

CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

المواد الببليوغرافية والتحريرية

Bibliographic and Editorial Material

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

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

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

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

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

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

قوله: (اهدنا الصراط المستقيم (٦)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

قوله: (إنها بقرة لا ذلول)

قوله: (فقلنا اضربوه ببعضها)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

قوله: (وقاتلوا في سبيل الله الذين يقاتلونكم)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

قوله: (وأن تعفوا أقرب للتقوى)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

قوله: (وجاعل الذين اتبعوك)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

وقوله: (والمحصنات من النساء إلا ما ملكت أيمانكم)

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

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

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

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

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

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

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

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

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

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

of those before you”[67]

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

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

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

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

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

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

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

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

قوله: (وحلائل أبنائكم الذين من أصلابكم)

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

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

قوله: (ومن أصدق من الله قيلا (١٢٢)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

قوله: (وألقينا بينهم العداوة والبغضاء إلى يوم القيامة)

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

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

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

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

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

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

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

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

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

Resurrection.”[83]

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

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

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

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

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

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

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

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

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

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

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

قوله: (ولا تكونن من المشركين (١٤)

قوله: (وأوحي إلي هذا القرآن لأنذركم به)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

قوله: (ثم إلى ربهم يحشرون (٣٨)

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

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

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

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

قوله: (أولئك الذين هدى الله فبهداهم اقتده)

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

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

قوله: (أفغير الله أبتغي حكما)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

قوله: (وفرشا)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

قوله: (حق عليهم الضلالة)

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

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

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

قوله: (كلما دخلت أمة لعنت أختها)

قوله: (لهم من جهنم مهاد ومن فوقهم غواش)

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

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

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

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

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

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

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

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

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

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

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

قوله: (وعلى الأعراف رجال يعرفون كلا بسيماهم)

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

وقوله: (ادعوا ربكم تضرعا وخفية)

قوله: (ألا له الخلق والأمر)

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

قوله: (حتى إذا أقلت سحابا ثقالا سقناه)

قوله: (كذلك نخرج الموتى لعلكم تذكرون (٥٧)

قوله: (والبلد الطيب يخرج نباته بإذن ربه)

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

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

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

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

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

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

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

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

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

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

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

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

قوله: (ولقد جاءتهم رسلهم بالبينات)

قوله: (ولما جاء موسى لميقاتنا وكلمه ربه)

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

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

قوله: (وألقى الألواح وأخذ برأس أخيه يجره إليه)

قوله: (فلا تشمت بي الأعداء)

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

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

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

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

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

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

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

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

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

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

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

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

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

قوله: (قال عذابي أصيب به من أشاء)

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

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

قوله: (ولقد ذرأنا لجهنم كثيرا من الجن والإنس)

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

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

قوله: (وأملي لهم إن كيدي متين (١٨٣)

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

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

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

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

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

(192).[155]

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

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

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

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

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

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

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

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

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

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

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

قوله: (وإما ينزغنك من الشيطان نزغ) .

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

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

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

قوله: (فقد باء بغضب من الله)

قوله: (ولن تغني عنكم فئتكم شيئا ولو كثرت)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

قوله: (وإن استنصروكم في الدين فعليكم النصر)

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

help."[174]

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

L192–193 Surah al-Tawbah

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

قوله: (قل هل تربصون بنا إلا إحدى الحسنيين)

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

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

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

قوله: (ليعذبهم بها في الحياة الدنيا)

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

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

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

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

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

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

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

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

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

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

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

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

قوله: (أولئك سيرحمهم الله)

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

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

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

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

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

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

his grave."[199]

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

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

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

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

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

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

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

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

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

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

قوله: (ولا على الذين إذا ما أتوك لتحملهم)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

L228–230 Surah Yunus

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

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

قوله: (وصلوات الرسول)

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

قوله: (خذ من أموالهم صدقة)

وقوله: (وقل اعملوا فسيرى الله عملكم ورسوله والمؤمنون)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

قوله: (قل الله أسرع مكرا)

قوله: (هو الذي يسيركم في البر والبحر)

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

قوله: (للذين أحسنوا الحسنى وزيادة)

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

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

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

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

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

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

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

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

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

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

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

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

قوله: (فما آمن لموسى إلا ذرية من قومه)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

L247 Surah Hud

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

قوله: (وألفيا سيدها لدى الباب)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

قوله: (فلما دخلوا على يوسف آوى إليه أبويه)

قوله: (ورفع أبويه على العرش)

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

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

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

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

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

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

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

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

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

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

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

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

قول: (والله يحكم لا معقب لحكمه)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

قوله: (والأنعام خلقها لكم فيها دفء)

قوله: (والخيل والبغال والحمير لتركبوها وزينة)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

قوله: (ظل وجهه مسودا وهو كظيم (٥٨)

وقوله: (أيمسكه على هون أم يدسه في التراب)

قوله: (تالله لقد أرسلنا إلى أمم من قبلك)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

قوله: (إن إبراهيم كان أمة قانتا لله حنيفا)

قوله: (ادع إلى سبيل ربك بالحكمة والموعظة الحسنة)

وقوله: (واصبر وما صبرك إلا بالله)

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

قوله: (وكل إنسان ألزمناه طائره في عنقه)

قوله: (وقضى ربك ألا تعبدوا إلا إياه)

قوله: (فلا يسرف في القتل)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

قوله: (وقربناه نجيا (٥٢)

وقوله: (لا يسمعون فيها لغوا إلا سلاما)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

L336 Surah Ṭā Hā

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

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

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

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

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

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

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

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

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

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

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

قوله: (قال خذها ولا تخف)

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

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

قوله: (فأوجس في نفسه خيفة)

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

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

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

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

L346 Surah The Prophets

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

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

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

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

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

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

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

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

قوله: (يوم نطوي السماء كطي السجل للكتب)

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

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

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

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

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

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

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

over writings."[340][341]

L351–363 Surah The Pilgrimage

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

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

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

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

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

L364–365 Surah The Believers

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

L373–380 Surah The Light

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

وقوله: (لتبتغوا عرض الحياة الدنيا) .

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

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

قوله: (يوقد من شجرة مباركة)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

قوله: (والذين يبيتون لربهم سجدا وقياما (٦٤)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

قوله: (كذبت قوم نوح المرسلين (١٠٥)

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

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

[371] **Qur’an references (L414):** Qur’an 26:82 (Ash-Shu’ara).

[372] **Translator’s note (L415):** ‘A truthful tongue’ is an idiom for an enduring reputation expressed in truthful praise.

[373] **Translator’s note (L416):** The unvocalized word rendered ‘custom’ can also be read as ‘fabrication’; the supplied text does not distinguish these readings.

[374] **Qur’an references (L415):** Qur’an 26:84 (Ash-Shu’ara); Qur’an 26:137 (Ash-Shu’ara); Qur’an 26:138 (Ash-Shu’ara).

[375] **Qur’an references (L417):** Qur’an 26:105 (Ash-Shu’ara).

[376] **Translator’s note (L418):** ‘They lend an ear’ can refer to the devils listening or to the liars listening to the devils; the pronoun’s ambiguity is retained.

[377] **Qur’an references (L418):** Qur’an 26:221 (Ash-Shu’ara); Qur’an 26:222 (Ash-Shu’ara); Qur’an 26:223 (Ash-Shu’ara).

And His saying: “There, then, are their houses, desolate because of their wrongdoing.”[378]

L426 His saying: “Whoever brings a good deed shall have something better than it.”[379]

L427 Surah al-Qasas (The Stories) And His saying, exalted is He: “And draw your wing close to yourself against fear.”[380][381]

L428 His saying: “But when Moses came to them with Our clear signs, they said, ‘This is only fabricated sorcery, and we have never heard of this among our forefathers’ (36).”[382]

L429–430 And His saying: “And We made them leaders calling to the Fire.” And His saying: “And who is further astray than one who follows his own desire without guidance from God? God does not guide the wrongdoing people (50).”[383]

L431 And His saying: “You do not guide whomever you love, but God guides whomever He wills.”[384]

L432 His saying: “And We gave him such treasures that their very keys”[385][386]

L433 Surah al-ʿAnkabut (The Spider) His saying: “And those who disbelieved said to those who believed, ‘Follow our way, and let us carry your sins.’ Yet they will carry nothing whatsoever of their sins; they are indeed liars (12).”[387]

قوله: (من جاء بالحسنة فله خير منها)

سورة القصص وقوله تعالى: (واضمم إليك جناحك من الرهب)

قوله: (فلما جاءهم موسى بآياتنا بينات قالوا ما هذا إلا سحر مفترى وما سمعنا بهذا في آبائنا الأولين (٣٦)

وقوله: (وجعلناهم أئمة يدعون إلى النار) وقوله: (ومن أضل ممن اتبع هواه بغير هدى من الله إن الله لا يهدي القوم الظالمين (٥٠) .

وقوله: (إنك لا تهدي من أحببت ولكن الله يهدي من يشاء)

قوله: (وآتيناه من الكنوز ما إن مفاتحه)

سورة العنكبوت قوله: (وقال الذين كفروا للذين آمنوا اتبعوا سبيلنا ولنحمل خطاياكم وما هم بحاملين من خطاياهم من شيء إنهم لكاذبون (١٢)

[378] **Qur’an references (L419):** Qur’an 27:4 (An-Naml); Qur’an 27:7 (An-Naml); Qur’an 27:9 (An-Naml); Qur’an 27:13 (An-Naml); Qur’an 27:16 (An-Naml); Qur’an 27:38 (An-Naml); Qur’an 27:52 (An-Naml).

[379] **Qur’an references (L426):** Qur’an 27:89 (An-Naml); Qur’an 28:84 (Al-Qasas).

[380] **Translator’s note (L427):** ‘Wing’ is a figurative expression for the arm or side. The phrase can also be understood as ‘draw your arm close to yourself because of fear.’

[381] **Qur’an references (L427):** Qur’an 28:32 (Al-Qasas).

[382] **Qur’an references (L428):** Qur’an 28:36 (Al-Qasas).

[383] **Qur’an references (L429):** Qur’an 28:41 (Al-Qasas); Qur’an 28:50 (Al-Qasas).

[384] **Qur’an references (L431):** Qur’an 28:56 (Al-Qasas).

[385] **Translator’s note (L432):** The quotation ends before the predicate of the clause concerning the keys.

[386] **Qur’an references (L432):** Qur’an 28:76 (Al-Qasas).

[387] **Qur’an references (L433):** Qur’an 29:12 (Al-’Ankabut).

L434 His saying: “And they shall surely carry their own burdens, and other burdens along with their own burdens.”[388]

L435 And His saying: “But his people’s only answer was to say, ‘Kill him or burn him.’”[389]

L436 His saying: “And these parables We set forth for humankind, but none understand them except those who possess knowledge (43).”[390]

L437 His saying: “And none reject Our signs except the disbelievers (47).”[391]

L438 His saying: “You did not recite any book before it, nor did you write it with your right hand; otherwise, those who uphold falsehood would have doubted (48).”[392]

L439 And His saying: “Does it not suffice them that We have sent down to you the Book, which is recited to them?”[393]

L440–443 And His saying: “And they said, ‘Why have signs not been sent down to him from his Lord?’” And His saying: “And they urge you to hasten the punishment. Were it not for an appointed term, the punishment would have come upon them; and it shall surely come upon them suddenly, while they are unaware (53).” And His saying: “And He will say, ‘Taste what you used to do’ (55).” And His saying: “O My servants who believe, My earth is spacious; so worship Me alone (56).”[394]

L444 Surah al-Rum (The Romans) And His saying: “Alif, Lam, Mim (1). The Romans have been defeated (2) in the nearest land; yet after their defeat they will prevail (3), within a few years. To God belongs the command before and

قوله: (وليحملن أثقالهم وأثقالا مع أثقالهم)

وقوله: (فما كان جواب قومه إلا أن قالوا اقتلوه أو حرقوه)

قوله: (وتلك الأمثال نضربها للناس وما يعقلها إلا العالمون (٤٣)

قوله: (وما يجحد بآياتنا إلا الكافرون (٤٧)
قوله: (وما كنت تتلو من قبله من كتاب ولا تخطه بيمينك إذا لارتاب المبطلون (٤٨)

وقوله: (أولم يكفهم أنا أنزلنا عليك الكتاب يتلى عليهم) .

وقوله: (وقالوا لولا أنزل عليه آيات من ربه) وقوله: (ويستعجلونك بالعذاب ولولا أجل مسمى لجاءهم العذاب وليأتينهم بغتة وهم لا يشعرون (٥٣) وقوله: (ويقول ذوقوا ما كنتم تعملون (٥٥) وقوله: (يا عبادي الذين آمنوا إن أرضي واسعة فإياي فاعبدون (٥٦)

سورة الروم وقوله: (الم (١) غلبت الروم (٢) في أدنى الأرض وهم من بعد غلبهم سيغلبون (٣) في بضع سنين لله الأمر من قبل ومن بعد ويومئذ يفرح المؤمنون (٤) بنصر الله ينصر من يشاء

[388] **Qur’an references (L434):** Qur’an 29:13 (Al-’Ankabut).
[389] **Qur’an references (L435):** Qur’an 29:24 (Al-’Ankabut).
[390] **Qur’an references (L436):** Qur’an 29:43 (Al-’Ankabut).
[391] **Qur’an references (L437):** Qur’an 29:47 (Al-’Ankabut).
[392] **Qur’an references (L438):** Qur’an 29:48 (Al-’Ankabut).
[393] **Qur’an references (L439):** Qur’an 29:51 (Al-’Ankabut).
[394] **Qur’an references (L440):** Qur’an 29:50 (Al-’Ankabut); Qur’an 29:53 (Al-’Ankabut); Qur’an 29:55 (Al-’Ankabut); Qur’an 29:56 (Al-’Ankabut).

after, and on that day the believers will rejoice (4) in God's help. He helps whomever He wills[395][396]

L445 His saying: "So glory be to God when you enter the evening and when you enter the morning (17). And to Him belongs praise in the heavens and the earth, and in the late afternoon and when you enter the noon hour (18)."[397]

L446 And His saying: "He brings forth the living from the dead, and brings forth the dead from the living, and gives life to the earth after its death; and thus shall you be brought forth (19)."[398]

L447 His saying: "And among His signs is that He created you from dust."[399]

L448 And His saying: "And He is the One who originates creation, then repeats it, and that is easier for Him."[400]

L449–450 And His saying: "Rather, those who have done wrong have followed their own desires without knowledge. Who, then, can guide someone whom God has led astray?" And His saying: "God's original disposition, according to which He fashioned humankind."[401]

L451 His saying: "So that they may show ingratitude for what We have given them. Enjoy yourselves, then; you will soon know (34)."[402]

L452 And His saying: "Though before it was sent down upon them—before it—they had indeed been in despair (49)."[403][404]

قوله: (فسبحان الله حين تمسون وحين تصبحون (١٧) وله الحمد في السماوات والأرض وعشيا وحين تظهرون (١٨) .

وقوله: (يخرج الحي من الميت ويخرج الميت من الحي ويحيي الأرض بعد موتها وكذلك تخرجون (١٩)

قوله: (ومن آياته أن خلقكم من تراب)

وقوله: (وهو الذي يبدأ الخلق ثم يعيده وهو أهون عليه) .

وقوله: (بل اتبع الذين ظلموا أهواءهم بغير علم فمن يهدي من أضل الله) وقوله: (فطرت الله التي فطر الناس عليها)

قوله: - (ليكفروا بما آتيناهم فتمتعوا فسوف تعلمون (٣٤)

وقوله: (وإن كانوا من قبل أن ينزل عليهم من قبله لمبلسين (٤٩)

[395] **Translator's note (L444):** The verbs concerning the Romans are unvocalized; the translation follows the reading 'have been defeated … will prevail.' The consonantal text also permits 'have prevailed … will be defeated.'

[396] **Qur'an references (L444):** Qur'an 30:2 (Ar-Rum); Qur'an 30:3 (Ar-Rum); Qur'an 30:4 (Ar-Rum); Qur'an 30:5 (Ar-Rum).

[397] **Qur'an references (L445):** Qur'an 30:17 (Ar-Rum); Qur'an 30:18 (Ar-Rum).

[398] **Qur'an references (L446):** Qur'an 30:19 (Ar-Rum).

[399] **Qur'an references (L447):** Qur'an 30:20 (Ar-Rum).

[400] **Qur'an references (L448):** Qur'an 30:27 (Ar-Rum).

[401] **Qur'an references (L449):** Qur'an 30:29 (Ar-Rum); Qur'an 30:30 (Ar-Rum).

[402] **Qur'an references (L451):** Qur'an 16:55 (An-Nahl); Qur'an 30:34 (Ar-Rum).

[403] **Translator's note (L452):** The repeated 'before it' reproduces the repetition in the supplied wording.

[404] **Qur'an references (L452):** Qur'an 30:49 (Ar-Rum).

L453 His saying: “And if We were to send a wind and they saw it turn yellow”[405][406]

L454 His saying: “Thus does God seal the hearts of those who do not know (59).”[407]

L455 Surah Luqman And His saying: “And among humankind is one who purchases idle discourse to lead others astray from God’s path without knowledge.”[408][409]

L456 His saying: “And takes it in mockery.”

L457 His saying: “And when Our signs are recited to him, he turns away arrogantly, as though he had not heard them, as though there were a heaviness in his ears.”[410]

L458 His saying: “And We enjoined upon the human being care for his parents; his mother carried him in weakness”[411]

L459 His saying: “And lower your voice.”[412]

L460 And His saying: “And no soul knows what it will earn tomorrow.”[413]

L461–462 Surah al-Sajdah (Prostration) His saying: “And had We willed, We would have given every soul its guidance. But the word from Me has become binding: ‘I shall surely fill Hell with jinn and humans all together’ (13).” And His saying: “Is one who is a believer like one who is defiantly disobedient? They are not equal (18).”[414]

L463 His saying: “And We made from among them leaders who guide by Our

قوله: (ولئن أرسلنا ريحا فرأوه مصفرا)

قوله: (كذلك يطبع الله على قلوب الذين لا يعلمون (٥٩)

سورة لقمان وقوله: (ومن الناس من يشتري لهو الحديث ليضل عن سبيل الله بغير علم)

قوله: (ويتخذها هزوا)

قوله: (وإذا تتلى عليه آياتنا ولى مستكبرا كأن لم يسمعها كأن في أذنيه وقرا)

قوله: (ووصينا الإنسان بوالديه حملته أمه وهنا)

قوله: (واغضض من صوتك)

وقوله: (وما تدري نفس ماذا تكسب غدا)

سورة السجدة قوله: (ولو شئنا لآتينا كل نفس هداها ولكن حق القول مني لأملأن جهنم من الجنة والناس أجمعين (١٣) وقوله: (أفمن كان مؤمنا كمن كان فاسقا لا يستوون (١٨)

قوله: (وجعلنا منهم أئمة يهدون بأمرنا)

[405] **Translator’s note (L453):** The referent of ‘it’ is not named in this excerpt; it is commonly understood as the vegetation. The conditional sentence is incomplete.

[406] **Qur’an references (L453):** Qur’an 30:51 (Ar-Rum).

[407] **Qur’an references (L454):** Qur’an 30:59 (Ar-Rum).

[408] **Translator’s note (L455):** The unvocalized verb rendered ‘to lead others astray’ also permits the reading ‘to go astray.’

[409] **Qur’an references (L455):** Qur’an 31:6 (Luqman).

[410] **Qur’an references (L457):** Qur’an 31:7 (Luqman).

[411] **Qur’an references (L458):** Qur’an 31:14 (Luqman).

[412] **Qur’an references (L459):** Qur’an 31:19 (Luqman).

[413] **Qur’an references (L460):** Qur’an 31:34 (Luqman).

