: ... يراها نجسة الذات فكان ينبغي له أن يقول إن الخمر ...

464. دِينَار[464]

dīnār

9 occurrences; cumulative coverage 79.96%.

Possible English: dinar; a gold monetary unit

Context: دينار names the monetary unit used in the passage. This glossary gives no modern exchange rate or assumption about the value of every historical coin.

Forms and grammar: دينار / دنانير = dinar(s); ديناران / دينارين are dual case forms. بدينار = for/by a dinar; دينارا is a common accusative form.

Attested spellings and counts

دينارا —dynārā* (3); الدينار —al-dynār* (2); الدنانير —al-dnānyr* (1); دينار —dynār* (1); دينارين —dynāryn* (1); والدينار —wāldynār* (1)

Context L2258: ... ومن حمله حرص الدرهم والدينار أو بلوغ ثأر أو شهوة ...

Context L3691: ... الكنوز وإما على عدد الدنانير والدراهم أو قطاع التبر من ...

[463] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: بغا (read dictionary entry).
[464] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: دنر (read dictionary entry).

465. يَحْيَى[465]

yaḥyā

9 occurrences; cumulative coverage 79.96%.

Possible English: Yaḥyā; John in a prophetic identification; lives as a verbal homograph

Context: يحيى commonly identifies a narrator or the prophet. A same-spelled imperfect can mean lives. Names are retained unless the context specifically calls for a conventional English prophetic name.

Forms and grammar: ويحيى adds and. The name's ending is not a plural or a feminine marker. Verb forms such as يَحْيا / تَحْيا belong to the life family; context distinguishes the proper name.

Attested spellings and counts

يحيى —yḥyā* (7); ويحيى —wyḥyā* (2)

Context L341: ... لا يموت فيها ولا يحيى ...

Context L1673: ... به ليس بمنكر لأن يحيى صلى الله عليه وسلم وإن ...

466. بَاء[466]

bā'

8 occurrences; cumulative coverage 79.97%.

Possible English: the letter ba; the particle bi-

Context: Distinguish the name of the letter from a prefixed preposition.

Forms and grammar: These are letter names and their observed article/suffix forms; identify their role from the quoted example.

Attested spellings and counts

الباء —al-bā'* (8)

Context L9146: ... تثقل ويجعل الباء في العصبة معنى على فيكون ...

Context L10855: ... تكون اللام فيه بمعنى الباء ويحتمل أن يكون وأمرت بالعبادة ...

[465] **Editorial lexical note:** Personal-name identification from the book; no Arabic-root etymology or Lisān lexical definition is asserted for this name.

[466] **Editorial lexical note:** Identification and grammatical explanation from this book's examples; no invented Arabic-root etymology is asserted.

467. الطَّبَرِيّ[467]

al-ṭabariyy

8 occurrences; cumulative coverage 79.97%.

Possible English: al-Tabari

Context: An affiliation name; identify the particular scholar from the surrounding citation rather than treating every Tabari as one person.

Forms and grammar: An affiliation name is not a verb tense. Attached و means and; the definite article is part of the attested name.

Attested spellings and counts

الطبري —al-ṭbry* (8)

Context L3865: ... راجع في ذلك تفسير الطبري وما بعدها و وما بعدها ...

Context L3866: ... لأجل الله وانظر تفسير الطبري ...

468. ثَوْرِيّ / ثَوْر[468]

thawr / thawriyy

8 occurrences; cumulative coverage 79.98%.

Possible English: bull; rise or stir; Thawr; al-Thawrī

Context: الثوري commonly identifies Sufyān al-Thawrī. ثور can be a narrator's name or an animal; do not translate a personal epithet as a literal description of the man's behavior.

Forms and grammar: ثور / ثيران = bull / bulls; ثوري is a relational adjective. ثار / يثور = rose or stirred / rises or stirs. The shared root does not make al-Thawrī a plural form of ثور.

Attested spellings and counts

الثوري —al-thwry* (7); ثور —thwr* (1)

Context L1546: ... مسلم البطين مع أن الثوري رواه عن مطرف فلم يجاوز ...

Context L3605: ... مدلسان ولم يذكرا سماعهما الثوري وشريك ولا قالا فيه اغسل ...

...

[467] **Editorial lexical note:** Proper-name or geographical-affiliation identification from the text; no Arabic-root etymology is asserted.

[468] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ثور (read dictionary entry).

469. جُرَيْج[469]

jurayj

8 occurrences; cumulative coverage 79.98%.

Possible English: Jurayj, a personal name

Context: ابن جريج is Ibn Jurayj in transmission chains. The name is retained rather than translated by an assumed root meaning.

Forms and grammar: وجريج attaches and. Case vowels vary; no Arabic etymology or identification of every bearer is asserted.

