

CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة الأنعام

Surah 6: The Cattle (Al-An’am)

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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

Return to the reading collection

[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).