[414] **Qur’an references (L461):** Qur’an 32:13 (As-Sajdah); Qur’an 32:18 (As-Sajdah).

command."[415]

L464–465 Surah al-Ahzab (The Confederates) And His saying: "And there is no blame upon you for what you do by mistake, but for what your hearts deliberately intend." And His saying: "And blood relatives have a greater claim upon one another, in God's Book, than the believers and the emigrants."[416]

L466 His saying: "Except that you may do a kindness to your allies."[417]

L467 And His saying: "O you who believe, remember God's favor upon you when armies came against you, and We sent against them a wind and armies you did not see."[418]

L468 His saying: "God certainly knows those among you who obstruct others, and those who say to their brothers, 'Come to us.'"[419]

L469 His saying: "And when the believers saw the confederates," up to His saying: "And it only increased them in faith and submission (22)."[420]

L470 His saying: "And God drove back those who disbelieved in their rage, having gained no good; and God spared the believers the fighting. And God is Strong, Mighty (25). And He brought down from their fortresses those of the People of the Book who had supported them, and cast into[421][422]

L471 His saying: "O wives of the Prophet, you are unlike any other women, if you are mindful of God."[423]

L472 And His saying: "So do not be soft in speech, lest one in whose heart is a

سورة الأحزاب وقوله: (وليس عليكم جناح فيما أخطأتم به ولكن ما تعمدت قلوبكم) وقوله: (وأولو الأرحام بعضهم أولى ببعض في كتاب الله من المؤمنين والمهاجرين)

قوله: (إلا أن تفعلوا إلى أوليائكم معروفا)

وقوله: (يا أيها الذين آمنوا اذكروا نعمة الله عليكم إذ جاءتكم جنود فأرسلنا عليهم ريحا وجنودا لم تروها)

قوله: (قد يعلم الله المعوقين منكم والقائلين لإخوانهم هلم إلينا)

قوله: ولما رأى المؤمنون الأحزاب) إلى قوله: (وما زادهم إلا إيمانا وتسليما (٢٢)

قوله: (ورد الله الذين كفروا بغيظهم لم ينالوا خيرا وكفى الله المؤمنين القتال وكان الله قويا عزيزا (٢٥) وأنزل الذين ظاهروهم من أهل الكتاب من صياصيهم وقذف في ق

قوله: (يا نساء النبي لستن كأحد من النساء إن اتقيتن)

وقوله: (فلا تخضعن بالقول فيطمع الذي في قلبه مرض)

[415] **Qur'an references (L463):** Qur'an 32:24 (As-Sajdah).
[416] **Qur'an references (L464):** Qur'an 33:5 (Al-Ahzab); Qur'an 33:6 (Al-Ahzab).
[417] **Qur'an references (L466):** Qur'an 33:6 (Al-Ahzab).
[418] **Qur'an references (L467):** Qur'an 33:9 (Al-Ahzab).
[419] **Qur'an references (L468):** Qur'an 33:18 (Al-Ahzab).
[420] **Qur'an references (L469):** Qur'an 33:22 (Al-Ahzab).
[421] **Translator's note (L470):** The supplied text breaks off after 'into' and the initial letter of the next word. Neither the word nor the remainder of the verse has been supplied in translation.
[422] **Qur'an references (L470):** Qur'an 33:25 (Al-Ahzab); Qur'an 33:26 (Al-Ahzab).
[423] **Qur'an references (L471):** Qur'an 33:32 (Al-Ahzab).

sickness should become desirous."[424]

L473 His saying: "God desires only to remove defilement from you, people of the household."[425]

L474 And His saying, exalted is He: "Then, when Zayd had fulfilled his need of her, We married her to you."[426]

L475 His saying: "So that there should be no restriction upon the believers concerning the wives of their adopted sons when they have fulfilled"[427][428]

L476 His saying: "Then you divorce them before you have touched them, you have no waiting period to count against them."[429][430]

L477–479 And His saying: "So give them a provision." And His saying: "And release them with a gracious release (49)." And His saying: "We know what We have prescribed for them concerning their wives and those whom their right hands possess, so that there should be no restriction upon you."[431]

L480 His saying: "You may defer whichever of them you will and draw close to yourself whichever you will; and if you desire any of those you have set aside, there is no blame upon you."[432]

L481 And His saying: "Women are not lawful for you hereafter, nor may you exchange them for other wives, even if their beauty pleases you, except those whom your right hand possesses."[433]

L482 Surah Saba' (Sheba) His saying: "And those who disbelieved said, 'Shall we direct you to a man who tells you that, when you have been utterly torn

قوله: (إنما يريد الله ليذهب عنكم الرجس أهل البيت)

وقوله تعالى: (فلما قضى زيد منها وطرا زوجناكها)

قوله: (لكي لا يكون على المؤمنين حرج في أزواج أدعيائهم إذا قضوا)

قوله: (ثم طلقتموهن من قبل أن تمسوهن فما لكم عليهن من عدة تعتدونها)

وقوله: (فمتعوهن) وقوله: (وسرحوهن سراحا جميلا (٤٩) وقوله: (قد علمنا ما فرضنا عليهم في أزواجهم وما ملكت أيمانهم لكيلا يكون عليك حرج)

قوله: (ترجي من تشاء منهن وتؤوي إليك من تشاء ومن ابتغيت ممن عزلت فلا جناح عليك)

وقوله: (لا يحل لك النساء من بعد ولا أن تبدل بهن من أزواج ولو أعجبك حسنهن إلا ما ملكت يمينك)

سورة سبأ قوله: (وقال الذين كفروا هل ندلكم على رجل ينبئكم إذا مزقتم كل ممزق إنكم لفي خلق جديد (٧) أفترى على الله كذبا أم به جنة)

[424] **Qur'an references (L472):** Qur'an 33:32 (Al-Ahzab).
[425] **Qur'an references (L473):** Qur'an 33:33 (Al-Ahzab).
[426] **Qur'an references (L474):** Qur'an 33:37 (Al-Ahzab).
[427] **Translator's note (L475):** The quotation ends before the object of 'have fulfilled'; the missing words have not been supplied.
[428] **Qur'an references (L475):** Qur'an 33:37 (Al-Ahzab).
[429] **Translator's note (L476):** The quotation begins within a conditional sentence whose opening is not supplied. 'Touched' refers here to sexual intercourse.
[430] **Qur'an references (L476):** Qur'an 33:49 (Al-Ahzab).
[431] **Qur'an references (L477):** Qur'an 33:50 (Al-Ahzab).
[432] **Qur'an references (L480):** Qur'an 33:51 (Al-Ahzab).
[433] **Qur'an references (L481):** Qur'an 33:52 (Al-Ahzab).

to pieces, you will indeed be in a new creation (7)? Has he fabricated a lie against God, or is there madness in him?’”[434]

L483 His saying: “And We certainly bestowed upon David a bounty from Us: ‘O mountains, echo with him, and you birds!’”[435]

L484–487 And His saying: “Make ample coats of mail, and measure carefully in linking the rings.” And His saying: “And intercession avails nothing with Him except for one to whom He has given permission.” And His saying: “Until, when fear has been removed from their hearts, they say, ‘What did your Lord say?’ They say, ‘The truth.’” And His saying: “And on the day He gathers them all together, then says to the angels, ‘Was it you that these people used to worship?’ (40).”[436][437]

L488 His saying: “Say, ‘The truth has come, and falsehood neither originates nor restores’ (49).”[438]

L489 Surah al-Mala’ikah (The Angels) His saying: “Satan is an enemy to you, so take him as an enemy.”[439]

L490 His saying: “Is one whose evil deed has been made fair to him, so that he sees it as good—God indeed leads astray whomever He wills and guides whomever He wills.”[440][441]

L491 His saying: “To Him ascends good speech, and righteous action raises it.”[442][443]

قوله: (ولقد آتينا داوود منا فضلا يا جبال أوبي معه والطير)

وقوله: (أن اعمل سابغات وقدر في السرد) وقوله: (ولا تنفع الشفاعة عنده إلا لمن أذن له) وقوله: (حتى إذا فزع عن قلوبهم قالوا ماذا قال ربكم قالوا الحق) وقوله: (ويوم يحشرهم جميعا ثم يقول للملائكة أهؤلاء إياكم كانوا يعبدون (٤٠)

قوله: (قل جاء الحق وما يبدئ الباطل وما يعيد (٤٩)

سورة الملائكة قوله: (إن الشيطان لكم عدو فاتخذوه عدوا)

قوله: (أفمن زين له سوء عمله فرآه حسنا فإن الله يضل من يشاء ويهدي من يشاء)

قوله: (إليه يصعد الكلم الطيب والعمل الصالح يرفعه)

[434] **Qur’an references (L482):** Qur’an 34:7 (Saba); Qur’an 34:8 (Saba).

[435] **Qur’an references (L483):** Qur’an 34:10 (Saba).

[436] **Translator’s note (L485):** ‘One to whom He has given permission’ can be understood as the authorized intercessor or the person for whom intercession is authorized.

[437] **Qur’an references (L484):** Qur’an 34:11 (Saba); Qur’an 34:23 (Saba); Qur’an 34:40 (Saba).

[438] **Qur’an references (L488):** Qur’an 34:49 (Saba).

[439] **Qur’an references (L489):** Qur’an 35:6 (Fatir).

[440] **Translator’s note (L490):** The opening question leaves its comparison unexpressed; no comparison has been supplied.

[441] **Qur’an references (L490):** Qur’an 35:8 (Fatir).

[442] **Translator’s note (L491):** The final clause also permits the interpretation ‘and righteous action—He raises it’; the grammatical subjects and pronoun referents are not explicit.

[443] **Qur’an references (L491):** Qur’an 35:10 (Fatir).

وقوله: (وما تحمل من أنثى ولا تضع إلا بعلمه وما يعمر من معمر ولا ينقص من عمره إلا في كتاب إن ذلك على الله يسير (١١)

قوله: (وما يستوي الأعمى والبصير (١٩) ولا الظلمات ولا النور (٢٠) ولا الظل ولا الحرور (٢١) وما يستوي الأحياء ولا الأموات إن الله يسمع من يشاء وما أنت بمسمع من في الق وقوله: (كذلك إنما يخشى الله من عباده العلماء)

وقوله: (فأخرجنا به ثمرات مختلفا ألوانها)

سورة يس وقوله: (وفجرنا فيها من العيون (٣٤) ليأكلوا من ثمره وما عملته أيديهم أفلا يشكرون (٣٥) وقوله: (أنعاما فهم لها مالكون (٧١) وذللناها لهم فمنها ركوبهم ومنها يأكلون (٧٢) ولهم فيها منافع ومشارب أفلا يشكرون (٧٣)

سورة الصافات وقوله: (إنهم ألفوا آباءهم ضالين (٦٩) فهم على آثارهم يهرعون (٧٠) وقوله: (قال أتعبدون ما تنحتون (٩٥) والله خلقكم وما تعملون (٩٦) وقوله: (وقال إني ذاهب إلى ربي سيهدين (٩٩) وقوله: (فلما بلغ معه السعي قال يا بني إني أرى في المنام أني أذبحك فانظر ماذا ترى قال يا أبت افعل ما تؤمر ستجدني إن شاء الله من الصابرين (١٠٢)

L492 And His saying: “And no female conceives or gives birth except with His knowledge. And no long-lived person is granted a long life, nor is anything diminished from his lifespan, except that it is in a Book. That is easy for God (11).”[444]

L493–494 His saying: “And the blind and the seeing are not equal (19), nor the darknesses nor the light (20), nor the shade nor the scorching heat (21). And the living are not equal, nor the dead. God makes whomever He wills hear, and you cannot make those in the And His saying: “Likewise, only those of His servants who possess knowledge fear God.”[445][446][447]

L495 And His saying: “Then We brought forth with it fruits of differing colors.”[448]

L496–497 Surah Ya-Sin And His saying: “And We caused springs to gush forth therein (34), so that they may eat of its fruit and what their hands have made. Will they not, then, give thanks (35)?” And His saying: “Livestock, of which they are owners (71). And We have made them submissive to them, so some they ride and some they eat (72). And in them they have benefits and things to drink. Will they not, then, give thanks (73)?”[449][450]

L498–501 Surah al-Saffat (Those Ranged in Ranks) And His saying: “They indeed found their fathers astray (69), so they rush along in their footsteps (70).” And His saying: “He said, ‘Do you worship what you carve (95), when God created you and what you do?’ (96).” And His saying: “And he said, ‘I am going to my Lord; He will guide me’ (99).” And His saying: “Then, when he

[444] **Qur’an references (L492):** Qur’an 35:11 (Fatir).

[445] **Translator’s note (L493):** The supplied text breaks off after the definite article and the initial letter of the following word. The missing word and remainder of the verse have not been supplied.

[446] **Translator’s note (L494):** ‘Likewise’ belongs to the preceding clause in the Quranic verse, but is included within this quotation as supplied.

[447] **Qur’an references (L493):** Qur’an 35:19 (Fatir); Qur’an 35:20 (Fatir); Qur’an 35:21 (Fatir); Qur’an 35:22 (Fatir); Qur’an 35:28 (Fatir).

[448] **Qur’an references (L495):** Qur’an 35:27 (Fatir).

[449] **Translator’s note (L496):** The clause rendered ‘and what their hands have made’ also permits the negative reading ‘though their hands did not make it.’

[450] **Qur’an references (L496):** Qur’an 36:35 (Ya-Sin); Qur’an 36:72 (Ya-Sin); Qur’an 36:73 (Ya-Sin).

reached the age to work alongside him, he said, 'My son, I see in a dream that I am slaughtering you, so consider what you think.' He said, 'My father, do what you are commanded. You will find me, if God wills, among the patient' (102)."[451][452]

[451] **Translator's note (L499):** 'What you do' can also mean 'what you make.' The Arabic also permits 'God created you and your doing'; this grammatical ambiguity bears on the interpretation of human action.

[452] **Qur'an references (L498):** Qur'an 37:69 (As-Saffat); Qur'an 37:70 (As-Saffat); Qur'an 37:95 (As-Saffat); Qur'an 37:96 (As-Saffat); Qur'an 37:99 (As-Saffat); Qur'an 37:102 (As-Saffat).

L502 His saying: “And We gave him glad tidings of Isaac, a prophet among the righteous (112).”[1]

L503 His saying: “For you and what you worship (161)—you cannot lead anyone astray against Him (162), except one who will burn in Hell (163).”[2][3]

L504 And His saying: “And indeed, we are the ones who stand in ranks (165), and indeed, we are the ones who glorify Him (166).”[4]

L505 His saying: “And indeed, they used to say (167), ‘If only we had a reminder from the ancients (168), we would surely be God’s servants, exclusively devoted to Him’ (169).”[5]

L506 And His saying: “And Our word has already gone forth concerning Our servants, the messengers (171): they will surely be the ones granted victory (172), and Our host will surely be the ones who prevail (173).”[6]

L507–508 Surah Ṣād

And His saying: “Has the account of the disputants reached you, when they climbed over the wall into the sanctuary (21), when they entered upon David and he was alarmed by them?” And His saying: “And David thought that We had only put him to the test.”[7][8]

L509 His saying: “David, We have appointed you a vicegerent on earth, so judge

قوله: (وبشرناه بإسحاق نبيا من الصالحين (١١٢)

قوله: (فإنكم وما تعبدون (١٦١) ما أنتم عليه بفاتنين (١٦٢) إلا من هو صال الجحيم (١٦٣)

وقوله: (وإنا لنحن الصافون (١٦٥) وإنا لنحن المسبحون (١٦٦)

قوله: (وإن كانوا ليقولون (١٦٧) لو أن عندنا ذكرا من الأولين (١٦٨) لكنا عباد الله المخلصين (١٦٩)

وقوله: (ولقد سبقت كلمتنا لعبادنا المرسلين (١٧١) إنهم لهم المنصورون (١٧٢) وإن جندنا لهم الغالبون (١٧٣)

سورة ص وقوله: (وهل أتاك نبأ الخصم إذ تسوروا المحراب (٢١) إذ دخلوا على داوود ففزع منهم) وقوله: (وظن داوود أنما فتناه)

قوله: (يا داوود إنا جعلناك خليفة في الأرض فاحكم بين الناس بالحق ولا تتبع الهوى فيضلك عن سبيل الله)

[1] **Qur’an references (L502):** Qur’an 37:112 (As-Saffat).

[2] **Translator’s note (L503):** The pronoun in ‘against Him’ is implicit in the Arabic expression ʿalayhi; it is understood here as referring to God.

[3] **Qur’an references (L503):** Qur’an 37:161 (As-Saffat); Qur’an 37:162 (As-Saffat); Qur’an 37:163 (As-Saffat).

[4] **Qur’an references (L504):** Qur’an 37:165 (As-Saffat); Qur’an 37:166 (As-Saffat).

[5] **Qur’an references (L505):** Qur’an 37:167 (As-Saffat); Qur’an 37:168 (As-Saffat); Qur’an 37:169 (As-Saffat).

[6] **Qur’an references (L506):** Qur’an 37:171 (As-Saffat); Qur’an 37:172 (As-Saffat); Qur’an 37:173 (As-Saffat).

[7] **Translator’s note (L508):** The verb rendered ‘thought’ can also signify realization or conviction in this context.

[8] **Qur’an references (L507):** Qur’an 38:21 (Sad); Qur’an 38:22 (Sad); Qur’an 38:24 (Sad).

between people with truth, and do not follow desire, lest it lead you astray from God's way."[9]

L510 His saying: "A blessed Book that We have sent down to you, so that they may ponder its verses."[10]

L511 His saying: "And take a bundle of stalks in your hand and strike with it, and do not break your oath."[11]

L512 And His saying: "Indeed, We singled them out with an exclusive quality: remembrance of the Abode (46)."[12]

L513 Surah al-Zumar — The Groups

His saying, exalted is He: "And those who have taken protectors besides Him: 'We worship them only so that they may bring us nearer to God in proximity.'"[13]

L514 His saying: "Indeed, God does not guide anyone who is a liar and an inveterate disbeliever (3)."[14]

L515 His saying: "Had God wished to take a child, He would have chosen whatever He willed from what He creates."[15]

L516 His saying: "He created you from a single soul, then made its mate from it."[16]

L517 His saying: "And He sent down for you eight pairs of livestock."[17][18]

L518 His saying: "And He does not approve of disbelief for His servants."[19]

قوله: (كتاب أنزلناه إليك مبارك ليدبروا آياته)

قوله: (وخذ بيدك ضغثا فاضرب به ولا تحنث)

وقوله: (إنا أخلصناهم بخالصة ذكرى الدار (٤٦)

سورة الزمر قوله تعالى: (والذين اتخذوا من دونه أولياء ما نعبدهم إلا ليقربونا إلى الله زلفى)

قوله: (إن الله لا يهدي من هو كاذب كفار (٣)

قوله: (لو أراد الله أن يتخذ ولدا لاصطفى مما يخلق ما يشاء) .

قوله: (خلقكم من نفس واحدة ثم جعل منها زوجها)

قوله: (وأنزل لكم من الأنعام ثمانية أزواج)

قوله: (ولا يرضى لعباده الكفر)

[9] **Qur'an references (L509):** Qur'an 38:26 (Sad).
[10] **Qur'an references (L510):** Qur'an 38:29 (Sad).
[11] **Qur'an references (L511):** Qur'an 38:44 (Sad).
[12] **Qur'an references (L512):** Qur'an 38:46 (Sad).
[13] **Qur'an references (L513):** Qur'an 39:3 (Az-Zumar).
[14] **Qur'an references (L514):** Qur'an 39:3 (Az-Zumar).
[15] **Qur'an references (L515):** Qur'an 39:4 (Az-Zumar).
[16] **Qur'an references (L516):** Qur'an 39:6 (Az-Zumar).
[17] **Translator's note (L517):** 'Eight pairs' renders the Arabic literally; azwāj can also denote the individual male and female members of the livestock kinds.
[18] **Qur'an references (L517):** Qur'an 39:6 (Az-Zumar).

L519 His saying: “And when harm touches a human being, he calls upon his Lord, turning to Him; then, when He bestows a blessing from Himself upon him, he forgets what he was calling upon Him for before, and sets up rivals to God, to lead others astray from His way.”[2021]

L520–523 And His saying: “Or one who is devout during the hours of the night, prostrating and standing, fearing the Hereafter and hoping for his Lord’s mercy?” And His saying: “Say, ‘Indeed, I have been commanded to worship God, devoting religion exclusively to Him’ (11).” And His saying: “And I have been commanded to be the first of those who submit (12).” And His saying: “So worship whatever you wish besides Him.”[2223]

L524–530 And His saying: “Say, ‘Indeed, the losers are those who have lost themselves and their families.’” And His saying: “So give glad tidings to My servants (17), who listen to what is said and follow the best of it.” And His saying: “Then what of one against whom the sentence of punishment has become binding?” And His saying: “God has sent down the finest discourse: a Book whose parts resemble one another, repeating its themes.” And His saying: “And the one who brought the truth and affirmed it.” And His saying: “Is God not sufficient for His servant?” And His saying: “And whoever God leads astray has no guide (36), and whoever God guides has no one to lead him astray.”[2425]

قوله: (وإذا مس الإنسان ضر دعا ربه منيبا إليه ثم إذا خوله نعمة منه نسي ما كان يدعو إليه من قبل وجعل لله أندادا ليضل عن سبيله) ٠

وقوله: (أمن هو قانت آناء الليل ساجدا وقائما يحذر الآخرة ويرجو رحمة ربه) وقوله: (قل إني أمرت أن أعبد الله مخلصا له الدين (١١) وقوله: (وأمرت لأن أكون أول المسلمين (١٢) وقوله: (فاعبدوا ما شئتم من دونه) ٠

وقوله: (قل إن الخاسرين الذين خسروا أنفسهم وأهليهم) وقوله: (فبشر عباد (١٧) الذين يستمعون القول فيتبعون أحسنه) وقوله: (أفمن حق عليه كلمة العذاب) وقوله: (الله نزل أحسن الحديث كتابا متشابها مثاني) وقوله: (والذي جاء بالصدق وصدق به) وقوله: (أليس الله بكاف عبده) وقوله: (ومن يضلل الله فما له من هاد (٣٦) ومن يهد الله فما له من مضل)

[19] **Qur’an references (L518):** Qur’an 39:7 (Az-Zumar).

[20] **Translator’s note (L519):** ‘What he was calling upon Him for’ admits another interpretation: ‘the One upon whom he was calling.’ The unvocalized verb rendered ‘to lead others astray’ can also be read ‘to go astray.’

[21] **Qur’an references (L519):** Qur’an 39:8 (Az-Zumar).

[22] **Translator’s note (L520):** The excerpt leaves the comparison implicit; no missing counterpart has been supplied.

[23] **Qur’an references (L520):** Qur’an 39:9 (Az-Zumar); Qur’an 39:11 (Az-Zumar); Qur’an 39:12 (Az-Zumar); Qur’an 39:15 (Az-Zumar).

[24] **Translator’s note (L527):** Mathānī, rendered ‘repeating its themes,’ can also convey recurrence or pairing; the brief quotation does not resolve its precise scope.

[25] **Qur’an references (L524):** Qur’an 39:15 (Az-Zumar); Qur’an 39:18 (Az-Zumar); Qur’an 39:19 (Az-Zumar); Qur’an 39:23 (Az-Zumar); Qur’an 39:33 (Az-Zumar); Qur’an 39:36 (Az-Zumar); Qur’an 13:33 (Ar-Ra’d); Qur’an 40:33 (Ghafir); Qur’an 39:37 (Az-Zumar).

L531 His saying: “God takes the souls at the time of their death, and those that have not died during their sleep; then He retains those for which He has decreed death and releases the others until an appointed term.”[26]

L532 His saying: “And there will become apparent to them from God what they had not reckoned with (47).”[27]

L533–538 And His saying: “Say, ‘My servants who have transgressed against themselves, do not despair of God’s mercy.’” And His saying: “And turn to your Lord and submit to Him before the punishment comes upon you; then you will not be helped (54).” And His saying: “Or it should say, ‘Had God guided me, I would surely have been among the God-fearing’ (57).” And His saying: “God is the creator of everything.” And His saying: “And it has indeed been revealed to you and to those before you: ‘If you associate partners with God, your work will surely come to nothing, and you will surely be among the losers’ (65).” And His saying: “And they have not esteemed God as He deserves to be esteemed, while the earth in its entirety will be in His grasp on the Day of Resurrection, and the heavens will be folded up in His right hand.”[28]

L539 Surah al-Mu’min — The Believer

His saying: “Nothing about them is hidden from God.”[29]

L540 His saying: “And warn them of the approaching Day, when hearts will be at throats, as they suppress their anguish.”[30]

L541 His saying: “Have they not traveled through the earth and seen what the outcome was for those who were before them?”[31]

L542–545 And His saying: “And whoever God leads astray has no guide (33),” and:

[26] **Qur’an references (L531):** Qur’an 39:42 (Az-Zumar).

[27] **Qur’an references (L532):** Qur’an 39:47 (Az-Zumar).

[28] **Qur’an references (L533):** Qur’an 39:53 (Az-Zumar); Qur’an 39:54 (Az-Zumar); Qur’an 39:57 (Az-Zumar); Qur’an 13:16 (Ar-Ra’d); Qur’an 39:62 (Az-Zumar); Qur’an 39:65 (Az-Zumar); Qur’an 39:67 (Az-Zumar).

[29] **Qur’an references (L539):** Qur’an 40:16 (Ghafir).

[30] **Qur’an references (L540):** Qur’an 40:18 (Ghafir).

[31] **Qur’an references (L541):** Qur’an 40:21 (Ghafir).

قوله: (الله يتوفى الأنفس حين موتها والتي لم تمت في منامها فيمسك التي قضى عليها الموت ويرسل الأخرى إلى أجل مسمى)

قوله: (وبدا لهم من الله ما لم يكونوا يحتسبون (٤٧)

وقوله: (قل يا عبادي الذين أسرفوا على أنفسهم لا تقنطوا من رحمة الله) وقوله: (وأنيبوا إلى ربكم وأسلموا له من قبل أن يأتيكم العذاب ثم لا تنصرون (٥٤) وقوله: (أو تقول لو أن الله هداني لكنت من المتقين (٥٧) وقوله: (الله خالق كل شيء) وقوله: (ولقد أوحي إليك وإلى الذين من قبلك لئن أشركت ليحبطن عملك ولتكونن من الخاسرين (٦٥) وقوله: (وما قدروا الله حق قدره والأرض جميعا قبضته يوم القيامة والسماوات مطويات بيمينه) .