Attested spellings and counts

جريج —jryj* (8)

Context L1361: ... واهي الإسناد لأن ابن جريج مدلس ولم يذكر سماعه من ...

Context L2329: ... ولكنه رواه عنه ابن جريج وهو مدلس ولم يذكر سماعه ...

470. دِرْهَم[470]

dirham

8 occurrences; cumulative coverage 79.98%.

Possible English: dirham; a monetary unit

Context: درهم names the unit in the text, commonly silver currency. A modern currency value cannot be inferred from the word alone.

Forms and grammar: درهم / دراهم = dirham(s); درهمان / درهمين are dual case forms; بدرهم = for/by a dirham; درهما is accusative in a common construction.

Attested spellings and counts

الدرهم —al-drhm* (2); درهم —drhm* (2); درهما —drhmā* (2); دَرَاهِمَ — darāhima (1); والدراهم —wāldrāhm* (1)

Context L1057: ... وأشباه ذلك فإذا دفع الدرهم وأخذ السلعة فقد تاجر كل ...

Context L2153: ... كما كان ظالمه بأول درهم أخذه خائنا ...

[469] **Editorial lexical note:** Personal-name identification from the book; no Arabic-root etymology or Lisān lexical definition is asserted for this name.

[470] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: درهم (read dictionary entry).

471. نَحْو[471]

naḥw

8 occurrences; cumulative coverage 79.99%.

Possible English: grammar; towards; like; approximately

Context: النحو names the discipline; نحو can also introduce an example or comparison. A grammatical analogy is not automatically a legal analogy.

Forms and grammar: نحوي / نحويون / نحويين = grammarian / grammarians; النحوية is a feminine adjective.

Attested spellings and counts

نحو —nḥw* (7); النحويين —al-nḥwyyn* (1)

Context L2: ... محمد الكَرَجي القصَّاب ت نحو هـ ...

Context L1167: ... نتكلم به العرب من نحو ذلك إذ القرآن نازل بلسانهم ...

472. رَكْعَة / رَكَعَ[472]

rakaʿa / rakʿah

7 occurrences; cumulative coverage 79.99%.

Possible English: bow in prayer; bowing; unit of prayer

Context: ركوع is the act of bowing; ركعة is a complete prayer unit in its ritual use. They should not both be translated bow in every occurrence.

Forms and grammar: ركع / يركع = bowed / bows; ركعة / ركعتان / ركعتين / ركعات show singular, dual and plural; راكع = one bowing. ركعتيه = his two prayer units in a relevant construction.

Attested spellings and counts

الركوع —al-rkwʿ* (2); رَاكِعًا —rākiʿan (1); ركعات —rkʿāt* (1); ركعتان — rkʿtān* (1); ركعتين —rkʿtyn* (1); وركوعه —wrkwʿh* (1)

Context L1148: ... تبارك وتعالى قد ذكر الركوع على الانفراد وهو لا محالة ...

Context L1275: ... أوجب أن يكون الفجر ركعتين والظهر أربعا والمغرب ثلاثا وما ...

[471] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: نحا (read dictionary entry).
[472] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: ركع (read dictionary entry).

473. زَهْر / زُهْرِيّ[473]

zuhriyy / zahr

7 occurrences; cumulative coverage 80.00%.

Possible English: al-Zuhrī; blossom; brightness

Context: الزهري commonly identifies the transmitter al-Zuhrī. It is a relational name; a literal botanical translation would misidentify its role in a chain.

Forms and grammar: زهري adds the relational ـي; الزهري adds the definite article. زهر and زهرة are related lexical forms, while the personal designation needs contextual identification.

Attested spellings and counts

زهير —zhyr* (6); الزهري —al-zhry* (1)

Context L2072: ... مما يفرون منه وبيت زهير يمدح به هرم بن سنان ...

Context L2073: ... فيكون الخليل في بيت زهير أيضا صديقا وإن كان غير ...

474. فَرْع[474]

farʿ

7 occurrences; cumulative coverage 80.00%.

Possible English: branch; derivative case

Context: فرع often means a secondary form or case contrasted with an أصل. The root and branch of an analogy are not necessarily literal plant parts.

Forms and grammar: فرع / فروع = branch / branches; فرعا is an accusative form.

Attested spellings and counts

الفرع —al-frʿ* (3); فرع —frʿ* (3); الفروع —al-frwʿ* (1)

Context L2692: ... وأنتم مقرون بأن القياس فرع لا أصل وإذا اختلف الناس ...

Context L3057: ... حرم الأصل المحمول عليه الفرع قبل أن يحرمه الله وهذا ...

[473] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: زهر (read dictionary entry).
[474] **Dictionary reference:** Ibn Manẓūr, Lisān al-ʿArab (Arabic dictionary); headword: فرع (read dictionary entry).