سورة المؤمن قوله: (لا يخفى على الله منهم شيء)

قوله: (وأنذرهم يوم الآزفة إذ القلوب لدى الحناجر كاظمين) .

قوله: (أولم يسيروا في الأرض فينظروا كيف كان عاقبة الذين كانوا من قبلهم)

وقوله: (ومن يضلل الله فما له من هاد (٣٣) ، و (كذلك يضل الله من هو مسرف مرتاب (٣٤) ، و (كذلك يطبع الله على كل قلب متكبر جبار (٣٥) وقوله: (وقال فرعون يا هامان ابن لي صرحا لعلي أبلغ الأسباب (٣٦) أسباب السماوات) وقوله: (وحاق بآل فرعون سوء العذاب (٤٥) النار يعرضون عليها غدوا وعشيا) وقوله: (هو الحي لا إله إلا هو فادعوه مخلصين له الدين) ،

"Thus God leads astray anyone who is excessive and full of doubt (34)," and: "Thus God seals every heart of an arrogant tyrant (35)." And His saying: "And Pharaoh said, 'Haman, build me a tower, so that I may reach the ways (36), the ways of the heavens.'" And His saying: "And an evil punishment encompassed Pharaoh's people (45): the Fire, to which they are exposed morning and evening." And His saying: "He is the Living One; there is no god but He. So call upon Him, devoting religion exclusively to Him,"[32][33]

L546 His saying: "He is the One who created you from dust, then from a drop of semen."[34]

L547–548 And His saying: "And no messenger could bring a sign except by God's permission; then, when God's command comes, judgment is passed with truth." And His saying: "Have they not, then, traveled through the earth and seen what the outcome was for those before them?"[35]

L549–550 Surah Fuṣṣilat — Set Out in Detail

And His saying: "And woe to those who associate partners with God (6), who do not give the alms, and who themselves disbelieve in the Hereafter (7)." And His saying: "As for ʿĀd, they acted arrogantly on earth without right and said, 'Who is stronger than we in might?' Did they not see that God, who created them, is stronger than they in might?"[36]

L551 His saying: "So We sent against them a fiercely howling wind on ill-fated days."[37][38]

قوله: (هو الذي خلقكم من تراب ثم من نطفة)

وقوله: (وما كان لرسول أن يأتي بآية إلا بإذن الله فإذا جاء أمر الله قضي بالحق)
وقوله: (أفلم يسيروا في الأرض فينظروا كيف كان عاقبة الذين من قبلهم)

سورة فصلت وقوله: (وويل للمشركين (٦) الذين لا يؤتون الزكاة وهم بالآخرة هم كافرون (٧) وقوله: (فأما عاد فاستكبروا في الأرض بغير الحق وقالوا من أشد منا قوة أولم يروا أن الله الذي خلقهم هو أشد منهم قوة)

قوله: (فأرسلنا عليهم ريحا صرصرا في أيام نحسات)

[32] **Translator's note (L542):** The unvocalized final quotation also permits the reading 'every arrogant, tyrannical heart,' with the adjectives describing the heart itself.

[33] **Qur'an references (L542):** Qur'an 13:33 (Ar-Ra'd); Qur'an 39:23 (Az-Zumar); Qur'an 39:36 (Az-Zumar); Qur'an 40:33 (Ghafir); Qur'an 40:34 (Ghafir); Qur'an 40:35 (Ghafir); Qur'an 40:36 (Ghafir); Qur'an 40:45 (Ghafir); Qur'an 40:46 (Ghafir); Qur'an 40:65 (Ghafir).

[34] **Qur'an references (L546):** Qur'an 40:67 (Ghafir).

[35] **Qur'an references (L547):** Qur'an 40:78 (Ghafir); Qur'an 12:109 (Yusuf); Qur'an 40:82 (Ghafir); Qur'an 47:10 (Muhammad).

[36] **Qur'an references (L549):** Qur'an 41:7 (Fussilat); Qur'an 41:15 (Fussilat).

[37] **Translator's note (L551):** Ṣarṣar, rendered 'fiercely howling,' can also describe bitter cold.

[38] **Qur'an references (L551):** Qur'an 41:16 (Fussilat).

L552 His saying: “And as for Thamūd, We guided them.”[39]

قوله: (وأما ثمود فهديناهم)

L553 His saying: “And We assigned companions to them, who made fair-seeming to them what was before them and what was behind them, and the sentence became binding upon them.”[40]

قوله: (وقيضنا لهم قرناء فزينوا لهم ما بين أيديهم وما خلفهم وحق عليهم القول)

L554 And His saying: “Then, if they act arrogantly, those who are with your Lord glorify Him night and day, and they do not grow weary (38).”[41]

وقوله: (فإن استكبروا فالذين عند ربك يسبحون له بالليل والنهار وهم لا يسأمون (٣٨)

L555 His saying: “Is one who is cast into the Fire better, or one who comes secure on the Day of Resurrection? Do whatever you wish.”[42]

قوله: (أفمن يلقى في النار خير أم من يأتي آمنا يوم القيامة اعملوا ما شئتم)

L556 His saying: “Say, ‘For those who believe, it is guidance and healing; but those who do not believe have deafness in their ears, and it is blindness to them.’”[43]

قوله: (قل هو للذين آمنوا هدى وشفاء والذين لا يؤمنون في آذانهم وقر وهو عليهم عمى)

L557–559 And His saying: “And were it not for a word that had already gone forth from your Lord” And His saying: “And no female conceives or gives birth except with His knowledge.” And His saying: “A human being does not grow weary of asking for good; but if evil touches him, he is despairing, utterly despondent (49).”[44]

وقوله: (ولولا كلمة سبقت من ربك) وقوله: (وما تحمل من أنثى ولا تضع إلا بعلمه)) وقوله: (لا يسأم الإنسان من دعاء الخير وإن مسه الشر فيئوس قنوط (٤٩)

L560 Surah al-Shūrā — Consultation

His saying: “And the angels glorify their Lord with praise and ask forgiveness for those on earth.”[45]

سورة الشورى قوله: (والملائكة يسبحون بحمد ربهم ويستغفرون لمن في الأرض)

L561 His saying: “And had God willed, He would have made them one community; but He admits whomever He wills into His mercy.”[46]

قوله: (ولو شاء الله لجعلهم أمة واحدة ولكن يدخل من يشاء في رحمته)

[39] **Qur’an references (L552):** Qur’an 41:17 (Fussilat).
[40] **Qur’an references (L553):** Qur’an 41:25 (Fussilat).
[41] **Qur’an references (L554):** Qur’an 41:38 (Fussilat).
[42] **Qur’an references (L555):** Qur’an 41:40 (Fussilat).
[43] **Qur’an references (L556):** Qur’an 41:44 (Fussilat).
[44] **Qur’an references (L557):** Qur’an 10:19 (Yunus); Qur’an 11:110 (Hud); Qur’an 20:129 (Taha); Qur’an 41:45 (Fussilat); Qur’an 42:14 (Ash-Shuraa); Qur’an 35:11 (Fatir); Qur’an 41:47 (Fussilat); Qur’an 41:49 (Fussilat).
[45] **Qur’an references (L560):** Qur’an 42:5 (Ash-Shuraa).
[46] **Qur’an references (L561):** Qur’an 42:8 (Ash-Shuraa).

L562 His saying: “And whatever you disagree about, its judgment belongs to God.”[47]

L563–564 And His saying: “That is God, my Lord; in Him I have placed my trust.” And His saying: “He has ordained for you of religion what He enjoined upon Noah, and what We have revealed to you, and what We enjoined upon Abraham, Moses, and Jesus: ‘Establish religion, and do not become divided over it.’”[48]

L565 His saying: “And what We have revealed to you, and what We enjoined upon Abraham.”[49]

L566 His saying: “God chooses for Himself whomever He wills.”[50]

L567–574 And His saying: “And say, ‘I believe in whatever Book God has sent down.’” And His saying: “Whoever desires the harvest of the Hereafter, We increase his harvest for him; and whoever desires the harvest of this world, We give him some of it.” And His saying: “Except affection on account of kinship.” And His saying: “But He sends down in due measure whatever He wills.” And His saying: “And whatever calamity befalls you is because of what your hands have earned, and He pardons much (30).” And His saying: “And those who avoid major sins and indecencies, and who, when they become angry, forgive (37).” And His saying: “Indeed, that is among the matters requiring firm resolve.” And His saying: “And it is not for any human being that God should speak to him except by revelation or from behind a veil.”[51][52]

L575 Surah al-Zukhruf — Adornments

And His saying: “Thus you will be brought forth.”

قوله: (وما اختلفتم فيه من شيء فحكمه إلى الله)

وقوله: (ذلكم الله ربي عليه توكلت) وقوله: (شرع لكم من الدين ما وصى به نوحا والذي أوحينا إليك وما وصينا به إبراهيم وموسى وعيسى أن أقيموا الدين ولا تتفرقوا فيه)

قوله: (والذي أوحينا إليك وما وصينا به إبراهيم)

قوله: (الله يجتبي إليه من يشاء)

وقوله: (وقل آمنت بما أنزل الله من كتاب) وقوله: (من كان يريد حرث الآخرة نزد له في حرثه ومن كان يريد حرث الدنيا نؤته منها) وقوله: (إلا المودة في القربى) وقوله: (ولكن ينزل بقدر ما يشاء) وقوله: (وما أصابكم من مصيبة فبما كسبت أيديكم ويعفو عن كثير (٣٠) وقوله: (والذين يجتنبون كبائر الإثم والفواحش وإذا ما غضبوا هم يغفرون (٣٧) وقوله: (إن ذلك لمن عزم الأمور) وقوله: (وما كان لبشر أن يكلمه الله إلا وحيا أو من وراء حجاب)

سورة الزخرف وقوله: (كذلك تخرجون)

[47] **Qur’an references (L562):** Qur’an 42:10 (Ash-Shuraa).

[48] **Qur’an references (L563):** Qur’an 42:10 (Ash-Shuraa); Qur’an 42:13 (Ash-Shuraa).

[49] **Qur’an references (L565):** Qur’an 42:13 (Ash-Shuraa).

[50] **Qur’an references (L566):** Qur’an 42:13 (Ash-Shuraa).

[51] **Translator’s note (L569):** The phrase can also be understood as ‘affection for close relatives’; the wording alone does not specify whose kinship or relatives are intended.

[52] **Qur’an references (L567):** Qur’an 42:15 (Ash-Shuraa); Qur’an 42:20 (Ash-Shuraa); Qur’an 42:23 (Ash-Shuraa); Qur’an 42:27 (Ash-Shuraa); Qur’an 42:30 (Ash-Shuraa); Qur’an 42:37 (Ash-Shuraa); Qur’an 42:43 (Ash-Shuraa); Qur’an 42:51 (Ash-Shuraa).

L576 His saying: “And if you ask them who created the heavens and the earth, they will surely say, ‘The Almighty, the All-Knowing created them’ (9),” and likewise His saying: “And if you ask them who created them, they will surely say, ‘God.’”[53]

L577–578 And His saying: “He said, ‘Even if I have brought you something better in guidance than what you found your fathers following?’” And His saying—exalted is He: “So that some of them may take others into service.”[54]

L579 His saying: “And were it not that people would become one community, We would have made for those who disbelieve in the All-Merciful roofs of silver for their houses, and stairways by which they ascend (33).”[55]

L580 His saying: “Can you, then, make the deaf hear, or guide the blind and those who are in manifest error (40)?”[56]

L581–582 And His saying: “And We show them no sign but that it is greater than its sister.” And His saying: “Then, when they angered Us, We exacted retribution from them.”[57]

L583 Surah al-Dukhān — Smoke

His saying: “So watch for the day when the sky brings forth a manifest smoke (10).”[58]

L584 Surah al-Jāthiyah — Kneeling

His saying: “Have you considered the one who has taken his desire as his god, and whom God has led astray with knowledge”—the verse.[59][60]

L585 Surah al-Aḥqāf — The Sand Dunes

قوله: (ولئن سألتهم من خلق السماوات والأرض ليقولن خلقهن العزيز العليم (٩) ، وكذلك قوله: (ولئن سألتهم من خلقهم ليقولن الله) .

وقوله: (قال أولو جئتكم بأهدى مما وجدتم عليه آباءكم) وقوله - تعالى -: (ليتخذ بعضهم بعضا سخريا)

قوله: (ولولا أن يكون الناس أمة واحدة لجعلنا لمن يكفر بالرحمن لبيوتهم سقفا من فضة ومعارج عليها يظهرون (٣٣)

قوله: (أفأنت تسمع الصم أو تهدي العمي ومن كان في ضلال مبين (٤٠)

وقوله: (وما نريهم من آية إلا هي أكبر من أختها) وقوله: (فلما آسفونا انتقمنا منهم)

سورة الدخان قوله: (فارتقب يوم تأتي السماء بدخان مبين (١٠)

سورة الجاثية قوله: (أفرأيت من اتخذ إلهه هواه وأضله الله على علم) الآية.

سورة الأحقاف قوله: (حتى إذا بلغ أشده وبلغ أربعين سنة قال رب أوزعني أن أشكر نعمتك التي أنعمت علي وعلى والدي وأن أعمل صالحا ترضاه وأصلح لي في ذريتي)

[53] **Qur’an references (L576):** Qur’an 43:9 (Az-Zukhruf); Qur’an 43:87 (Az-Zukhruf).
[54] **Qur’an references (L577):** Qur’an 43:24 (Az-Zukhruf); Qur’an 43:32 (Az-Zukhruf).
[55] **Qur’an references (L579):** Qur’an 43:33 (Az-Zukhruf).
[56] **Qur’an references (L580):** Qur’an 43:40 (Az-Zukhruf).
[57] **Qur’an references (L581):** Qur’an 43:48 (Az-Zukhruf); Qur’an 43:55 (Az-Zukhruf).
[58] **Qur’an references (L583):** Qur’an 44:10 (Ad-Dukhan).
[59] **Translator’s note (L584):** ‘With knowledge’ can refer either to God’s knowledge or to the person’s being led astray despite possessing knowledge; the Arabic does not explicitly identify the possessor.
[60] **Qur’an references (L584):** Qur’an 45:23 (Al-Jathiyah).

His saying: “Until, when he reaches full strength and reaches forty years, he says, ‘My Lord, inspire me to give thanks for Your blessing which You have bestowed upon me and upon my parents, and to do righteous deeds that please You; and make my offspring righteous for me.’”[61]

L586 Surah Muḥammad

His saying: “And among them are those who listen to you, until, when they leave your presence, they say to those who have been given knowledge, ‘What did he say just now?’ Those are the ones whose hearts God has sealed, and who have followed their desires (16).”[62]

L587 His saying: “Those are the ones whom God has cursed, making them deaf and blinding their sight (23).”[63]

L588 And His saying: “And you will surely recognize them by the undertones of their speech.”[64]

L589 His saying: “So do not lose heart and call for peace.”[65]

L590–594 Surah al-Fatḥ — Victory

And His saying: “Say to those of the Bedouins who were left behind, ‘You will be called against a people of great military might,’” up to His saying: “He will punish you with a painful punishment (16).” And His saying: “God was indeed pleased with the believers when they pledged allegiance to you beneath the tree.” And His saying: “It is He who restrained their hands from you and your hands from them in the heart of Mecca, after giving you victory over them.” And His saying: “You will surely enter the Sacred Mosque, if God wills, in safety, with your heads shaved or your hair shortened.” And His saying: “With your heads shaved or your hair shortened, without fear.”[66]

سورة محمد قوله: (ومنهم من يستمع إليك حتى إذا خرجوا من عندك قالوا للذين أوتوا العلم ماذا قال آنفا أولئك الذين طبع الله على قلوبهم واتبعوا أهواءهم (١٦) .

قوله: (أولئك الذين لعنهم الله فأصمهم وأعمى أبصارهم (٢٣) .

وقوله: (ولتعرفنهم في لحن القول)

قوله: (فلا تهنوا وتدعوا إلى السلم)

سورة الفتح وقوله: (قل للمخلفين من الأعراب ستدعون إلى قوم أولي بأس شديد) ، إلى قوله (يعذبكم عذابا أليما (١٦) وقوله: (لقد رضي الله عن المؤمنين إذ يبايعونك تحت الشجرة) وقوله: (وهو الذي كف أيديهم عنكم وأيديكم عنهم ببطن مكة من بعد أن أظفركم عليهم) وقوله: (لتدخلن المسجد الحرام إن شاء الله آمنين محلقين رءوسكم ومقصرين) وقوله: (محلقين رءوسكم ومقصرين لا تخافون)

سورة الحجرات قوله: (إن الذين يغضون أصواتهم عند رسول الله أولئك الذين امتحن الله قلوبهم للتقوى لهم مغفرة وأجر عظيم (٣)

[61] **Qur’an references (L585):** Qur’an 46:15 (Al-Ahqaf).
[62] **Qur’an references (L586):** Qur’an 47:16 (Muhammad).
[63] **Qur’an references (L587):** Qur’an 47:23 (Muhammad).
[64] **Qur’an references (L588):** Qur’an 47:30 (Muhammad).
[65] **Qur’an references (L589):** Qur’an 47:35 (Muhammad).
[66] **Qur’an references (L590):** Qur’an 48:16 (Al-Fath); Qur’an 48:18 (Al-Fath); Qur’an 48:24 (Al-Fath); Qur’an 48:27 (Al-Fath).

L595 Surah al-Hujurat (The Chambers) His saying: “Indeed, those who lower their voices in the presence of God’s Messenger are those whose hearts God has tested for reverence. For them are forgiveness and a great reward.” (3)[67]

L596 His saying: “Indeed, most of those who call out to you from behind the chambers do not understand. (4) Had they waited patiently until you came out to them, it would have been better for them.”[68]

L597 His saying: “O you who believe, if an evildoer brings you news, ascertain its truth, lest you harm people in ignorance and then become remorseful for what you have done.” (6)[69]

L598 His saying: “But God has made faith dear to you and adorned it in your hearts, and has made disbelief, evildoing, and disobedience hateful to you.”[70]

L599–600 And His saying: “If two groups of believers fight one another, make peace between them.” And His saying: “Do not disparage one another.”[71]

L601 His saying: “O humankind, We created you from a male and a female.”[72]

L602 And His saying: “The Bedouins say, ‘We believe.’ Say, ‘You have not believed.’”[73]

L603–604 Surah Qaf And His saying: “We sent down blessed water from the sky, and with it caused gardens and grain for harvesting to grow.” (9) And His saying: “When the two receivers receive, seated on the right and on the left.” (17)[74][75]

L605 His saying: “Have they not looked at the sky above them—how We built it and adorned it, and how it has no fissures?” (6)[76]

قوله: (إن الذين ينادونك من وراء الحجرات أكثرهم لا يعقلون (٤) ولو أنهم صبروا حتى تخرج إليهم لكان خيرا لهم)

قوله: (يا أيها الذين آمنوا إن جاءكم فاسق بنبإ فتبينوا أن تصيبوا قوما بجهالة فتصبحوا على ما فعلتم نادمين (٦)

قوله: (ولكن الله حبب إليكم الإيمان وزينه في قلوبكم وكره إليكم الكفر والفسوق والعصيان)

وقوله: (وإن طائفتان من المؤمنين اقتتلوا فأصلحوا بينهما) وقوله: (ولا تلمزوا أنفسكم)

قوله: (يا أيها الناس إنا خلقناكم من ذكر وأنثى)

وقوله: (قالت الأعراب آمنا قل لم تؤمنوا)

سورة ق وقوله: (ونزلنا من السماء ماء مباركا فأنبتنا به جنات وحب الحصيد (٩) وقوله: (إذ يتلقى المتلقيان عن اليمين وعن الشمال قعيد (١٧)

قوله: (أفلم ينظروا إلى السماء فوقهم كيف بنيناها وزيناها وما لها من فروج (٦)

[67] **Qur’an references (L595):** Qur’an 49:3 (Al-Hujurat).
[68] **Qur’an references (L596):** Qur’an 49:4 (Al-Hujurat); Qur’an 49:5 (Al-Hujurat).
[69] **Qur’an references (L597):** Qur’an 49:6 (Al-Hujurat).
[70] **Qur’an references (L598):** Qur’an 49:7 (Al-Hujurat).
[71] **Qur’an references (L599):** Qur’an 49:9 (Al-Hujurat); Qur’an 49:11 (Al-Hujurat).
[72] **Qur’an references (L601):** Qur’an 49:13 (Al-Hujurat).
[73] **Qur’an references (L602):** Qur’an 49:14 (Al-Hujurat).
[74] **Translator’s note (L604):** The Arabic uses a singular form for ‘seated’ with the two receivers; the translation retains the compact construction.
[75] **Qur’an references (L603):** Qur’an 50:9 (Qaf); Qur’an 50:17 (Qaf).

L606–608 His saying: “He utters no word without a watcher beside him, ready.” (18) And His saying: “His companion says, ‘This is what I have, ready.’ (23) ‘You two, cast into Hell every obstinate disbeliever, (24) every persistent withholder of good, transgressor, and doubter.’ (25) And His saying: “A persistent withholder of good.”[77]

L609 His saying: “Do not dispute in My presence, for I have already given you the warning.” (28)[78]

L610 His saying: “On the day We say to Hell, ‘Are you full?’ and it says, ‘Is there any more?’” (30)[79]

L611 His saying: “They ranged through the lands. Is there any escape?” (36)[80]

L612–614 Surah al-Dhariyat (The Scattering Winds) And His saying: “Then We brought out those believers who were in it. (35) But We found in it only one household of Muslims.” (36) And His saying: “And in ‘Ad, when We sent against them the barren wind.” (41) And His saying: “And remind, for the reminder benefits the believers.” (55)[81]

L615 His saying: “And the sky—We built it with might.”[82]

L616 Surah al-Tur (The Mount) His saying: “Their youths will circulate among them, as though they were sheltered pearls.” (24)[83]

L617 His saying: “Indeed, for those who have done wrong there is a punishment short of that.”[84][85]

قوله: (ما يلفظ من قول إلا لديه رقيب عتيد (١٨) وقوله: (وقال قرينه هذا ما لدي عتيد (٢٣) ألقيا في جهنم كل كفار عنيد (٢٤) مناع للخير معتد مريب (٢٥) وقوله: (مناع للخير)

قوله: (لا تختصموا لدي وقد قدمت إليكم بالوعيد (٢٨)

قوله: (يوم نقول لجهنم هل امتلأت وتقول هل من مزيد (٣٠)

قوله: (فنقبوا في البلاد هل من محيص (٣٦)

سورة الذاريات وقوله: (فأخرجنا من كان فيها من المؤمنين (٣٥) فما وجدنا فيها غير بيت من المسلمين (٣٦) وقوله: (وفي عاد إذ أرسلنا عليهم الريح العقيم (٤١) وقوله: (وذكر فإن الذكرى تنفع المؤمنين (٥٥)

قوله: (والسماء بنيناها بأيد)

سورة الطور قوله: (ويطوف عليهم غلمان لهم كأنهم لؤلؤ مكنون (٢٤)

قوله: (وإن للذين ظلموا عذابا دون ذلك)

[76] **Qur’an references (L605):** Qur’an 50:6 (Qaf).

[77] **Qur’an references (L606):** Qur’an 50:18 (Qaf); Qur’an 50:23 (Qaf); Qur’an 50:24 (Qaf); Qur’an 50:25 (Qaf).

[78] **Qur’an references (L609):** Qur’an 50:28 (Qaf).

[79] **Qur’an references (L610):** Qur’an 50:30 (Qaf).

[80] **Qur’an references (L611):** Qur’an 50:36 (Qaf).

[81] **Qur’an references (L612):** Qur’an 51:35 (Adh-Dhariyat); Qur’an 51:36 (Adh-Dhariyat); Qur’an 51:41 (Adh-Dhariyat); Qur’an 51:55 (Adh-Dhariyat).

[82] **Qur’an references (L615):** Qur’an 51:47 (Adh-Dhariyat).

[83] **Qur’an references (L616):** Qur’an 52:24 (At-Tur).

[84] **Translator’s note (L617):** ‘Short of that’ can indicate a lesser punishment or one preceding the punishment already mentioned.

[85] **Qur’an references (L617):** Qur’an 52:47 (At-Tur).

L618 Surah al-Najm (The Star) His saying: “While he was on the highest horizon. (7) Then he drew near and descended, (8) and was two bow-lengths away, or nearer.” (9)[86]

سورة النجم قوله: (وهو بالأفق الأعلى (٧) ثم دنا فتدلى (٨) فكان قاب قوسين أو أدنى (٩)

L619 His saying: “Or nearer.”

قوله: (أو أدنى)

L620–621 And His saying: “They follow only conjecture, and conjecture avails nothing against the truth.” (28) And His saying: “And when you were embryos in your mothers’ wombs.”[87]

وقوله: (إن يتبعون إلا الظن وإن الظن لا يغني من الحق شيئا (٢٨) وقوله: (وإذ أنتم أجنة في بطون أمهاتكم)

L622 His saying: “Do you then marvel at this discourse, (59) and laugh rather than weep, (60) while you remain heedlessly engrossed?” (61)[88][89]

قوله: (أفمن هذا الحديث تعجبون (٥٩) وتضحكون ولا تبكون (٦٠) وأنتم سامدون (٦١)

L623 Surah al-Qamar (The Moon) And His saying: “They emerge from the graves as though they were scattered locusts.” (7)[90]

سورة القمر وقوله: (يخرجون من الأجداث كأنهم جراد منتشر (٧)

L624–625 His saying: “Then the waters met according to a matter already decreed.” (12) And His saying: “As a recompense for the one who had been rejected.” (14)[91][92]

قوله: (فالتقى الماء على أمر قد قدر (١٢) وقوله: (جزاء لمن كان كفر (١٤)

L626 His saying: “We certainly left it as a sign. Is there anyone who will take heed?” (15)[93]

قوله: (ولقد تركناها آية فهل من مدكر (١٥)

L627 His saying: “We have certainly made the Quran easy for remembrance. Is there anyone who will take heed?” (17)[94]

قوله: (ولقد يسرنا القرآن للذكر فهل من مدكر (١٧)

[86] **Qur’an references (L618):** Qur’an 53:7 (An-Najm); Qur’an 53:8 (An-Najm); Qur’an 53:9 (An-Najm).

[87] **Qur’an references (L620):** Qur’an 53:28 (An-Najm); Qur’an 53:32 (An-Najm).

[88] **Translator’s note (L622):** The final word has also been interpreted as referring to arrogant bearing or to singing and diversion.

[89] **Qur’an references (L622):** Qur’an 53:59 (An-Najm); Qur’an 53:60 (An-Najm); Qur’an 53:61 (An-Najm).

[90] **Qur’an references (L623):** Qur’an 54:7 (Al-Qamar).

[91] **Translator’s note (L625):** The unvocalized verb permits more than one reading. The translation follows the passive reading, ‘had been rejected’; an active reading would mean ‘had disbelieved.’

[92] **Qur’an references (L624):** Qur’an 54:12 (Al-Qamar).

[93] **Qur’an references (L626):** Qur’an 54:15 (Al-Qamar).

L628 His saying: “It tears people away as though they were trunks of uprooted palm trees.” (20)[95]

L629 His saying: “We are sending the she-camel as a trial for them.”[96]

L630 His saying: “And inform them that the water is to be shared among them.”[97]

L631 And His saying: “Indeed, We created everything according to a determined measure.” (49)[98]

L632 His saying: “They certainly sought to induce him to surrender his guests, so We obliterated their eyes.”[99]

L633 His saying: “And every small and great thing is written down.” (53)[100]

L634–635 Surah al-Rahman (The All-Merciful) And His saying: “In them are women of restrained gaze, whom neither human nor jinn has deflowered before them.” (56) And His saying: “As though they were rubies and coral.” (58)[101]

L636 Surah al-Waqi‘ah (The Event) And His saying: “And you will be three groups.” (7)[102]

L637 His saying: “And wide-eyed maidens, (22) like sheltered pearls.” (23)[103]

L638–639 His saying: “Indeed, We brought them into being in a special creation, (35) and made them virgins.” (36) And His saying: “We have apportioned death among you, and We cannot be outstripped.” (60)[104]

قوله: (تنزع الناس كأنهم أعجاز نخل منقعر (٢٠)

قوله: (إنا مرسلو الناقة فتنة لهم)

قوله: (ونبئهم أن الماء قسمة بينهم)

وقوله: (إنا كل شيء خلقناه بقدر (٤٩)

قوله: (ولقد راودوه عن ضيفه فطمسنا أعينهم)

قوله: (وكل صغير وكبير مستطر (٥٣)

سورة الرحمن وقوله: (فيهن قاصرات الطرف لم يطمثهن إنس قبلهم ولا جان (٥٦)

وقوله: (كأنهن الياقوت والمرجان (٥٨)

سورة الواقعة وقوله: (وكنتم أزواجا ثلاثة (٧)

قوله: (وحور عين (٢٢) كأمثال اللؤلؤ المكنون (٢٣)

قوله: (إنا أنشأناهن إنشاء (٣٥) فجعلناهن أبكارا (٣٦) وقوله: (نحن قدرنا بينكم الموت وما نحن بمسبوقين (٦٠)

[94] **Qur’an references (L627):** Qur’an 54:17 (Al-Qamar); Qur’an 54:22 (Al-Qamar); Qur’an 54:32 (Al-Qamar); Qur’an 54:40 (Al-Qamar).

[95] **Qur’an references (L628):** Qur’an 54:20 (Al-Qamar).

[96] **Qur’an references (L629):** Qur’an 54:27 (Al-Qamar).

[97] **Qur’an references (L630):** Qur’an 54:28 (Al-Qamar).

[98] **Qur’an references (L631):** Qur’an 54:49 (Al-Qamar).

[99] **Qur’an references (L632):** Qur’an 54:37 (Al-Qamar).

[100] **Qur’an references (L633):** Qur’an 54:53 (Al-Qamar).

[101] **Qur’an references (L634):** Qur’an 55:56 (Ar-Rahman); Qur’an 55:58 (Ar-Rahman).

[102] **Qur’an references (L636):** Qur’an 56:7 (Al-Waqi’ah).

[103] **Qur’an references (L637):** Qur’an 56:22 (Al-Waqi’ah); Qur’an 56:23 (Al-Waqi’ah).

[104] **Qur’an references (L638):** Qur’an 56:35 (Al-Waqi’ah); Qur’an 56:36 (Al-Waqi’ah); Qur’an 56:60 (Al-Waqi’ah).

L640 His saying: “Have you considered what you till? (63) Is it you who make it grow, or are We the ones who make it grow?” (64)[105]

L641 Surah al-Hadid (Iron) His saying: “Those among you who spent and fought before the conquest are not equal; they are greater in rank than those who spent and fought afterward. Yet God has promised the finest reward to each.”[106]

L642 His saying: “Who is it that will lend God a good loan, so that He may multiply it for him, and he will have a generous reward?” (11)[107]

L643 His saying: “On the day you see the believing men and believing women, their light running before them and on their right.”[108]

L644 His saying: “They call to them, ‘Were we not with you?’ They say, ‘Yes, but you subjected yourselves to temptation, waited, and doubted.’”[109]

L645–647 And His saying: “Your refuge is the Fire; it is your patron.” And His saying: “And let them not be like those who were given the Scripture before.” And His saying: “And a Garden whose breadth is like the breadth of heaven and earth.”[110][111]

L648 His saying: “Like rain whose vegetation delights the cultivators.”[112][113]

L649 His saying: “Prepared for those who believe in God and His messengers.”[114]

L650–653 His saying: “No calamity befalls the earth or yourselves without being in

قوله: (أفرأيتم ما تحرثون (٦٣) أأنتم تزرعونه أم نحن الزارعون (٦٤)

سورة الحديد قوله: (لا يستوي منكم من أنفق من قبل الفتح وقاتل أولئك أعظم درجة من الذين أنفقوا من بعد وقاتلوا وكلا وعد الله الحسنى)

قوله: (من ذا الذي يقرض الله قرضا حسنا فيضاعفه له وله أجر كريم (١١)

قوله: (يوم ترى المؤمنين والمؤمنات يسعى نورهم بين أيديهم وبأيمانهم)

قوله: (ينادونهم ألم نكن معكم قالوا بلى ولكنكم فتنتم أنفسكم وتربصتم وارتبتم)

وقوله: (مأواكم النار هي مولاكم) وقوله: (ولا يكونوا كالذين أوتوا الكتاب من قبل) وقوله: (وجنة عرضها كعرض السماء والأرض)

قوله: (كمثل غيث أعجب الكفار نباته)

قوله: (أعدت للذين آمنوا بالله ورسله)

قوله: (ما أصاب من مصيبة في الأرض ولا في أنفسكم إلا في كتاب من قبل أن نبرأها إن ذلك على الله يسير (٢٢) وقوله: (فمنهم مهتد وكثير منهم فاسقون (٢٦) وقوله: (فآتينا الذين آمنوا منهم أجرهم وكثير منهم فاسقون (٢٧) وقوله: (فما رعوها حق رعايتها)

[105] **Qur’an references (L640):** Qur’an 56:63 (Al-Waqi’ah); Qur’an 56:64 (Al-Waqi’ah).

[106] **Qur’an references (L641):** Qur’an 57:10 (Al-Hadid).

[107] **Qur’an references (L642):** Qur’an 57:11 (Al-Hadid).

[108] **Qur’an references (L643):** Qur’an 57:12 (Al-Hadid).

[109] **Qur’an references (L644):** Qur’an 57:14 (Al-Hadid).

[110] **Translator’s note (L645):** ‘Patron’ renders a term that can also mean ‘master,’ ‘protector,’ or ‘one having a claim upon you’; its application to the Fire is pointed.

[111] **Qur’an references (L645):** Qur’an 57:15 (Al-Hadid); Qur’an 57:16 (Al-Hadid); Qur’an 57:21 (Al-Hadid).

[112] **Translator’s note (L648):** The word rendered ‘cultivators’ can also mean ‘disbelievers’; both senses have been applied to this passage.

[113] **Qur’an references (L648):** Qur’an 57:20 (Al-Hadid).

[114] **Qur’an references (L649):** Qur’an 57:21 (Al-Hadid).

a book before We bring it into being. Indeed, that is easy for God." (22) And His saying: "Among them are those who are guided, but many of them are evildoers." (26) And His saying: "So We gave those among them who believed their reward, but many of them are evildoers." (27) And His saying: "But they did not observe it as it ought to have been observed."[115][116]

L654 His saying: "So that the People of the Scripture may not know that they have no power over any of God's bounty, and that bounty is in God's hand: He gives it to whomever He wills. God possesses immense bounty." (29)[117][118]

L655 Surah al-Mujadilah (The Woman Who Disputes) His saying: "Those who pronounce zihar against their wives and then return to what they said must free a slave before the two touch one another."[119][120]

L656 His saying: "Before the two touch one another."

L657 His saying: "Then the freeing of a slave."

L658 And His saying: "Secret conversation is only from Satan, so that he may grieve those who believe; yet he cannot harm them at all except by God's permission."[121]

L659 His saying: "Have you not seen those who have taken as allies a people with whom God is angry?"[122]

قوله: (لئلا يعلم أهل الكتاب ألا يقدرون على شيء من فضل الله وأن الفضل بيد الله يؤتيه من يشاء والله ذو الفضل العظيم (٢٩)

سورة المجادلة قوله: (والذين يظاهرون من نسائهم ثم يعودون لما قالوا فتحرير رقبة من قبل أن يتماسا)

قوله: (من قبل أن يتماسا)

قوله: (فتحرير رقبة)

وقوله: (إنما النجوى من الشيطان ليحزن الذين آمنوا وليس بضارهم شيئا إلا بإذن الله)

قوله: (ألم تر إلى الذين تولوا قوما غضب الله عليهم)

[115] **Translator's note (L650):** The feminine pronoun in 'bring it into being' has been understood as referring to the calamity, the earth, or the souls; the Arabic does not explicitly resolve its antecedent here.

[116] **Qur'an references (L650):** Qur'an 57:22 (Al-Hadid); Qur'an 57:26 (Al-Hadid); Qur'an 57:27 (Al-Hadid).

[117] **Translator's note (L654):** The translation retains the explicit negative in 'may not know.' A common grammatical interpretation treats that negative particle as additional, yielding 'so that the People of the Scripture may know.'

[118] **Qur'an references (L654):** Qur'an 57:29 (Al-Hadid).

[119] **Translator's note (L655):** Zihar is a declaration likening one's wife to a woman permanently forbidden in marriage, conventionally one's mother's back. 'Return to what they said' is retained because its precise legal meaning is disputed.

[120] **Qur'an references (L655):** Qur'an 58:3 (Al-Mujadila).

[121] **Qur'an references (L658):** Qur'an 58:10 (Al-Mujadila).

[122] **Qur'an references (L659):** Qur'an 58:14 (Al-Mujadila).

L660 His saying: “God has decreed: ‘I shall surely prevail, I and My messengers.’”[123]

L661 His saying: “You will not find people who believe in God and the Last Day showing affection toward those who oppose God and His Messenger.”[124]

L662 His saying: “Those are the ones in whose hearts He has inscribed faith.”[125]

L663 Surah al-Hashr (The Gathering) His saying: “They destroy their houses with their own hands and the hands of the believers.”[126]

L664 His saying: “Had God not decreed exile for them, He would have punished them in this world.”[127]

L665 His saying: “Whatever palm trees you cut down or left standing on their roots.”[128]

L666 His saying: “It was by God’s permission.”

L667 His saying: “Our Lord, forgive us and our brothers who preceded us in faith, and place no rancor in our hearts toward those who believe.”[129]

L668–669 His saying: “Have you not seen those who act hypocritically, saying to their brothers who disbelieve among the People of the Scripture,” through “And God bears witness that they are indeed liars.” (11) And His saying: “You indeed inspire greater dread in their breasts than God.”[130]

L670 His saying: “O you who believe, be mindful of God, and let each soul consider what it has sent ahead for tomorrow.”[131]

L671 Surah al-Mumtahanah (The Woman Examined) His saying: “If they gain the

قوله: (كتب الله لأغلبن أنا ورسلي)

قوله: (لا تجد قوما يؤمنون بالله واليوم الآخر يوادون من حاد الله ورسوله)

قوله: (أولئك كتب في قلوبهم الإيمان)

سورة الحشر قوله: (يخربون بيوتهم بأيديهم وأيدي المؤمنين)

قوله: (ولولا أن كتب الله عليهم الجلاء لعذبهم في الدنيا)

قوله: (ما قطعتم من لينة أو تركتموها قائمة على أصولها) .

قوله: (فبإذن الله)

قوله: (ربنا اغفر لنا ولإخواننا الذين سبقونا بالإيمان ولا تجعل في قلوبنا غلا للذين آمنوا)

قوله: (ألم تر إلى الذين نافقوا يقولون لإخوانهم الذين كفروا من أهل الكتاب) إلى (والله يشهد إنهم لكاذبون (١١) . وقوله: (لأنتم أشد رهبة في صدورهم من الله)

قوله: (يا أيها الذين آمنوا اتقوا الله ولتنظر نفس ما قدمت لغد)

سورة الممتحنة قوله: (إن يثقفوكم يكونوا لكم أعداء ويبسطوا إليكم أيديهم وألسنتهم بالسوء)

[123] **Qur’an references (L660):** Qur’an 58:21 (Al-Mujadila).
[124] **Qur’an references (L661):** Qur’an 58:22 (Al-Mujadila).
[125] **Qur’an references (L662):** Qur’an 58:22 (Al-Mujadila).
[126] **Qur’an references (L663):** Qur’an 59:2 (Al-Hashr).
[127] **Qur’an references (L664):** Qur’an 59:3 (Al-Hashr).
[128] **Qur’an references (L665):** Qur’an 59:5 (Al-Hashr).
[129] **Qur’an references (L667):** Qur’an 59:10 (Al-Hashr).
[130] **Qur’an references (L668):** Qur’an 59:11 (Al-Hashr); Qur’an 59:13 (Al-Hashr).
[131] **Qur’an references (L670):** Qur’an 59:18 (Al-Hashr).

upper hand over you, they will be enemies to you and extend their hands and tongues against you with evil."[132]

L672 His saying: "Our Lord, do not make us a trial for those who disbelieve."[133]

L673 His saying: "Perhaps God will establish affection between you and those of them whom you have treated as enemies."[134]

L674 His saying: "There is no blame upon you if you marry them, once you have given them their bridal dues."[135]

L675 And His saying: "Do not hold on to marriage bonds with disbelieving women."[136]

L676 Surah al-Saff (The Ranks) His saying: "And when Moses said to his people, 'My people, why do you hurt me, when you know that I am God's messenger to you?'"[137]

L677 His saying: "Then, when they deviated, God caused their hearts to deviate."[138]

L678 His saying: "It is He who sent His Messenger with guidance and the religion of truth, to make it prevail over all religion."[139]

L679 His saying: "O you who believe, shall I direct you to a commerce that will save you from a painful punishment?" (10)[140]

L680 His saying: "He will forgive you your sins and admit you into Gardens beneath which rivers flow," through "And another thing you love: help from God and a near conquest."[141]

قوله: (ربنا لا تجعلنا فتنة للذين كفروا)

قوله: (عسى الله أن يجعل بينكم وبين الذين عاديتم منهم مودة)

قوله: (ولا جناح عليكم أن تنكحوهن إذا آتيتموهن أجورهن)

وقوله: (ولا تمسكوا بعصم الكوافر)

سورة الصف قوله: (وإذ قال موسى لقومه يا قوم لم تؤذونني وقد تعلمون أني رسول الله إليكم) ٠

قوله: (فلما زاغوا أزاغ الله قلوبهم) ٠

قوله: (هو الذي أرسل رسوله بالهدى ودين الحق ليظهره على الدين كله)

قوله: (يا أيها الذين آمنوا هل أدلكم على تجارة تنجيكم من عذاب أليم (١٠)

قوله: (يغفر لكم ذنوبكم ويدخلكم جنات تجري من تحتها الأنهار) ٠ إلى (وأخرى تحبونها نصر من الله وفتح قريب) ٠

[132] **Qur'an references (L671):** Qur'an 60:2 (Al-Mumtahanah).
[133] **Qur'an references (L672):** Qur'an 60:5 (Al-Mumtahanah).
[134] **Qur'an references (L673):** Qur'an 60:7 (Al-Mumtahanah).
[135] **Qur'an references (L674):** Qur'an 60:10 (Al-Mumtahanah).
[136] **Qur'an references (L675):** Qur'an 60:10 (Al-Mumtahanah).
[137] **Qur'an references (L676):** Qur'an 61:5 (As-Saf).
[138] **Qur'an references (L677):** Qur'an 61:5 (As-Saf).
[139] **Qur'an references (L678):** Qur'an 9:33 (At-Tawbah); Qur'an 48:28 (Al-Fath); Qur'an 61:9 (As-Saf).
[140] **Qur'an references (L679):** Qur'an 61:10 (As-Saf).
[141] **Qur'an references (L680):** Qur'an 61:12 (As-Saf); Qur'an 61:13 (As-Saf).

L681 His saying: “O you who believe, be God’s helpers.”[142]

L682 Surah al-Jumu‘ah (Friday) His saying: “The likeness of those who were charged with bearing the Torah and then failed to bear it is that of a donkey carrying books. Wretched is the likeness of the people who deny God’s signs.”[143]

L683 And His saying: “God does not guide the wrongdoing people.” (5)[144]

L684 His saying: “O you who believe, when the call to prayer is made on Friday, hasten to the remembrance of God and leave off trading.”[145]

L685 And His saying: “When the prayer is concluded, disperse through the land and seek God’s bounty.”[146]

L686 His saying: “When they see trade or diversion, they disperse toward it and leave you standing.”[147]

L687–688 Surah al-Munafiqun (The Hypocrites) His saying: “When the hypocrites come to you, they say, ‘We bear witness that you are indeed God’s Messenger,’” through His saying: “So they do not understand.” (3) And His saying: “Spend from what We have provided you before death comes to one of you and he says, ‘My Lord, if only You would defer me for a short time, so that I might give charity and be among the righteous.’ (10) But God will never defer a soul when its appointed time has come[148]

L689 Surah al-Taghabun (Mutual Loss and Gain) And His saying: “Whoever believes in God and acts righteously, He will absolve him of his evil deeds

قوله: (يا أيها الذين آمنوا كونوا أنصار الله) .

سورة الجمعة قوله: (مثل الذين حملوا التوراة ثم لم يحملوها كمثل الحمار يحمل أسفارا بئس مثل القوم الذين كذبوا بآيات الله) .

وقوله: (والله لا يهدي القوم الظالمين (٥)

قوله: (يا أيها الذين آمنوا إذا نودي للصلاة من يوم الجمعة فاسعوا إلى ذكر الله وذروا البيع)

وقوله: (فإذا قضيت الصلاة فانتشروا في الأرض وابتغوا من فضل الله)

قوله: (وإذا رأوا تجارة أو لهوا انفضوا إليها وتركوك قائما) .

سورة المنافقين قوله: (إذا جاءك المنافقون قالوا نشهد إنك لرسول الله) إلى قوله: (فهم لا يفقهون (٣) . وقوله: (وأنفقوا من ما رزقناكم من قبل أن يأتي أحدكم الموت فيقول رب لولا أخرتني إلى أجل قريب فأصدق وأكن من الصالحين (١٠) ولن يؤخر الله نفسا إذا جاء أجلها

سورة التغابن وقوله: (ومن يؤمن بالله ويعمل صالحا يكفر عنه سيئاته ويدخله جنات تجري من تحتها الأنهار خالدين فيها أبدا)

[142] **Qur’an references (L681):** Qur’an 61:14 (As-Saf).
[143] **Qur’an references (L682):** Qur’an 62:5 (Al-Jumu’ah).
[144] **Qur’an references (L683):** Qur’an 2:258 (Al-Baqarah); Qur’an 3:86 (Ali ’Imran); Qur’an 9:19 (At-Tawbah); Qur’an 9:109 (At-Tawbah); Qur’an 61:7 (As-Saf); Qur’an 62:5 (Al-Jumu’ah).
[145] **Qur’an references (L684):** Qur’an 62:9 (Al-Jumu’ah).
[146] **Qur’an references (L685):** Qur’an 62:10 (Al-Jumu’ah).
[147] **Qur’an references (L686):** Qur’an 62:11 (Al-Jumu’ah).
[148] **Qur’an references (L687):** Qur’an 63:1 (Al-Munafiqun); Qur’an 63:10 (Al-Munafiqun); Qur’an 63:11 (Al-Munafiqun).

and admit him into Gardens beneath which rivers flow, abiding therein forever."[149]

L690 His saying: "So believe in God, His Messenger, and the light We have sent down."[150]

L691 His saying: "O you who believe, among your spouses and children are enemies to you, so beware of them."[151]

L692 And His saying: "Whoever is protected from the avarice of his own soul—it is they who prosper. (16) If you lend God a goodly loan, He will multiply it for you and forgive you. God is appreciative, forbearing. (17)"[152]

L693 Surah Divorce And His saying: "For their prescribed waiting period."

L694 His saying: "And fear God, your Lord. Do not expel them from their homes."[153]

L695 And His saying: "You do not know; perhaps God will bring about some new matter after that."[154]

L696 His saying: "You do not know; perhaps God will bring about some new matter after that."[155]

L697 And His saying: "Then, when they reach the end of their term, retain them honorably or part with them honorably, and call two just men from among you to witness."[156]

L698 His saying: "As for those of your women who have despaired of menstruation, if you are in doubt, their waiting period is three months."[157]

قوله: (فآمنوا بالله ورسوله والنور الذي أنزلنا)

قوله: (يا أيها الذين آمنوا إن من أزواجكم وأولادكم عدوا لكم فاحذروهم)

وقوله: (ومن يوق شح نفسه فأولئك هم المفلحون (١٦) إن تقرضوا الله قرضا حسنا يضاعفه لكم ويغفر لكم والله شكور حليم (١٧)

سورة الطلاق وقوله: (لعدتهن)

قوله: (واتقوا الله ربكم لا تخرجوهن من بيوتهن)

وقوله: (لا تدري لعل الله يحدث بعد ذلك أمرا)

قوله: (لا تدري لعل الله يحدث بعد ذلك أمرا)

وقوله: (فإذا بلغن أجلهن فأمسكوهن بمعروف أو فارقوهن بمعروف وأشهدوا ذوي عدل منكم) .

قوله: (واللائي يئسن من المحيض من نسائكم إن ارتبتم فعدتهن ثلاثة أشهر)

قوله: (وأولات الأحمال أجلهن أن يضعن حملهن) .

[149] **Qur'an references (L689):** Qur'an 64:9 (At-Taghabun).
[150] **Qur'an references (L690):** Qur'an 64:8 (At-Taghabun).
[151] **Qur'an references (L691):** Qur'an 64:14 (At-Taghabun).
[152] **Qur'an references (L692):** Qur'an 59:9 (Al-Hashr); Qur'an 64:16 (At-Taghabun); Qur'an 64:17 (At-Taghabun).
[153] **Qur'an references (L694):** Qur'an 65:1 (At-Talaq).
[154] **Qur'an references (L695):** Qur'an 65:1 (At-Talaq).
[155] **Qur'an references (L696):** Qur'an 65:1 (At-Talaq).
[156] **Qur'an references (L697):** Qur'an 65:2 (At-Talaq).
[157] **Qur'an references (L698):** Qur'an 65:4 (At-Talaq).

L699 His saying: “And for pregnant women, their term ends when they deliver what they carry.”[158]

L700 His saying: “Whoever fears God, He will make his affair easy for him. (4)”[159]

L701 His saying: “That is God’s command, which He has sent down to you.”[160]

L702–703 His saying: “Whoever fears God, He will expiate his evil deeds and make his reward great. (5)” And His saying: “But if you make difficulties for one another, another woman will suckle the child for him. (6)”[161]

L704 His saying: “Then, if they suckle for you, give them their wages.”[162]

L705 And His saying: “Let the man of ample means spend out of his abundance.”[163]

L706 His saying: “God charges no soul beyond what He has given it. God will bring ease after hardship. (7)”[164]

L707 His saying: “How many a town insolently defied the command of its Lord and His messengers!”[165]

L708 His saying: “So it tasted the evil consequences of its conduct.”[166]

L709 His saying: “God has indeed sent down to you a reminder, (10) a messenger.”[167]

L710 And His saying: “A messenger.”

L711 His saying: “God is He who created seven heavens, and of the earth their

قوله: (ومن يتق الله يجعل له من أمره يسرا (٤) .

قوله: (ذلك أمر الله أنزله إليكم) .

قوله: (ومن يتق الله يكفر عنه سيئاته ويعظم له أجرا (٥) . وقوله: (وإن تعاسرتم فسترضع له أخرى (٦) .

قوله: (فإن أرضعن لكم فآتوهن أجورهن) .

وقوله: (لينفق ذو سعة من سعته) .

قوله: (لا يكلف الله نفسا إلا ما آتاها سيجعل الله بعد عسر يسرا (٧)

قوله: (وكأين من قرية عتت عن أمر ربها ورسله)

قوله: (فذاقت وبال أمرها)

قوله: (قد أنزل الله إليكم ذكرا (١٠) رسولا) .

وقوله: (رسولا)

قوله: (الله الذي خلق سبع سماوات ومن الأرض مثلهن) .

[158] **Qur’an references (L699):** Qur’an 65:4 (At-Talaq).
[159] **Qur’an references (L700):** Qur’an 65:4 (At-Talaq).
[160] **Qur’an references (L701):** Qur’an 65:5 (At-Talaq).
[161] **Qur’an references (L702):** Qur’an 65:5 (At-Talaq); Qur’an 65:6 (At-Talaq).
[162] **Qur’an references (L704):** Qur’an 65:6 (At-Talaq).
[163] **Qur’an references (L705):** Qur’an 65:7 (At-Talaq).
[164] **Qur’an references (L706):** Qur’an 65:7 (At-Talaq).
[165] **Qur’an references (L707):** Qur’an 65:8 (At-Talaq).
[166] **Qur’an references (L708):** Qur’an 65:9 (At-Talaq).
[167] **Qur’an references (L709):** Qur’an 65:10 (At-Talaq).

like."[168]

L712 His saying: "And that God encompasses all things in knowledge."[169]

L713 Surah Prohibition His saying: "If you two turn to God in repentance, your hearts have indeed inclined away."[170][171]

L714 His saying: "For God is his protector."[172]

L715 His saying: "O you who believe, protect yourselves and your families from a fire,"[173]

L716 His saying: "Whose fuel is people and stones."[174]

L717 His saying: "On the day when God will not disgrace the Prophet and those who believe with him, their light running before them and on their right."[175]

L718 Surah Sovereignty His saying: "We have indeed adorned the lowest heaven with lamps."[176]

L719 His saying: "He is the One who made the earth tractable for you."[177]

L720 His saying: "He is the One who made the earth tractable for you, so walk upon its shoulders and eat of His provision; and to Him is the resurrection. (15)"[178][179]

L721 His saying: "Do you feel secure that He who is in heaven will not cause the

قوله: (وأن الله قد أحاط بكل شيء علما)

سورة التحريم قوله: (إن تتوبا إلى الله فقد صغت قلوبكما) ٠

قوله: (فإن الله هو مولاه)

قوله: (يا أيها الذين آمنوا قوا أنفسكم وأهليكم نارا) ،

قوله: (وقودها الناس والحجارة)

قوله: (يوم لا يخزي الله النبي والذين آمنوا معه نورهم يسعى بين أيديهم وبأيمانهم) ٠

سورة الملك قوله: (ولقد زينا السماء الدنيا بمصابيح)

قوله: (هو الذي جعل لكم الأرض ذلولا)

قوله: (هو الذي جعل لكم الأرض ذلولا فامشوا في مناكبها وكلوا من رزقه وإليه النشور (١٥) ٠

قوله: (أأمنتم من في السماء أن يخسف بكم الأرض) إلى قوله (فستعلمون كيف نذير (١٧) ٠

[168] **Qur'an references (L711):** Qur'an 65:12 (At-Talaq).
[169] **Qur'an references (L712):** Qur'an 65:12 (At-Talaq).
[170] **Translator's note (L713):** The Arabic addresses two women. The direction from which their hearts have inclined is implicit; it is commonly understood as the right course.
[171] **Qur'an references (L713):** Qur'an 66:4 (At-Tahrim).
[172] **Qur'an references (L714):** Qur'an 66:4 (At-Tahrim).
[173] **Qur'an references (L715):** Qur'an 66:6 (At-Tahrim).
[174] **Qur'an references (L716):** Qur'an 2:24 (Al-Baqarah); Qur'an 66:6 (At-Tahrim).
[175] **Qur'an references (L717):** Qur'an 66:8 (At-Tahrim).
[176] **Qur'an references (L718):** Qur'an 67:5 (Al-Mulk).
[177] **Qur'an references (L719):** Qur'an 67:15 (Al-Mulk).
[178] **Translator's note (L720):** "Its shoulders" literally renders an expression also understood as the earth's sides, regions, or elevated parts.
[179] **Qur'an references (L720):** Qur'an 67:15 (Al-Mulk).

earth to swallow you?" through His saying: "Then you will know what My warning is like. (17)"[180]

L722 His saying: "Or do you feel secure that He who is in heaven will not send upon you a stone-bearing storm?"[181]

L723 His saying: "Have they not looked at the birds above them, spreading their wings and drawing them in?"[182]

L724 And His saying: "None holds them aloft except the All-Merciful."[183]

L725 His saying: "Say: Have you considered—if your water were to sink away?"[184]

L726 Surah Nun His saying: "And do not obey any contemptible habitual swearer. (10)"[185][186]

L727 His saying: "We shall brand him upon the snout. (16)"[187]

L728 His saying: "We have indeed tested them just as We tested the owners of the garden."[188]

L729 His saying: "Then it became like a field stripped of its crop. (20)"[189][190]

L730 His saying: "The most judicious of them said: 'Did I not say to you, "Why do you not glorify God?"' (28) They said: 'Glory be to our Lord! We were indeed wrongdoers.' (29)"[191]

قوله: (أم أمنتم من في السماء أن يرسل عليكم حاصبا) ٠

قوله (أولم يروا إلى الطير فوقهم صافات ويقبضن) ٠

وقوله (ما يمسكهن إلا الرحمن)

قوله: (قل أرأيتم إن أصبح ماؤكم غورا) ٠

سورة ن قوله: (ولا تطع كل حلاف مهين (١٠)

قوله: (سنسمه على الخرطوم (١٦)

قوله: (إنا بلوناهم كما بلونا أصحاب الجنة)

قوله: (فأصبحت كالصريم (٢٠)

قوله: (قال أوسطهم ألم أقل لكم لولا تسبحون (٢٨) قالوا سبحان ربنا إنا كنا ظالمين (٢٩) ٠

[180] **Qur'an references (L721):** Qur'an 67:16 (Al-Mulk).
[181] **Qur'an references (L722):** Qur'an 67:17 (Al-Mulk).
[182] **Qur'an references (L723):** Qur'an 67:19 (Al-Mulk).
[183] **Qur'an references (L724):** Qur'an 67:19 (Al-Mulk).
[184] **Qur'an references (L725):** Qur'an 67:30 (Al-Mulk).
[185] **Translator's note (L726):** The heading names the surah by its opening letter, Nun.
[186] **Qur'an references (L726):** Qur'an 68:10 (Al-Qalam).
[187] **Qur'an references (L727):** Qur'an 68:16 (Al-Qalam).
[188] **Qur'an references (L728):** Qur'an 68:17 (Al-Qalam).
[189] **Translator's note (L729):** The word rendered "a field stripped of its crop," al-sarim, also admits the interpretation "the dark night"; the excerpt supplies no gloss deciding between them.
[190] **Qur'an references (L729):** Qur'an 68:20 (Al-Qalam).
[191] **Qur'an references (L730):** Qur'an 68:28 (Al-Qalam); Qur'an 68:29 (Al-Qalam).

L731 His saying: “Shall We then make those who submit like the criminals? (35) What is the matter with you? How do you judge? (36) Or do you have a book in which you study? (37)”[192]

L732 His saying: “Ask them which of them will stand surety for that. (40)”[193]

L733 His saying: “On the day when a shin is laid bare.”[194][195]

L734 His saying: “We shall lead them on by degrees from where they do not know. (44)”[196]

L735 His saying: “Or do you ask them for a wage, so that they are weighed down by a financial burden? (46)”[197]

L736 Surah the Inevitable Reality His saying: “Thamud and ʿAd denied the Striking Calamity. (4)”[198]

L737 His saying: “As for ʿAd, they were destroyed by a fiercely cold, howling, raging wind. (6)”[199]

L738 His saying: “So you would see the people lying fallen therein, as though they were hollow trunks of palm trees. (7)”[200]

L739 His saying: “Indeed, when the water rose beyond bounds, We carried you in the sailing vessel. (11)”[201]

L740 His saying: “So that We might make it a reminder for you.”[202]

قوله: (أفنجعل المسلمين كالمجرمين (٣٥) ما لكم كيف تحكمون (٣٦) أم لكم كتاب فيه تدرسون (٣٧) .

قوله: (سلهم أيهم بذلك زعيم (٤٠)

قوله: (يوم يكشف عن ساق) .

قوله: (سنستدرجهم من حيث لا يعلمون (٤٤) .

قوله: (أم تسألهم أجرا فهم من مغرم مثقلون (٤٦) .

سورة الحاقة قوله: (كذبت ثمود وعاد بالقارعة (٤)

قوله: (وأما عاد فأهلكوا بريح صرصر عاتية (٦) .

قوله: (فترى القوم فيها صرعى كأنهم أعجاز نخل خاوية (٧) .

قوله: (إنا لما طغى الماء حملناكم في الجارية (١١) .

قوله: (لنجعلها لكم تذكرة)

[192] **Qur’an references (L731):** Qur’an 68:35 (Al-Qalam); Qur’an 37:154 (As-Saffat); Qur’an 68:36 (Al-Qalam); Qur’an 68:37 (Al-Qalam).

[193] **Qur’an references (L732):** Qur’an 68:40 (Al-Qalam).

[194] **Translator’s note (L733):** The expression can be read literally or idiomatically as the disclosure of extreme distress; the Arabic does not specify a possessor of the shin.

[195] **Qur’an references (L733):** Qur’an 68:42 (Al-Qalam).

[196] **Qur’an references (L734):** Qur’an 7:182 (Al-A’raf); Qur’an 68:44 (Al-Qalam).

[197] **Qur’an references (L735):** Qur’an 52:40 (At-Tur); Qur’an 68:46 (Al-Qalam).

[198] **Qur’an references (L736):** Qur’an 69:4 (Al-Haqqah).

[199] **Qur’an references (L737):** Qur’an 69:6 (Al-Haqqah).

[200] **Qur’an references (L738):** Qur’an 69:7 (Al-Haqqah).

[201] **Qur’an references (L739):** Qur’an 69:11 (Al-Haqqah).

[202] **Qur’an references (L740):** Qur’an 69:12 (Al-Haqqah).

L741 His saying: “And eight will bear the throne of your Lord above them on that day. (17)”[203]

L742 His saying: “On that day you will be presented; no hidden thing of yours will remain hidden. (18)”[204]

L743 His saying: “As for the one who is given his record in his right hand, he will say: ‘Here, read my record! (19) Indeed, I thought that I would meet my reckoning.’ (20)”[205][206]

L744 His saying: “As for the one who is given his record in his left hand, he will say: ‘Would that I had not been given my record, (25) and had not known what my reckoning was! (26)’”[207]

L745 His saying: “Would that it had been the final end! (27)”[208][209]

L746 His saying: “And it is indeed the truth of certainty. (51)”[210]

L747 Surah the Ways of Ascent His saying: “For the one who asks and the deprived. (25)”[211]

L748 His saying: “And those who guard their private parts, (29) except with their spouses or those whom their right hands possess.”[212]

L749 Surah Noah His saying: “He said: ‘My Lord, I have indeed called my people night and day.’ (5)”[213]

قوله: (ويحمل عرش ربك فوقهم يومئذ ثمانية (١٧)

قوله: (يومئذ تعرضون لا تخفى منكم خافية (١٨) .

قوله: (فأما من أوتي كتابه بيمينه فيقول هاؤم اقرءوا كتابيه (١٩) إني ظننت أني ملاق حسابيه (٢٠) .

قوله: (وأما من أوتي كتابه بشماله فيقول يا ليتني لم أوت كتابيه (٢٥) ولم أدر ما حسابيه (٢٦) .

قوله: (يا ليتها كانت القاضية (٢٧)

قوله: (وإنه لحق اليقين (٥١) .

سورة المعارج قوله: (للسائل والمحروم (٢٥) .

قوله: (والذين هم لفروجهم حافظون (٢٩) إلا على أزواجهم أو ما ملكت أيمانهم) .

سورة نوح قوله: (قال رب إني دعوت قومي ليلا ونهارا (٥) .

[203] **Qur’an references (L741):** Qur’an 69:17 (Al-Haqqah).

[204] **Qur’an references (L742):** Qur’an 69:18 (Al-Haqqah).

[205] **Translator’s note (L743):** The verb rendered “thought” can here convey assured expectation or certainty; its interpretation is not explained in this excerpt.

[206] **Qur’an references (L743):** Qur’an 69:19 (Al-Haqqah); Qur’an 69:20 (Al-Haqqah).

[207] **Qur’an references (L744):** Qur’an 69:25 (Al-Haqqah); Qur’an 69:26 (Al-Haqqah).

[208] **Translator’s note (L745):** The pronoun “it” is commonly understood to refer to death; its referent is not stated in this excerpt.

[209] **Qur’an references (L745):** Qur’an 69:27 (Al-Haqqah).

[210] **Qur’an references (L746):** Qur’an 69:51 (Al-Haqqah).

[211] **Qur’an references (L747):** Qur’an 70:25 (Al-Ma’arij).

[212] **Qur’an references (L748):** Qur’an 23:5 (Al-Mu’minun); Qur’an 70:29 (Al-Ma’arij); Qur’an 23:6 (Al-Mu’minun); Qur’an 70:30 (Al-Ma’arij).

[213] **Qur’an references (L749):** Qur’an 71:5 (Nuh).

L750 His saying: “And supply you with wealth and sons.”[214]

L751 His saying: “And made the moon a light within them.”[215]

L752 His saying: “And God caused you to grow from the earth as a growth. (17)”[216]

L753 His saying: “And God made the earth a carpet for you, (19) so that you might follow broad paths through it. (20)”[217]

L754 His saying: “Do not abandon your gods, and do not abandon Wadd, nor Suwaʿ, nor Yaghuth and Yaʿuq and Nasr. (23)”[218]

L755 His saying: “Because of their sins they were drowned, then made to enter a fire.”[219]

L756 His saying: “And Noah said: ‘My Lord, leave upon the earth no inhabitant from among the unbelievers. (26) Indeed, if You leave them, they will lead Your servants astray and beget none but a wicked, inveterate unbeliever.’ (27)”[220]

L757 His saying: “My Lord, forgive me and my parents and whoever enters my house as a believer, and the believing men and believing women.”[221]

L758 Surah the Jinn His saying: “And exalted is the majesty of our Lord; He has taken neither a consort nor a child. (3)”[222]

L759 His saying: “And we reached toward heaven and found it filled with mighty guards and shooting flames. (8)”[223]

L760 His saying: “And we do not know whether evil is intended for those on

قوله: (ويمددكم بأموال وبنين) .

قوله: (وجعل القمر فيهن نورا) .

قوله: (والله أنبتكم من الأرض نباتا (١٧) .

قوله: (والله جعل لكم الأرض بساطا (١٩) لتسلكوا منها سبلا فجاجا (٢٠)

قوله: (لا تذرن آلهتكم ولا تذرن ودا ولا سواعا ولا يغوث ويعوق ونسرا (٢٣) .

قوله: (مما خطيئاتهم أغرقوا فأدخلوا نارا)

قوله: (وقال نوح رب لا تذر على الأرض من الكافرين ديارا (٢٦) إنك إن تذرهم يضلوا عبادك ولا يلدوا إلا فاجرا كفارا (٢٧) .

قوله: (رب اغفر لي ولوالدي ولمن دخل بيتي مؤمنا وللمؤمنين والمؤمنات)

سورة الجن قوله: (وأنه تعالى جد ربنا ما اتخذ صاحبة ولا ولدا (٣) .

قوله: (وأنا لمسنا السماء فوجدناها ملئت حرسا شديدا وشهبا (٨)

قوله: (وأنا لا ندري أشر أريد بمن في الأرض أم أراد بهم ربهم رشدا (١٠)

[214] **Qur’an references (L750):** Qur’an 71:12 (Nuh).
[215] **Qur’an references (L751):** Qur’an 71:16 (Nuh).
[216] **Qur’an references (L752):** Qur’an 71:17 (Nuh).
[217] **Qur’an references (L753):** Qur’an 71:19 (Nuh); Qur’an 71:20 (Nuh).
[218] **Qur’an references (L754):** Qur’an 71:23 (Nuh).
[219] **Qur’an references (L755):** Qur’an 71:25 (Nuh).
[220] **Qur’an references (L756):** Qur’an 71:26 (Nuh); Qur’an 71:27 (Nuh).
[221] **Qur’an references (L757):** Qur’an 71:28 (Nuh).
[222] **Qur’an references (L758):** Qur’an 72:3 (Al-Jinn).
[223] **Qur’an references (L759):** Qur’an 72:8 (Al-Jinn).

earth, or whether their Lord intends right guidance for them. (10)”[224]

L761 His saying: “Except a communication from God and His messages. And whoever disobeys God and His messenger, for him is the fire of Hell, abiding therein forever. (23)”[225][226]

L762 His saying: “Knower of the unseen, He discloses His unseen to no one, (26) except a messenger whom He approves.”[227]

L763 His saying: “Then He stations a guard before him and behind him. (27)”[228]

L764–765 Surah the Enwrapped One His saying—exalted is He: “How, then, if you disbelieve, will you guard yourselves against a day that will make children gray-haired? (17)” And His saying: “That will make children gray-haired.”[229]

L766 His saying: “Heaven will split apart because of it.”[230]

L767 His saying: “Indeed, this is a reminder.”[231]

L768 His saying: “So whoever wills may take”

L769 His saying: “A path to his Lord.”[232]

L770 His saying: “It is better and greater in reward.”[233][234]

قوله: (إلا بلاغا من الله ورسالاته ومن يعص الله ورسوله فإن له نار جهنم خالدين فيها أبدا (٢٣) .

قوله: (عالم الغيب فلا يظهر على غيبه أحدا (٢٦) إلا من ارتضى من رسول) .

قوله: (فإنه يسلك من بين يديه ومن خلفه رصدا (٢٧) ،

سورة المزمل قوله - تعالى -: فكيف تتقون إن كفرتم يوما يجعل الولدان شيبا (١٧) وقوله: (يجعل الولدان شيبا)

قوله: (السماء منفطر به)

قوله: (إن هذه تذكرة)

قوله: فمن شاء اتخذ)

قوله: (إلى ربه سبيلا)

قوله: (هو خيرا وأعظم أجرا)

سورة المدثر قوله: (فإذا نقر في الناقور (٨) فذلك يومئذ يوم عسير (٩) على الكافرين غير يسير (١٠) .

[224] **Qur’an references (L760):** Qur’an 72:10 (Al-Jinn).

[225] **Translator’s note (L761):** The Arabic moves from the grammatically singular “whoever” and “for him” to the plural “abiding”; the translation retains the collective sense without adding a new subject.

[226] **Qur’an references (L761):** Qur’an 72:23 (Al-Jinn).

[227] **Qur’an references (L762):** Qur’an 72:26 (Al-Jinn); Qur’an 72:27 (Al-Jinn).

[228] **Qur’an references (L763):** Qur’an 72:27 (Al-Jinn).

[229] **Qur’an references (L764):** Qur’an 73:17 (Al-Muzzammil).

[230] **Qur’an references (L766):** Qur’an 73:18 (Al-Muzzammil).

[231] **Qur’an references (L767):** Qur’an 73:19 (Al-Muzzammil); Qur’an 76:29 (Al-Insan).

[232] **Qur’an references (L769):** Qur’an 25:57 (Al-Furqan); Qur’an 73:19 (Al-Muzzammil); Qur’an 76:29 (Al-Insan).

[233] **Translator’s note (L770):** This excerpt begins within a larger grammatical construction. The initial pronoun serves an emphatic function there; it need not be an independent subject meaning “it.”

[234] **Qur’an references (L770):** Qur’an 73:20 (Al-Muzzammil).

L771 Surah the Cloaked One His saying: “Then, when the trumpet is sounded, (8) that day will then be a difficult day, (9) for the unbelievers, no easy one. (10)”[235]

L772 His saying: “Leave Me with the one whom I created alone. (11)”[236][237]

L773 His saying: “Then he turned away and grew arrogant, (23) and said: ‘This is nothing but magic handed down. (24) This is nothing but the speech of a human being.’ (25)”[238]

L774 His saying: “Thus God leads astray whomever He wills and guides whomever He wills.”[239]

L775 And His saying: “And by the morning when it brightens. (34)”[240]

L776 His saying: “For whoever among you wishes to advance or fall behind. (37)”[241]

L777 His saying: “Every soul is held in pledge for what it has earned, (38) except the companions of the right, (39) in gardens, asking one another (40) about the criminals: (41) ‘What brought you into Saqar?’ (42)”[242]

L778 His saying: “They said: ‘We were not among those who prayed, (43) and we did not feed the needy person.’ (44)”[243]

L779 His saying: “So the intercession of the intercessors will not benefit them.

قوله: (ذرني ومن خلقت وحيدا (١١) .

قوله: (ثم أدبر واستكبر (٢٣) فقال إن هذا إلا سحر يؤثر (٢٤) إن هذا إلا قول البشر (٢٥) .

قوله: (كذلك يضل الله من يشاء ويهدي من يشاء)

وقوله: (والصبح إذا أسفر (٣٤) .

قوله: (لمن شاء منكم أن يتقدم أو يتأخر (٣٧) .

قوله: (كل نفس بما كسبت رهينة (٣٨) إلا أصحاب اليمين (٣٩) في جنات يتساءلون (٤٠) عن المجرمين (٤١) ما سلككم في سقر (٤٢) .

قوله: (قالوا لم نك من المصلين (٤٣) ولم نك نطعم المسكين (٤٤) .

قوله: (فما تنفعهم شفاعة الشافعين (٤٨) .

[235] **Qur’an references (L771):** Qur’an 74:8 (Al-Muddaththir); Qur’an 74:9 (Al-Muddaththir); Qur’an 74:10 (Al-Muddaththir).

[236] **Translator’s note (L772):** “Alone” can describe the person created, initially without possessions or supporters, or God as the sole creator. The Arabic permits both constructions.

[237] **Qur’an references (L772):** Qur’an 74:11 (Al-Muddaththir).

[238] **Qur’an references (L773):** Qur’an 74:23 (Al-Muddaththir); Qur’an 74:24 (Al-Muddaththir); Qur’an 74:25 (Al-Muddaththir).

[239] **Qur’an references (L774):** Qur’an 74:31 (Al-Muddaththir).

[240] **Qur’an references (L775):** Qur’an 74:34 (Al-Muddaththir).

[241] **Qur’an references (L776):** Qur’an 74:37 (Al-Muddaththir).

[242] **Qur’an references (L777):** Qur’an 74:38 (Al-Muddaththir); Qur’an 74:39 (Al-Muddaththir); Qur’an 74:40 (Al-Muddaththir); Qur’an 74:41 (Al-Muddaththir); Qur’an 74:42 (Al-Muddaththir).

[243] **Qur’an references (L778):** Qur’an 74:43 (Al-Muddaththir); Qur’an 74:44 (Al-Muddaththir).

(48)”[244]

L780 His saying: “So whoever wills may heed it. (55) And they will not heed it unless God wills. He is worthy of being feared and worthy of granting forgiveness. (56)”[245]

L781 Surah the Resurrection His saying: “Then, when sight is dazzled, (7) and the moon is eclipsed, (8) and the sun and moon are brought together, (9) the human being will say on that day: ‘Where is the escape?’ (10) No indeed! There is no refuge. (11)”[246]

L782 His saying: “Rather, the human being is a witness against himself. (14)”[247]

L783 His saying: “Even though he puts forward his excuses. (15)”[248]

L784 His saying: “Do not move your tongue with it to hasten it. (16)”[249]

L785 His saying: “And faces on that day will be scowling, (24) expecting that a back-breaking calamity will be inflicted upon them. (25)”[250]

L786 His saying: “He neither affirmed the truth nor prayed. (31)”[251]

L787 His saying: “Does the human being suppose that he will be left unrestrained? (36) Was he not a drop of semen emitted? (37)”[252]

L788–789 Surah ‘Has There Come’ His saying: “Indeed, We created the human being

قوله: (فمن شاء ذكره (٥٥) وما يذكرون إلا أن يشاء الله هو أهل التقوى وأهل المغفرة (٥٦) .

سورة القيامة قوله: (فإذا برق البصر (٧) وخسف القمر (٨) وجمع الشمس والقمر (٩) يقول الإنسان يومئذ أين المفر (١٠) كلا لا وزر (١١) .

قوله: (بل الإنسان على نفسه بصيرة (١٤) .

قوله: (ولو ألقى معاذيره (١٥) .

قوله: (لا تحرك به لسانك لتعجل به (١٦) .

قوله: (ووجوه يومئذ باسرة (٢٤) تظن أن يفعل بها فاقرة (٢٥) .

قوله: (فلا صدق ولا صلى (٣١) .

قوله: (أيحسب الإنسان أن يترك سدى (٣٦) ألم يك نطفة من مني يمنى (٣٧) .

سورة هل أتى قوله: (إنا خلقنا الإنسان من نطفة أمشاج نبتليه فجعلناه سميعا بصيرا (٢) وقوله: (عينا يشرب بها عباد الله) .

[244] **Qur’an references (L779):** Qur’an 74:48 (Al-Muddaththir).
[245] **Qur’an references (L780):** Qur’an 74:55 (Al-Muddaththir); Qur’an 80:12 (’Abasa); Qur’an 74:56 (Al-Muddaththir).
[246] **Qur’an references (L781):** Qur’an 75:7 (Al-Qiyamah); Qur’an 75:8 (Al-Qiyamah); Qur’an 75:9 (Al-Qiyamah); Qur’an 75:10 (Al-Qiyamah); Qur’an 75:11 (Al-Qiyamah).
[247] **Qur’an references (L782):** Qur’an 75:14 (Al-Qiyamah).
[248] **Qur’an references (L783):** Qur’an 75:15 (Al-Qiyamah).
[249] **Qur’an references (L784):** Qur’an 75:16 (Al-Qiyamah).
[250] **Qur’an references (L785):** Qur’an 75:24 (Al-Qiyamah); Qur’an 75:25 (Al-Qiyamah).
[251] **Qur’an references (L786):** Qur’an 75:31 (Al-Qiyamah).
[252] **Qur’an references (L787):** Qur’an 75:36 (Al-Qiyamah); Qur’an 75:37 (Al-Qiyamah).

from a drop of mingled fluids, testing him, and We made him hearing and seeing. (2)” And His saying: “A spring from which God’s servants drink.”[253][254]

L790 His saying: “Indeed, We have prepared for the unbelievers chains, shackles, and a blazing fire. (4)”[255]

L791–792 His saying: “And they give food, despite their love for it, to a needy person, an orphan, and a captive. (8)” And His saying: “‘Indeed, we fear from our Lord a grim, severely distressing day.’ (10) So God protected them”[256][257]

L793 His saying: “And rewarded them for their patience with a garden and silk, (12)” through His saying: “And its fruit clusters will be brought low, made fully accessible. (14)”[258]

L794 His saying: “And its fruit clusters will be brought low, made fully accessible.”[259]

L795 His saying: “And vessels of silver and cups of crystal will be passed around among them, (15) crystal of silver, which they have measured out precisely. (16)”[260][261]

L796–797 His saying: “And there they will be given a cup to drink whose mixture is ginger, (17) a spring therein called Salsabil. (18)” And His saying: “And you do not will unless God wills.”[262]

قوله: (إنا أعتدنا للكافرين سلاسل وأغلالا وسعيرا (٤) .

قوله: (ويطعمون الطعام على حبه مسكينا ويتيما وأسيرا (٨) وقوله: (إنا نخاف من ربنا يوما عبوسا قمطريرا (١٠) فوقاهم الله)

قوله: (وجزاهم بما صبروا جنة وحريرا (١٢) ، إلى قوله: (وذللت قطوفها تذليلا (١٤)

قوله: (وذللت قطوفها تذليلا) .

قوله: (ويطاف عليهم بآنية من فضة وأكواب كانت قواريرا (١٥) قوارير من فضة قدروها تقديرا (١٦) .

قوله: (ويسقون فيها كأسا كان مزاجها زنجبيلا (١٧) عينا فيها تسمى سلسبيلا (١٨) . وقوله: (وما تشاءون إلا أن يشاء الله) .

قوله: (ويطوف عليهم ولدان مخلدون إذا رأيتهم حسبتهم لؤلؤا منثورا (١٩) .

[253] **Translator’s note (L788):** The heading names the surah by its opening words, “Has there come.”

[254] **Qur’an references (L788):** Qur’an 76:2 (Al-Insan); Qur’an 76:6 (Al-Insan).

[255] **Qur’an references (L790):** Qur’an 76:4 (Al-Insan).

[256] **Translator’s note (L791):** The pronoun in “their love for it” can refer to the food; another interpretation understands the phrase as “out of love for Him,” referring to God.

[257] **Qur’an references (L791):** Qur’an 76:8 (Al-Insan); Qur’an 76:10 (Al-Insan).

[258] **Qur’an references (L793):** Qur’an 76:12 (Al-Insan).

[259] **Qur’an references (L794):** Qur’an 76:14 (Al-Insan).

[260] **Translator’s note (L795):** The Arabic explicitly repeats “crystal” and describes it as being of silver; both features are retained. The subject of “they have measured out” is not identified in the excerpt.

[261] **Qur’an references (L795):** Qur’an 76:15 (Al-Insan); Qur’an 76:16 (Al-Insan).

[262] **Qur’an references (L796):** Qur’an 76:17 (Al-Insan); Qur’an 76:18 (Al-Insan); Qur’an 76:30 (Al-Insan); Qur’an 81:29 (At-Takwir).

L798 His saying: “And eternally youthful boys will circulate among them; when you see them, you will think them scattered pearls. (19)”[263]

L799 Surah: Those Sent Forth His saying: “Did We not create you from a lowly fluid (20)”[264]

L800 His saying: “Woe that Day to those who deny (24)”[265]

L801 His saying: “Proceed to that which you used to deny (29)”[266]

L802 His saying: “Proceed to a shade with three branches (30), neither providing shade nor availing against the flame (31)”[267]

L803 His saying: “This is a Day when they will not speak (35)”[268]

L804 His saying: “Then in what discourse after it will they have faith (50).”[269]

L805 Surah: The Tidings His saying, mighty and majestic: “And everything We have enumerated in writing (29)”[270]

L806 Surah: Those Who Draw Out His saying: “Has the account of Moses reached you (15), when his Lord called to him in the sacred valley of Tuwa (16)”[271]

L807 His saying: “So God seized him as an exemplary punishment for the last

سورة المرسلات قوله: (ألم نخلقكم من ماء مهين (٢٠)

قوله: (ويل يومئذ للمكذبين (٢٤)

قوله: (انطلقوا إلى ما كنتم به تكذبون (٢٩)

قوله: (انطلقوا إلى ظل ذي ثلاث شعب (٣٠) لا ظليل ولا يغني من اللهب (٣١)

قوله: (هذا يوم لا ينطقون (٣٥)

قوله: (فبأي حديث بعده يؤمنون (٥٠) .

سورة النبأ قوله عز وجل: (وكل شيء أحصيناه كتابا (٢٩)

سورة النازعات قوله: (هل أتاك حديث موسى (١٥) إذ ناداه ربه بالواد المقدس طوى (١٦)

قوله: (فأخذه الله نكال الآخرة والأولى (٢٥)

[263] **Qur’an references (L798):** Qur’an 76:19 (Al-Insan).
[264] **Qur’an references (L799):** Qur’an 77:20 (Al-Mursalat).
[265] **Qur’an references (L800):** Qur’an 77:15 (Al-Mursalat); Qur’an 77:19 (Al-Mursalat); Qur’an 77:24 (Al-Mursalat); Qur’an 77:28 (Al-Mursalat); Qur’an 77:34 (Al-Mursalat); Qur’an 77:37 (Al-Mursalat); Qur’an 77:40 (Al-Mursalat); Qur’an 77:45 (Al-Mursalat); Qur’an 77:47 (Al-Mursalat); Qur’an 77:49 (Al-Mursalat); Qur’an 83:10 (Al-Mutaffifin).
[266] **Qur’an references (L801):** Qur’an 77:29 (Al-Mursalat).
[267] **Qur’an references (L802):** Qur’an 77:30 (Al-Mursalat); Qur’an 77:31 (Al-Mursalat).
[268] **Qur’an references (L803):** Qur’an 77:35 (Al-Mursalat).
[269] **Qur’an references (L804):** Qur’an 77:50 (Al-Mursalat).
[270] **Qur’an references (L805):** Qur’an 78:29 (An-Naba).
[271] **Qur’an references (L806):** Qur’an 79:15 (An-Nazi’at); Qur’an 79:16 (An-Nazi’at).

and the first (25)”[272][273]

L808 His saying: “He brought forth from it its water and its pasture (31), and the mountains He anchored firmly (32), as provision for you and your livestock (33)”[274]

L809 Surah: He Frowned His saying, mighty and majestic: “Faces that Day will be radiant (38), laughing, rejoicing (39)”[275]

L810 Surah: The Folding Up His saying: “And when the girl buried alive is asked (8) for what sin she was killed (9)”[276]

L811 Surah: The Cleaving Apart His saying: “No indeed! Rather, you deny the Recompense (9).”[277]

L812 Surah: Those Who Give Short Measure His saying: “Woe to those who give short measure (1), who, when they take a measure from people, take it in full (2)”[278]

L813 His saying: “No indeed! The record of the wicked is surely in Sijjin (7)”[279]

L814 His saying: “No indeed! They will surely be veiled from their Lord that Day (15).”[280]

L815 His saying: “Then they will surely burn in Hellfire (16). Then it will be said: ‘This is what you used to deny’ (17)”[281]

L816 His saying: “No indeed! The record of the righteous is surely in Illiyyin

قوله: (أخرج منها ماءها ومرعاها (٣١) والجبال أرساها (٣٢) متاعا لكم ولأنعامكم (٣٣)

سورة عبس قوله عز وجل: (وجوه يومئذ مسفرة (٣٨) ضاحكة مستبشرة (٣٩)

سورة التكوير قوله: (وإذا الموءودة سئلت (٨) بأي ذنب قتلت (٩)

سورة الانفطار قوله: (كلا بل تكذبون بالدين (٩) .

سورة المطففين قوله: (ويل للمطففين (١) الذين إذا اكتالوا على الناس يستوفون (٢)

قوله: (كلا إن كتاب الفجار لفي سجين (٧)

قوله: (كلا إنهم عن ربهم يومئذ لمحجوبون (١٥) .

قوله: (ثم إنهم لصالو الجحيم (١٦) ثم يقال هذا الذي كنتم به تكذبون (١٧)

قوله: (كلا إن كتاب الأبرار لفي عليين (١٨)

[272] **Translator’s note (L807):** “The last and the first” can refer to the Hereafter and this world, or to Pharaoh’s last and first utterances; the quotation alone does not determine the interpretation.

[273] **Qur’an references (L807):** Qur’an 79:25 (An-Nazi’at).

[274] **Qur’an references (L808):** Qur’an 79:31 (An-Nazi’at); Qur’an 79:32 (An-Nazi’at); Qur’an 79:33 (An-Nazi’at); Qur’an 80:32 (’Abasa).

[275] **Qur’an references (L809):** Qur’an 80:38 (’Abasa); Qur’an 80:39 (’Abasa).

[276] **Qur’an references (L810):** Qur’an 81:8 (At-Takwir); Qur’an 81:9 (At-Takwir).

[277] **Qur’an references (L811):** Qur’an 82:9 (Al-Infitar).

[278] **Qur’an references (L812):** Qur’an 83:1 (Al-Mutaffifin); Qur’an 83:2 (Al-Mutaffifin).

[279] **Qur’an references (L813):** Qur’an 83:7 (Al-Mutaffifin).

[280] **Qur’an references (L814):** Qur’an 83:15 (Al-Mutaffifin).

[281] **Qur’an references (L815):** Qur’an 83:16 (Al-Mutaffifin); Qur’an 83:17 (Al-Mutaffifin).

(18)”[282]

L817 His saying: “Those brought near witness it (21)”[283]

L818 His saying: “The righteous will surely be in bliss (22), looking on from couches (23). You will recognize in their faces the radiance of bliss (24). They will be given sealed pure wine to drink (25), its seal being musk.”[284]

L819 And His saying: “And its admixture is from Tasnim (27), a spring from which those brought near drink (28)”[285]

L820 His saying: “Those who committed crimes used to laugh at those who had faith (29)”[286]

L821 Surah: The Splitting Apart His saying: “But as for him who is given his record behind his back (10), he will call for destruction (11), and burn in a blazing fire (12). He was indeed joyful among his family (13).”[287]

L822–823 His saying: “And when the Quran is recited to them, they do not prostrate (21)” And His saying: “Only those have faith in Our signs who, when reminded of them, fall down prostrate and glorify their Lord with praise, without being arrogant (15).”[288][289]

L824 His saying: “So give them glad tidings of a painful punishment (24)”[290]

L825 His saying: “Except those who have faith and do righteous deeds: theirs is

قوله: (يشهده المقربون (٢١)

قوله: (إن الأبرار لفي نعيم (٢٢) على الأرائك ينظرون (٢٣) تعرف في وجوههم نضرة النعيم (٢٤) يسقون من رحيق مختوم (٢٥) ختامه مسك) .

وقوله: ومزاجه من تسنيم (٢٧) عينا يشرب بها المقربون (٢٨)

قوله: (إن الذين أجرموا كانوا من الذين آمنوا يضحكون (٢٩)

سورة الانشقاق قوله: (وأما من أوتي كتابه وراء ظهره (١٠) فسوف يدعو ثبورا (١١) ويصلى سعيرا (١٢) إنه كان في أهله مسرورا (١٣) .

قوله: (وإذا قرئ عليهم القرآن لا يسجدون (٢١) وقوله: (إنما يؤمن بآياتنا الذين إذا ذكروا بها خروا سجدا وسبحوا بحمد ربهم وهم لا يستكبرون (١٥) .

قوله: (فبشرهم بعذاب أليم (٢٤)

قوله: (إلا الذين آمنوا وعملوا الصالحات لهم أجر غير ممنون (٢٥) .

[282] **Qur’an references (L816):** Qur’an 83:18 (Al-Mutaffifin).

[283] **Qur’an references (L817):** Qur’an 83:21 (Al-Mutaffifin).

[284] **Qur’an references (L818):** Qur’an 82:13 (Al-Infitar); Qur’an 83:22 (Al-Mutaffifin); Qur’an 83:23 (Al-Mutaffifin); Qur’an 83:35 (Al-Mutaffifin); Qur’an 83:24 (Al-Mutaffifin); Qur’an 83:25 (Al-Mutaffifin).

[285] **Qur’an references (L819):** Qur’an 83:27 (Al-Mutaffifin); Qur’an 83:28 (Al-Mutaffifin).

[286] **Qur’an references (L820):** Qur’an 83:29 (Al-Mutaffifin).

[287] **Qur’an references (L821):** Qur’an 84:10 (Al-Inshiqaq); Qur’an 84:11 (Al-Inshiqaq); Qur’an 84:12 (Al-Inshiqaq); Qur’an 84:13 (Al-Inshiqaq).

[288] **Translator’s note (L823):** This quotation is Quran 32:15, although it appears here among quotations from Surah The Splitting Apart.

[289] **Qur’an references (L822):** Qur’an 84:21 (Al-Inshiqaq); Qur’an 32:15 (As-Sajdah).

[290] **Qur’an references (L824):** Qur’an 84:24 (Al-Inshiqaq).

an unceasing reward (25).”[291]

L826 Surah: The Constellations His saying, exalted is He: “Indeed, those who persecuted the believing men and believing women and then did not repent”[292]

L827 His saying: “Your Lord’s onslaught is surely severe (12)”[293]

L828 His saying: “Rather, it is a glorious Quran (21), on a preserved tablet (22)”[294]

L829 Surah: The Night Visitor “Let the human being consider, then, from what he was created (5)”[295]

L830 His saying: “They are indeed devising a scheme (15), and I am devising a scheme (16).”[296]

L831 Surah: The Most High His saying, mighty and majestic: “Glorify the name of your Lord, the Most High (1).”[297]

L832 His saying: “Who created and fashioned in due proportion (2), and who determined and guided (3)”[298]

L833 His saying: “We shall have you recite, and you will not forget (6), except what God wills.”[299]

L834 His saying: “So remind, if the reminder benefits (9)”[300]

L835 His saying: “He has indeed prospered who purifies himself (14), and remembers the name of his Lord and prays (15)”[301]

L836 Surah: The Overwhelming Event His saying, exalted is He: “Has the account

سورة البروج قوله تعالى: (إن الذين فتنوا المؤمنين والمؤمنات ثم لم يتوبوا)

قوله: (إن بطش ربك لشديد (١٢)

قوله: (بل هو قرآن مجيد (٢١) في لوح محفوظ (٢٢)

سورة الطارق (فلينظر الإنسان مم خلق (٥)

قوله: (إنهم يكيدون كيدا (١٥) وأكيد كيدا (١٦) .

سورة الأعلى قوله - عز وجل -: (سبح اسم ربك الأعلى (١) .

قوله: (الذي خلق فسوى (٢) والذي قدر فهدى (٣)

قوله: (سنقرئك فلا تنسى (٦) إلا ما شاء الله) .

قوله: (فذكر إن نفعت الذكرى (٩)

قوله: (قد أفلح من تزكى (١٤) وذكر اسم ربه فصلى (١٥)

سورة الغاشية قوله - تعالى -: (هل أتاك حديث الغاشية (١) ، إلى قوله: (لا يسمن ولا يغني من جوع (٧) .

[291] **Qur’an references (L825):** Qur’an 84:25 (Al-Inshiqaq).
[292] **Qur’an references (L826):** Qur’an 85:10 (Al-Buruj).
[293] **Qur’an references (L827):** Qur’an 85:12 (Al-Buruj).
[294] **Qur’an references (L828):** Qur’an 85:21 (Al-Buruj); Qur’an 85:22 (Al-Buruj).
[295] **Qur’an references (L829):** Qur’an 86:5 (At-Tariq).
[296] **Qur’an references (L830):** Qur’an 86:15 (At-Tariq); Qur’an 86:16 (At-Tariq).
[297] **Qur’an references (L831):** Qur’an 87:1 (Al-A’la).
[298] **Qur’an references (L832):** Qur’an 87:2 (Al-A’la); Qur’an 87:3 (Al-A’la).
[299] **Qur’an references (L833):** Qur’an 87:6 (Al-A’la).
[300] **Qur’an references (L834):** Qur’an 87:9 (Al-A’la).
[301] **Qur’an references (L835):** Qur’an 87:14 (Al-A’la); Qur’an 87:15 (Al-A’la).

of the Overwhelming Event reached you (1),” through His saying: “It neither nourishes nor avails against hunger (7).”[302]

L837 And His saying: “They will have no food except dariʿ (6), which neither nourishes nor avails against hunger (7)”[303][304]

L838 Surah: The Dawn His saying, exalted is He: “Have you not seen how your Lord dealt with Ad (6), Iram of the pillars (7).”[305]

L839–840 His saying: “Your Lord is surely ever on the watch (14)” And His saying: “And your Lord comes, and the angels in a row”[306][307]

L841 Surah: The City His saying: “Yet he has not braved the steep ascent (11)”[308]

L842 His saying: “Then he became one of those who have faith and counsel one another to patience and counsel one another to mercy (17).”[309]

L843 Surah: The Sun His saying, exalted is He: “And inspired it with its wickedness and its piety (8)”[310]

L844–845 Surah: The Night His saying, exalted is He: “As for him who gives and is God-fearing (5), and affirms the best (6), We shall ease him toward ease (7). But as for him who is miserly and considers himself self-sufficient (8), and denies the best (9), We shall ease him toward hardship (10)” And His saying: “But the most God-fearing will be kept away from it (17), he who gives his

وقوله: (ليس لهم طعام إلا من ضريع (٦) لا يسمن ولا يغني من جوع (٧)

سورة الفجر قوله تعالى: (ألم تر كيف فعل ربك بعاد (٦) إرم ذات العماد (٧) .

قوله: (إن ربك لبالمرصاد (١٤) وقوله: (وجاء ربك والملك صفا)

سورة البلد قوله: (فلا اقتحم العقبة (١١)

قوله: (ثم كان من الذين آمنوا وتواصوا بالصبر وتواصوا بالمرحمة (١٧) .

سورة الشمس قوله تعالى: (فألهمها فجورها وتقواها (٨)

سورة الليل قوله تعالى: (فأما من أعطى واتقى (٥) وصدق بالحسنى (٦) فسنيسره لليسرى (٧) وأما من بخل واستغنى (٨) وكذب بالحسنى (٩) فسنيسره للعسرى (١٠) وقوله: (وسيجنبها الأتقى (١٧) الذي يؤتي ماله يتزكى (١٨) وما لأحد عنده من نعمة تجزى (١٩) إلا ابتغاء وجه ربه الأعلى (٢٠)

[302] **Qur’an references (L836):** Qur’an 88:1 (Al-Ghashiyah); Qur’an 88:7 (Al-Ghashiyah).

[303] **Translator’s note (L837):** Dariʿ denotes a thorny plant, commonly identified as dried shibriq; its precise identification here is uncertain.

[304] **Qur’an references (L837):** Qur’an 88:6 (Al-Ghashiyah); Qur’an 88:7 (Al-Ghashiyah).

[305] **Qur’an references (L838):** Qur’an 89:6 (Al-Fajr); Qur’an 89:7 (Al-Fajr).

[306] **Translator’s note (L840):** The supplied quotation ends with a single “in a row”; Quran 89:22 repeats this expression, “row upon row.” The repetition has not been added.

[307] **Qur’an references (L839):** Qur’an 89:14 (Al-Fajr); Qur’an 89:22 (Al-Fajr).

[308] **Qur’an references (L841):** Qur’an 90:11 (Al-Balad).

[309] **Qur’an references (L842):** Qur’an 90:17 (Al-Balad).

[310] **Qur’an references (L843):** Qur’an 91:8 (Ash-Shams).

wealth to purify himself (18), with no favor owed to anyone to be repaid (19), but only seeking the face of his Lord, the Most High (20)”[311][312]

L846 Surah: The Morning Brightness His saying: “So as for the orphan, do not oppress him (9), and as for the petitioner, do not rebuff him (10)”[313]

L847 Surah: The Expansion His saying: “Have We not expanded your breast for you (1)”[314]

L848 Surah: By the Fig His saying: “Then We returned him to the lowest of the low (5), except those who have faith and do righteous deeds: theirs is an unceasing reward (6).”[315]

L849 Surah: Recite His saying: “Recite in the name of your Lord who created (1)”[316]

L850 His saying: “No indeed! The human being surely transgresses (6), because he sees himself as self-sufficient (7).”[317]

L851 Surah: Decree His saying: “The Night of Decree is better than a thousand months (3)”[318]

L852 Surah: The Clear Proof His saying: “Those who disbelieved among the People of the Book and the polytheists were not going to desist”[319][320]

L853–854 His saying: “Reciting purified pages (2)” “Until the clear proof came to them (1)”

سورة الضحى قوله: (فأما اليتيم فلا تقهر (٩) وأما السائل فلا تنهر (١٠)

سورة الشرح قوله: (ألم نشرح لك صدرك (١)

سورة والتين قوله: (ثم رددناه أسفل سافلين (٥) إلا الذين آمنوا وعملوا الصالحات فلهم أجر غير ممنون (٦) ٠

سورة اقرأ قوله: (اقرأ باسم ربك الذي خلق (١)

قوله: (كلا إن الإنسان ليطغى (٦) أن رآه استغنى (٧) ٠

سورة القدر قوله: (ليلة القدر خير من ألف شهر (٣)

سورة البينة قوله: (لم يكن الذين كفروا من أهل الكتاب والمشركين منفكين)

قوله: (يتلو صحفا مطهرة (٢) (حتى تأتيهم البينة (١)

[311] **Translator’s note (L844):** “The best” renders al-ḥusnā, an expression variously understood as the best promise, reward, or declaration.

[312] **Qur’an references (L844):** Qur’an 92:5 (Al-Layl); Qur’an 92:6 (Al-Layl); Qur’an 92:7 (Al-Layl); Qur’an 92:8 (Al-Layl); Qur’an 92:9 (Al-Layl); Qur’an 92:10 (Al-Layl); Qur’an 92:17 (Al-Layl); Qur’an 92:18 (Al-Layl); Qur’an 92:19 (Al-Layl); Qur’an 92:20 (Al-Layl).

[313] **Qur’an references (L846):** Qur’an 93:9 (Ad-Duhaa); Qur’an 93:10 (Ad-Duhaa).

[314] **Qur’an references (L847):** Qur’an 94:1 (Ash-Sharh).

[315] **Qur’an references (L848):** Qur’an 95:5 (At-Tin); Qur’an 95:6 (At-Tin).

[316] **Qur’an references (L849):** Qur’an 96:1 (Al-’Alaq).

[317] **Qur’an references (L850):** Qur’an 96:6 (Al-’Alaq); Qur’an 96:7 (Al-’Alaq).

[318] **Qur’an references (L851):** Qur’an 97:3 (Al-Qadr).

[319] **Translator’s note (L852):** The object of “desist” is unstated; the expression can also mean “be separated.” The quotation stops before its “until” clause.

[320] **Qur’an references (L852):** Qur’an 98:1 (Al-Bayyinah).

L855 His saying: “Reciting purified pages (2)”

L856 Surah: The Earthquake His saying: “When the earth is shaken with its shaking (1)”[321]

L857 His saying: “That Day it will recount its news (4)”[322]

L858 Surah: The Chargers His saying: “The human being is surely ungrateful to his Lord (6)”[323]

L859 His saying: “And he is surely a witness to that (7)”[324][325]

L860 Surah: The Striking Calamity His saying: “The Striking Calamity (1)! What is the Striking Calamity (2)?”[326]

L861 Surah: Rivalry in Increase His saying: “Rivalry in increase has distracted you (1)”[327]

L862 Surah: Time His saying: “By time (1), the human being is surely in loss (2), except those who have faith and do righteous deeds”[328]

L863 Surah: The Slanderer His saying: “Woe to every slanderer and faultfinder (1).”[329]

L864 And His saying: “Who amassed wealth and counted it over (2)”[330]

L865 Surah: The Elephant His saying: “And He sent against them birds in flocks

قوله: (يتلو صحفا مطهرة (٢)

سورة الزلزلة قوله: (إذا زلزلت الأرض زلزالها (١)

قوله: (يومئذ تحدث أخبارها (٤)

سورة العاديات قوله: (إن الإنسان لربه لكنود (٦)

قوله: (وإنه على ذلك لشهيد (٧)

سورة القارعة قوله: (القارعة (١) ما القارعة (٢)

سورة التكاثر قوله: (ألهاكم التكاثر (١)

سورة العصر قوله: (والعصر (١) إن الإنسان لفي خسر (٢) إلا الذين آمنوا وعملوا الصالحات)

سورة الهمزة قوله: (ويل لكل همزة لمزة (١) ٠

وقوله: (الذي جمع مالا وعدده (٢)

سورة الفيل قوله: (وأرسل عليهم طيرا أبابيل (٣)

[321] **Qur’an references (L856):** Qur’an 99:1 (Az-Zalzalah).

[322] **Qur’an references (L857):** Qur’an 99:4 (Az-Zalzalah).

[323] **Qur’an references (L858):** Qur’an 100:6 (Al-’Adiyat).

[324] **Translator’s note (L859):** The pronoun “he” can refer to the human being or to his Lord.

[325] **Qur’an references (L859):** Qur’an 100:7 (Al-’Adiyat).

[326] **Qur’an references (L860):** Qur’an 101:2 (Al-Qari’ah).

[327] **Qur’an references (L861):** Qur’an 102:1 (At-Takathur).

[328] **Qur’an references (L862):** Qur’an 103:2 (Al-’Asr); Qur’an 26:227 (Ash-Shu’ara); Qur’an 38:24 (Sad); Qur’an 84:25 (Al-Inshiqaq); Qur’an 95:6 (At-Tin); Qur’an 103:3 (Al-’Asr).

[329] **Qur’an references (L863):** Qur’an 104:1 (Al-Humazah).

[330] **Qur’an references (L864):** Qur’an 104:2 (Al-Humazah).

(3)”[331]

L866 Surah: Quraysh “For the familiar security of Quraysh (1)”[332][333]

L867 Surah: Small Acts of Assistance “Have you seen him who denies the Recompense (1)? That is the one who roughly repulses the orphan (2)”[334]

L868 His saying: “So woe to those who pray (4), who are heedless of their prayer (5)”[335]

L869–870 His saying: “Who make a show of their deeds (6)” “And withhold small acts of assistance (7).”[336]

L871 Surah: Abundance His saying: “Indeed, We have given you abundance (1)”[337]

L872 His saying: “So pray to your Lord and sacrifice (2)”[338]

L873 His saying: “Indeed, the one who hates you is himself cut off (3)”[339]

L874 Surah: The Disbelievers “Say: O disbelievers (1)”[340]

L875 Surah: Help “When God’s help comes”[341]

L876 Surah: Palm Fiber His saying: “And his wife, the carrier of firewood (4)”[342]

L877–878 His saying: “Around her neck is a rope of twisted fiber (5)” “His wealth and

سورة قريش (لإيلاف قريش (١)

سورة الماعون (أرأيت الذي يكذب بالدين (١) فذلك الذي يدع اليتيم (٢)

قوله: (فويل للمصلين (٤) الذين هم عن صلاتهم ساهون (٥)

قوله: (الذين هم يراءون (٦) (ويمنعون الماعون (٧) ٠

سورة الكوثر قوله: (إنا أعطيناك الكوثر (١)

قوله: (فصل لربك وانحر (٢)

قوله: (إن شانئك هو الأبتر (٣)

سورة الكافرون (قل يا أيها الكافرون (١)

سورة النصر (إذا جاء نصر الله)

سورة المسد قوله: (وامرأته حمالة الحطب (٤)

قوله: (في جيدها حبل من مسد (٥) (ماله وما كسب (٢)

[331] **Qur’an references (L865):** Qur’an 105:3 (Al-Fil).

[332] **Translator’s note (L866):** Īlāf can denote habituation, familiar association, or arrangements securing safe travel; the supplied phrase does not resolve its precise sense.

[333] **Qur’an references (L866):** Qur’an 106:1 (Quraysh).

[334] **Qur’an references (L867):** Qur’an 107:1 (Al-Ma’un); Qur’an 107:2 (Al-Ma’un).

[335] **Qur’an references (L868):** Qur’an 107:4 (Al-Ma’un); Qur’an 107:5 (Al-Ma’un).

[336] **Qur’an references (L869):** Qur’an 107:6 (Al-Ma’un); Qur’an 107:7 (Al-Ma’un).

[337] **Qur’an references (L871):** Qur’an 108:1 (Al-Kawthar).

[338] **Qur’an references (L872):** Qur’an 108:2 (Al-Kawthar).

[339] **Qur’an references (L873):** Qur’an 108:3 (Al-Kawthar).

[340] **Qur’an references (L874):** Qur’an 109:1 (Al-Kafirun).

[341] **Qur’an references (L875):** Qur’an 110:1 (An-Nasr).

[342] **Qur’an references (L876):** Qur’an 111:4 (Al-Masad).

what he earned (2)”[343][344]

L879–951 Surah: Pure Devotion “Say: He is God, One (1), God, the Self-Sufficient, upon whom all depend (2)” The Two Surahs of Seeking Refuge They differed concerning “the darkness when it settles” “The women who blow” And “the whisperer who withdraws (4)” Pages (١) fn1 (١) fn1 (١) fn1 (١) fn1 (١) (٢) fn1 fn2 (١) fn1 (١) (٢) fn1 fn2 (١) (٢) fn1 fn2 (١) fn1 (١) fn1 (١) fn1 (١) fn1 (١) fn1 (١) fn1 (١) fn1 (١) (١) fn1 (١) fn1 (١) fn1 (١) fn1 (١) fn1 (١) fn1 (١) fn1 (١) fn1 (١) fn1 (١) fn1 (١) (٢) fn1 fn2 (١) fn1 (١) fn1 In the name of God, the All-Merciful, the Merciful. Peace be upon you, and God’s mercy and blessings. Book: Subtle Points Indicating Clarification in the Various Branches of Knowledge and Rulings Author: The imam and hadith master, Muhammad ibn Ali al-Karaji al-Qassab Critical edition by: Dr. Ali ibn Ghazi al-Tijri Publisher: Dar

سورة الإخلاص (قل هو الله أحد (١) الله الصمد (٢) المعوذتان واختلفوا في “ الغاسق إذا وقب ” (النفاثات) و (الوسواس الخناس (٤) (١) fn1 (١) Pages fn1 (١) fn1 (١) fn1 (١) (٢) fn1 fn2 (١) fn1 (١) (٢) fn1 fn2 (١) fn1 (١) fn1 (١) fn1 (١) fn1 (١) fn1 (١) fn1 (١) fn1 (١) fn1 (١) fn1 (١) fn1 (١) fn1 (١) (١) fn1 (١) fn1 (١) fn1 (١) fn1 (١) fn1 (١) fn1 (١) fn1 (١) fn1 (١) fn1 (١) fn1 (١) fn1

al-Qiyam — Dar Ibn Affan First edition, 1424 AH — 2003 CE Number of volumes: 4 Notice:[345][346][347][348][349][350][351][352][353][354][355]

L952 **[The book's pagination corresponds to the printed edition.]**[356]

L953–956 The generous brother Ali ibn Jabir—may God reward him with good—undertook the conversion of the book (in its entirety), and I, who stand in need of the pardon of God—the Most High, the All-Powerful—corrected it, indexed it, and brought it into correspondence with the printed edition The second, third, and fourth volumes were corrected against a copy converted for me by Dr. Nafi—may God honor him, recompense him, and reward

[345]**Translator's note (L880):** "The darkness" renders al-ghāsiq, also interpreted as night, the moon, or another darkening phenomenon; the text introduces a disagreement over its meaning.

[346]**Translator's note (L881):** The Arabic is feminine plural. The supplied excerpt omits the subsequent words "on knots."

[347]**Translator's note (L944):** This greeting belongs to the modern electronic edition's introductory material.

[348]**Translator's note (L945):** Bibliographic information supplied in the modern electronic edition.

[349]**Translator's note (L946):** Bibliographic information supplied in the modern electronic edition.

[350]**Translator's note (L947):** Modern bibliographic information. The editor's surname is transliterated as supplied; its spelling appears to be a transcription error for al-Tuwayjri.

[351]**Translator's note (L948):** Bibliographic information supplied in the modern electronic edition.

[352]**Translator's note (L949):** Bibliographic information supplied in the modern electronic edition.

[353]**Translator's note (L950):** Bibliographic information supplied in the modern electronic edition.

[354]**Translator's note (L951):** Heading introducing a notice from the modern electronic edition's preparer.

[355]**Qur'an references (L879):** Qur'an 112:1 (Al-Ikhlas); Qur'an 112:2 (Al-Ikhlas).

[356]**Translator's note (L952):** Notice from the modern electronic edition's preparer.

[ترقيم الكتاب موافق للمطبوع]

قام الأخ المفضال على ابن جابر - جزاه الله خيرا بتحويل الكتاب (كاملا) وقام الفقير إلى عفو الله - العلي القادر - بتصويبه وفهرسته وموافقته للمطبوع وقد تم تصويب الأجزاء الثاني والثالث والرابع ـ على نسخة حولها لي الدكتور / نافع - أكرمه الله وأثابه وجزاه خيرا - والحمد لله أولا وآخرا وظاهرا وباطنا.

him with good— And praise belongs to God, first and last, outwardly and inwardly.[357][358][359][360]

[357] **Translator's note (L953):** The modern electronic edition's preparer is speaking; the sentence continues in the next segment.

[358] **Translator's note (L954):** The modern electronic edition's preparer is speaking. "Conversion" refers to preparing an electronic text.

[359] **Translator's note (L955):** The modern electronic edition's preparer is speaking.

[360] **Translator's note (L956):** Closing words of the modern electronic edition's preparer.

CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

مقدمة المؤلف

The Author’s Introduction

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

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[Introduction]

L957–958

L959–968 The shaykh, imam, and learned scholar Abū Aḥmad Muḥammad ibn ʿAlī ibn Muḥammad, the jurist al-Karajī, known as al-Qaṣṣāb—may God be pleased with him—said: This is a book of insights from the Qurʾān that make clear matters belonging to the various sciences and rulings, and disclose people's disagreements concerning the foundations and prescriptions of religion, its particulars and its general principles. It includes whatever enhances the work's aims and increases its benefits: subtle meanings in every field to which a verse points, whether evident or obscure, apparent or difficult. With God Most High's help, I have placed these in this book as a resource against opponents and an argument against innovators. Praise be to God, they are healing, concise, and sufficient. Whoever sets contentiousness aside and seeks the clear path will, through them, recognize what was obscure in the tricks of those who disguise the truth and those intent on obstinate dispute and likening (tashbīh). Most of those among them who went astray did so by neglecting to discern their Lord's Book—which falsehood cannot approach from before or behind—and confining themselves to the deceptive contrivances of the speculative theologians and the pleasing verbal arrangements with which they embellished them, yielding no substantive result and establishing nothing intelligible. Does such a person not reflect that God was worshipped through this religion before Abū al-Hudhayl and his followers, or al-Naẓẓām and his adherents, were created, and that His proof to His servants was clear through His Book?[1]

L969–972 They rely upon it and call those who disagree with them back to it, following His saying—blessed and exalted is He: "This is My straight path, so follow it; do not follow other paths, lest they separate you from His path." Is it fitting for someone possessed of understanding to put his intellect to work following a person whose uprightness he does not know, and not to examine his religion with considered reflection and approach the matter by its most direct entrance, so that he recognizes that what the Qurʾān—which God

[1] **Qur'an references (L959):** Qur'an 41:42 (Fussilat).

[المقدمة]

قال الشيخ الإمام العلامة أبو أحمد محمد بن علي بن محمد الفقيه الكرجي المعروف بالقصاب رضي الله عنه: هذا كتاب، نكت القرآن الدالة على البيان في أنواع العلوم والأحكام والمنبية عن اختلاف الأنام في أصوله الدين وشرائعه، وتفصيله وجوامعه، وكل ما يحسن مقاصده، ويعظم فوائده من معنى لطيف في كل فن تدل عليه الآية من جليلها وغامضها، وظاهرها وعويصها، أودعتها بعون الله تعالى كتابي هذا عدة على المخالفين، وحجة على المبتدعين، إذ هي بحمد الله شافية ملخصة كافية، فمن أضرب عن اللجاج، وقصد واضح المنهاج عرف بها ما أشكل من خدع أهل التمويه، ومن يقصد اللدد والتشبيه، فإن أكثر من ضل منهم ضل بتركه تميز كتاب ربه الذي لا يأتيه الباطل من بين يديه ولا من خلفه، واقتصاره على مخاريق أهل الكلام، وما وشّوه به من رائق النظام الذي لا يفيد محصولا، ولا يشيد معقولا أو لا يفكر أن الله قد عبد بهذا الدين قبل أن يخلق أبو الهذيل، وأتباعه والنظام وأشياعه، وكانت حجته على عباده واضحة بكتابه.

ويعولون عليه، ويدعون من خالفهم إليه متبعين فيه قوله تبارك وتعالى: (وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ) ، وهل يحسن بذي حجي أن يعين عقله في اتباع من يجهل عدله، ولا يفحص عن دينه بروية نظره، ويأتي الأمر من أقصد أبوابه، فيعلم أن ما لم يكشف عنه القرآن الذي جعله الله لكل شيء تبيانا لم يكشف عنه سواه.

made an explanation of all things—has not disclosed will not be disclosed by anything else?[2]

L973 Is everyone among the innovators who has adorned a discourse and been counted an imam in the innovation he composed anything but a human being like himself? Why, then, does he rely on that person and suspect his own judgment when it differs from what that person previously adopted?

L974–975 Muḥammad ibn ʿAlī said: The first thing with which we begin this book is to praise God for His gracious guidance, ask Him to provide what suffices us, and invoke blessings upon the master of the messengers, Muḥammad—may God bless him and all his family. There is no power or strength except through God, the Most High, the Magnificent.

وهل كل من زخرف من المبتدعة كلاما، وعدَّ فيما ألفه من البدعة إماما إلا بشر مثله. فما باله يعول عليه، ويتهم نفسه في خلاف ما سبق إليه.

قال محمد بن علي: فأول ما نبدأ به في هذا الكتاب أن نحمد الله على حسن الهداية، ونستمده بالكفاية، ونصلي على سيد المرسلين محمد، صلى الله عليه وعلى آله أجمعين، ولا حول ولا قوة إلا بالله العلي العظيم.

[2] **Qur'an references (L969):** Qur'an 6:153 (Al-An'am).



CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة الفاتحة

Surah 1: The Opener (Al-Fatihah)

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

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[Sūrat al-Fātiḥah — The Opening]

I say—and God knows best—that in the statement "Praise belongs to God, Lord of all worlds" (2), "Say" is understood. It is as though He said—if God wills—"Say: Praise belongs to God, Lord of all worlds (2), the All-Merciful, the Especially Merciful (3), Master of the Day of Judgment (4). You alone we worship, and You alone we ask for help (5)." In this way the discourse is coherent, and "praise" remains in the nominative as part of the quoted utterance.[1]

This is closer—and God knows best—than Abū ʿUbayd's explanation that the Arabs turn from speaking about someone to addressing that person directly. What he said is nevertheless sound and is not to be rejected.

The reading of His saying "Master of the Day of Judgment" (4) with an alif is preferable—and God knows best—for the Arabs scarcely say that a person is king of a thing except in relation to living beings among people; they say instead that he is master of his day and his hour, doing in them what he wishes, but they do not say "king of the day." God Most High is master of the Day of Resurrection and king of the creatures present on it. Kingship is an attribute of power, connected with supremacy, authority and subjugation; a day is not subdued, nor is supremacy exercised over it. All of that is exercised over creatures: human beings and the other living beings of the heavens and the earth.[2]

The evidence Abū ʿUbayd cited—"Whose is the dominion today?"—although sound, does not overturn what we have said. One who has dominion on that day may be its master, and it is fitting to describe him as king of the day and as having dominion on the day. Had the wording been "Whose is the dominion of the day?", it would have provided a closer argument: the word for the day would then be governed by the preceding noun, rather than expressing the time in which dominion occurs. If the day functions as an adverbial expression of time for dominion, using the verse to establish "Master of the

[1] **Qur'an references (L977):** Qur'an 1:2 (Al-Fatihah); Qur'an 1:3 (Al-Fatihah); Qur'an 1:4 (Al-Fatihah); Qur'an 1:5 (Al-Fatihah).

[2] **Qur'an references (L982):** Qur'an 1:4 (Al-Fatihah).

[سورة الفاتحة]

أقول - والله أعلم -: إن في قول: (الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (٢) إضمار قل: كأنه - إن شاء الله - قال: قل: (الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (٢) الرَّحْمَنِ الرَّحِيمِ (٣) مَالِكِ يَوْمِ الدِّينِ (٤) إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (٥) ليكون الكلام منسقا، فيكون رفع الحمد على الحكاية.

وهذا أقرب - والله أعلم - مما قاله أبو عبيد: من أن العرب ترجع من الخبر إلى المخاطبة، وما قاله حسن غير مدفوع.

والقراءة في قوله: (مَالِكِ يَوْمِ الدِّينِ (٤) بالألف: أحسن - والله أعلم - لأن العرب لا تكاد تقول: فلان ملك كذا إلي للروحانيين من الناس، ويقولون: مالك يومه وساعته يصنع فيهما ما أحب، ولا يقولون: ملك اليوم، والله تعالى مالك يوم القيامة، وملك من يحضره من الخلق، والملك صفة من صفات الاقتدار، منوط بالاستعلاء والسلطان والقهر، واليوم لا يقهر ولا يستعلي عليه. إنما يفعل كل هذا بالخلق من الناس، وسائر الروحانيين من أهل السموات والأرضين.

وما احتج به أبو عبيد من قوله: (لمن الملك اليوم) وإن كان حسنا، فليس بدافع لما قلناه، لأن من كان له الملك ذلك اليوم جاز أن يكون مالكه، وحسن أن يوصف بملك اليوم، والملك في اليوم، ولو كان قال: لمن ملك اليوم، كان الاحتجاج به أشبه لأنه كان يكون: الله مضافا إليه، ولا يكون ظرفا له. وإذا كان اليوم ظرفا للملك، فالاحتجاج به على تصحيح (مَالِكِ يَوْمِ الدِّينِ (٤) الذي هو مضاف إلى اليوم يبعد وجهه، وإن كان محتملا.

Day of Judgment," where the governing noun is linked to the day, is a more remote argument, though still possible.[3]

L992

L993–998 His saying "Guide us to the straight path" (6) is evidence against self-sufficient ability, for the straight path is God's religion, which He has approved, and His Book, which He has sent down. Whoever cannot reach it except through guidance from Him lacks the ability to do so independently. His saying "Guide us to the straight path" confirms this: it became their path through their Lord's favour, not through their longing for it by their own independent ability.[4]

L999–1003 If mentioning guidance indicated only showing and explaining the path, rather than bringing one back to it, there would be no meaning in singling out the favour for mention. Nor would there be among them those distinguished from them by wrath and error: if all needed only the clarification and explanation given to them, they would be equal in following it, and would not need a benefactor to lead them along it after favouring them with that explanation.

قوله: (اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (٦) ٠ دليل على نفي الاستطاعة، إذ الصراط المستقيم: هو دين الل الذي ارتضاه، وكتابه الذي أنزله، فمن لا يقدر على الوصول إليه إلا بهداية منه عديم الاستطاعة،، ويحققه قوله: (اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (٦) فصار صراطهم بنعمة ربهم، لا باشتياقهم إليه باستطاعة أنفسهم.

ولو كان ذكر الهداية دالا على بيان الصراط والإيضاح لا على العودة ما كان لاختصاص النعمة بالذكر معنى. ولما كان فيهم من يمتاز عنهم بالغضب والضلال، إذ لو كانوا مستغنين بالإيضاح والبيان لهم، لاستوى الجميع في سلكه، ولما احتاجوا إلى منعم يسلك بهم بعد نعمته عليهم في البيان لهم.

[3] **Qur'an references (L987):** Qur'an 40:16 (Ghafir); Qur'an 1:4 (Al-Fatihah).
[4] **Qur'an references (L993):** Qur'an 1:6 (Al-Fatihah).



CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة البقرة

Surah 2: The Cow (Al-Baqarah)

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

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[Surah: The Cow]

His saying, exalted is He: “Indeed, those who disbelieve—it is all the same to them whether you warn them or do not warn them: they will not have faith (6)” An affirmation of divine decree, a denial of capacity, and a conclusive determination that they will not have faith. It is also evidence that, even after the path has become clear to them through the warning of the Prophet—may God bless him and grant him peace—they need divine enabling through which they may have faith. For if their straying from faith were due to their ignorance of its path, they would have followed it after the warning.[1]

He, exalted is He, has removed doubt concerning this, made protracted discussion unnecessary, and confirmed it by His saying: “God has set a seal upon their hearts and upon their hearing, and over their eyes is a covering.”[2]

A Refutation of the Murji’ah:

And His saying: “Among people are those who say, ‘We have faith in God and in the Last Day,’ yet they are not believers (8)” A refutation of the Murji’ah on two grounds: One is the denial of faith despite the utterance through which alone, according to them, faith exists.[3][4]

The other is that they distinguish between faith and certainty, claiming that certainty is different from faith, to the point that they interpret His saying in Surah The Cloaked One, “And that those who have faith may increase in faith,” as meaning that they increase in certainty, seeking thereby to escape

[1] **Qur’an references (L1006):** Qur’an 2:6 (Al-Baqarah).

[2] **Qur’an references (L1008):** Qur’an 2:7 (Al-Baqarah).

[3] **Translator’s note (L1014):** The wording is compressed: the author’s point is that faith is denied to these people despite their verbal profession, which he attributes to the Murji’ah as the criterion of faith.

[4] **Qur’an references (L1012):** Qur’an 2:8 (Al-Baqarah).

[سورة البقرة]

قوله تعالى (إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُونَ (٦) إثبات القدر، ونفي الاستطاعة، وختم على نفي الإيمان عنهم. ودليل على أنهم بعد وضوح الطريق لهم بنذارة النبي - صلى الله عليه وسلم - محتاجون إلى توفيق به يؤمنون، إذ لو كان ضلالهم عن الإيمان بجهلهم بسبيله لساروا فيه بعد النذارة.

وقد أزال الريب تعالى عن ذلك، وأغنى عن الإغراق وحققه بقوله: (خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ) .

ردٌّ على المرجئة:

وقوله: (وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ (٨) رد على المرجئة من جهتين: إحداهما نفي الإيمان بالقول الذي لا يكون عندهم إلا به.

والأخرى: أنهم يفرقون بين الإيمان واليقين، فيزعمون أن اليقين خلاف للإيمان، حتى إنهم يتأولون قوله في سورة المدثر: (وَيَزْدَادَ الَّذِينَ آمَنُوا إِيمَانًا) . أي: يزدادون يقينا، فرارا من لزوم الحجة لهم في زيادة الإيمان.

the binding force of the argument against them concerning the increase of faith.[5]

L1018–1020 Yet I see that God, blessed and exalted is He, has called faith in the Hereafter certainty in His saying before this verse: “And those who have faith in what has been sent down to you and what was sent down before you, and who are certain of the Hereafter (4)” There is in it a third argument against them: that faith has parts, whereas they regard it anything but a single part. They were not reproached for calling belief in the Hereafter faith, since it is unquestionably such; He denied it of them only because they were not truthful in what they said.[6][7]

L1021–1024 A refutation of the Jahmiyyah: And in His saying, “They seek to deceive God and those who believe,” there is a refutation of the Jahmiyyah, since He has joined together their deception of Him and of the believers.[8][9]

L1025 This is precisely what they most vehemently reject, maintaining that nothing may be predicated in relation to Him that may be predicated in relation to created beings.

L1026–1028 Yet it is He—majestic and exalted—who reports this action of theirs, and it is known that they do not attain what they intend. It is not that the very statement of it is objectionable—the objectionable thing is their intention to perform the act. How could it be objectionable when He, mighty and majestic, has said it, and has not made it a report of someone who attributed the act to Him?![10]

L1029–1030 **A response to the Qadariyyah:**

[5] **Qur’an references (L1015):** Qur’an 74:31 (Al-Muddaththir).

[6] **Translator’s note (L1020):** The supplied إلي appears to be a transcription error for إلا, ‘except,’ as required by the preceding context.

[7] **Qur’an references (L1018):** Qur’an 2:4 (Al-Baqarah).

[8] **Translator’s note (L1024):** المؤمنن appears to be a typographical error for المؤمنين, ‘the believers.’

[9] **Qur’an references (L1022):** Qur’an 2:9 (Al-Baqarah).

[10] **Translator’s note (L1028):** The final clause distinguishes God’s own statement from His reporting someone else’s attribution. The pronoun in إليه is not entirely explicit; it is understood here as referring to God.

وأرى الله تبارك وتعالى قد سمى الإيمان بالآخرة يقينا بقوله قبل هذه الآية: (وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ (٤) وعليهم فيها حجة ثالثة: من أن الإيمان ذو أجزاء، وهم لا يجعلونه إلي جزءا واحدا، ولم يقع النكير عليهم في تسميتهم الإيمان بالآخرة إيمانا إذ هو لا محالة كذلك، إنما نفاه عنهم حيث كانوا غير صادقين في قولهم.

رد علي الجهمية: وفي قوله: (يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا) رد على الجهمية. إذ قد جمع بين الخداع منهم له وللمؤمنن.

وهذا هو الذي ينكرونه أشد الإنكار من أنه لا يضاف إليه ما يجوز إضافته إلى الخلق.

وهو المخبر عنهم - جل وتعالى - بهذا الفعل، ومعلوم أنهم لا يصلون إلى إرادتهم، لا أن نفس القول به منكر - والمنكر إرادة الفعل - وكيف يكون منكرا وقد قاله عز وجل، ولم يجعله إخبارا عمن نسب الفعل إليه،!

رد على القدرية:

وفي قوله (فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا) رد على القدرية والمعتزلة: إذ هم غير منكرين أن المرض المنسوب إليهم ليس مرض الأوجاع، وأنه كناية عن كفر أو نفاق، وقد قال: (فَزَادَهُمُ اللَّهُ مَرَضًا) كما ترى.

وسمعت من يحتج عنهم، ويزعم أن المرض الأول كفر، والثاني عقوبة (١) ، كأنه قال: فزادهم عقوبة.

وهذا خروج من كلام العرب، ومحيل جهة الكلام عن جهة الاستقامة، إذ الزيادة في الشيء لا تكون إلا من جنسه.

ومحال أن يقال: زيدت الظلمة بالنور سوادا، وزيد النور بالظلمة ضياء. والعجب ممن يدقق الكلام، ويزعم أنه نسيج العويص، ثم يأتي بمثل هذا الذي لا يشكل على عالم ولا جاهل، مع أنه لو كان غير محال أيضا، ما جاز ترك ما يقتضيه ظاهر اللفظ من كلام الله - عز وجل - بقول البشر إذا لم يتفقوا عليه.

وفيه أيضا دليل على أن الشيء يوضع موضع غيره إذا احتمل معناه، ويسمى به ولا يكون كذبا.

خصوص في عموم:

قوله تعالى: (وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ) إثبات لإجازة الخصوص في ذكر العموم، لإحاطة العلم بأن جميع الناس لم يؤمنوا إذ أكثر من في عصر رسول الله - صلى الله عليه وسلم - والمخاطبون بهذه الآية ناس في اللغة غير داخلين تحت الإيمان في الآية.

L1031–1034 His saying, “In their hearts is a sickness, so God increased them in sickness,” is a response to the Qadariyyah and the Muʿtazilah. They do not deny that the sickness ascribed to these people is not bodily illness, but an expression for unbelief or hypocrisy. Yet He has said, as you see: “So God increased them in sickness.”[11]

L1035 I have heard someone argue on their behalf, claiming that the first sickness is unbelief and the second punishment, as though He had said: “So He increased their punishment.”[12]

L1036 This departs from Arabic usage and turns the discourse away from its proper sense, for an increase in something can only be of the same kind as that thing.

L1037–1038 It is impossible to say, “The darkness was increased in blackness by light,” or “The light was increased in radiance by darkness.” How astonishing that someone should scrutinize discourse and claim mastery of its most difficult subtleties, then produce something like this, whose error is obscure to neither the learned nor the unlearned! Moreover, even if it were not impossible, it would still be impermissible to abandon what the apparent wording of God’s speech—mighty and majestic—requires on the basis of a human opinion upon which people have not agreed.[13]

L1039 The verse also shows that one thing may be put in the place of another and called by its name, where its meaning permits this, without its being a falsehood.

Specific scope in a general expression:

L1042–1043 His saying: “When they are told, ‘Believe as the people have believed,’ they say, ‘Shall we believe as the foolish have believed?’” This establishes that

[11] **Qur’an references (L1031):** Qur’an 2:10 (Al-Baqarah).

[12] **Translator’s note (L1035):** The Arabic contains a printed footnote marker (١); no footnote text occurs in this assigned range. The marker is retained in original but not treated as authorial prose in the translation.

[13] **Translator’s note (L1037):** نسيج العويص is an unusual phrase; the translation renders its apparent claim to expertise in difficult discourse.

a general expression may have a specific scope. We know comprehensively that not all people had believed, since most people living in the Messenger of God's time—may God bless him and grant him peace—and those addressed by this verse are "people" in Arabic usage, although they do not fall within the faith spoken of in the verse.[14]

L1044–1045 His saying, "Surely, it is they who are the foolish," also shows that the same expression may be used to name different things. He—glorious and exalted—calls these people foolish although they are unbelievers, and calls others foolish in His saying, "Do not give the foolish your property," although they are Muslims. This shows that such usage is permissible and that there is no ground for rejecting it.[15][16]

L1046–1048 This is precisely where the Jahmiyyah err. They hold that, once a name is applied to one thing, it cannot be applied to something unlike it in its attributes. They therefore claim that God cannot be described as having a face or two hands, or as loving or disliking, because He would thereby share these things with creatures and fall under composition, limitation and apprehension. They do not understand that the created character of a creature's face and hands, and the created character of its love and dislike and similar things, distinguish it from its Creator: in the First these are present without a beginning and without fabrication; in the creature they are brought into being with a beginning and through fabrication. In the latter they pass away and change, whereas in Him—glorious and exalted—they endure and remain. Their agreement in name, despite their difference in meaning, is like an unbeliever and a Muslim sharing the description of foolishness while differing in what it means in each case.[17]

L1049–1050 His saying, "When they withdraw to their devils, they say, 'We are with you; we were only mocking.' God mocks them," provides a clear response

وفي قوله: (أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ) : دليل أيضا على أن الشيء الواحد يجوز أن يسمى به أشياء مختلفة إذ تسميته - جل وتعالى - إياهم بالسفه، وهم كفار، وتسمية غيرهم في قوله: (وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ) وهم مسلمون، دليل على إجازة ذلك، وزوال النكير عنه.

وهذا هو الموضع الذي يغلط فيه الجهمية من أن الاسم إذا وقع على شيء لم يجز أن يوقع على مالا يشاكله في الصفات، فيزعمون أن الله لا يوصف بوجه ولا يدين ولا حب ولا كراهة لمشاركته المخلوق في ذلك، ولدخوله تحت التأليف والحد والإدراك، ولا يعلمون أن معنى المصنوع من وجه الخلق ويديه، والمخلوق من حبه وكراهته، وأشباه ذلك، قد باين بينه وبين خالقه الذي ذلك فيه كائن في الأول بلا أول ولا صنعة، وفي المخلوق مكون بأول وصنعة، وزائل متغير هنالك، ومنه - جل وتعالى - دائم باق، واتفاقهما بالاسم إذ اختلفا في المعنى كاتفاق الكافر والمسلم في اسم السفه، واختلافهما في المعنى.

في قوله: (وَإِذَا خَلَوْا إِلَى شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ (١٤) اللَّهُ يَسْتَهْزِئُ بِهِمْ) رد عليهم واضح لو عقلوه، لأن الاستهزاء عندهم من صفة المخلوقين، وقد أخبر الله - تعالى - عن نفسه كما ترى.

[14] **Qur'an references (L1042):** Qur'an 2:13 (Al-Baqarah).

[15] **Translator's note (L1044):** The supplied text reads مختلفة where the context appears to require different/distinct; original is unchanged.

[16] **Qur'an references (L1044):** Qur'an 2:13 (Al-Baqarah); Qur'an 4:5 (An-Nisa).

[17] **Translator's note (L1046):** The theological argument and its descriptions of God are translated as the author's assertions. في الأول is understood as referring to God as the First.

to them, if only they would understand it. For they regard mockery as an attribute of creatures, yet God Most High has spoken of Himself in this way, as you see.[18]

L1051–1052 **On selling and buying:**

L1053–1056 His saying: "Those are the ones who bought error in exchange for guidance, so their trade brought them no profit." The legal point is that selling and buying are valid even when their corresponding expressions have not been uttered. For He—glorious and exalted—teaches us in this verse that selling and buying are descriptive terms for giving and taking, exchanging, and obtaining one thing in return for another; and that trade means seeking profits, increasing wealth, and other forms of increase in what is good. Thus He—blessed and exalted—says: "You who believe, shall I direct you to a trade that will save you from a painful punishment? You believe in God and His Messenger, and strive in God's way with your wealth and your lives." He has thus called faith and striving trade.[19]

L1057 He also says: "God has purchased from the believers their lives and their wealth in return for the Garden being theirs," and there are other such examples. Accordingly, when someone hands over a dirham and takes the goods, each party has traded with the other, sold to him and bought from him, even if the seller has not said, "I have sold," nor the buyer, "I have bought."[20]

L1058–1064 On parables, emphatic expression, and a response to the Qadariyyah and the Muʿtazilah: His saying, "Their likeness is that of someone who kindled a fire," through His saying, "Deaf, dumb and blind, so they do not return," is, first, evidence for the use of parables and a response to the Qadariyyah and the Muʿtazilah. It also shows that someone wishing to express emphatic blame or praise may carry the expression beyond its literal bounds without being either a liar or a sinner. We know comprehensively that those whom

[18] **Qur'an references (L1049):** Qur'an 2:14 (Al-Baqarah).

[19] **Qur'an references (L1053):** Qur'an 2:16 (Al-Baqarah); Qur'an 61:10 (As-Saf); Qur'an 61:11 (As-Saf).

[20] **Qur'an references (L1057):** Qur'an 9:111 (At-Tawbah).

في البيع والشراء:

قوله تعالى: (أُولَئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهُدَى فَمَا رَبِحَتْ تِجَارَتُهُمْ) من جهة الفقه: أن البيع والشراء يصحان، وإن لم يوقعا بلفظهما لأنه - جل وتعالى - أفادنا في هذه الآية أن البيع والشراء اسمان موصوفان للدفع والأخذ والمبادلة، واعتياض الشيء من الشيء وأن معنى التجارة طلب الأرباح، ونماء الأموال، وغيرها من الزيادة في الخير، كقوله تبارك وتعالى: (يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَى تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابٍ أَلِيمٍ (١٠) تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ) فسمى الإيمان والجهاد تجارة.

وقال: (إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ) ، وأشباه ذلك. فإذا دفع الدرهم، وأخذ السلعة، فقد تاجر كل واحد منهم صاحبه، وبايعه وشاراه، وإن لم يقل البائع: قد بعت، ولا المشتري: قد اشتريت.

في الأمثال والمبالغة والرد على القدرية والمعتزلة: قولي تعالى: (مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا) إلى قوله (صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَرْجِعُونَ (١٨) . حجة أولا في ضرب الأمثال، ورد على القدرية والمعتزلة، وحجة في أن من أراد المبالغة في ذم شيء أو مدحه فجائز له الإفراط فيه، ولا يكون كاذبا ولا آثما لإحاطة العلم بأن من وصفه - جل وعلا - في هذه الآية بالصمم والبكم والعمى كان له سمع يسمع به، ولسان ينطق به، وعين يبصر بها، لكنه لما لم يصغ إلى مواعظ الله، واستكبر عن النطق بشهادة الحق

من التوحيد، وتنكب طرق الهداية، وصفه بكل ذلك إذ زالت عنه حقيقة الانتفاع بما أريد منه.

He—glorious and exalted—describes in this verse as deaf, dumb and blind possessed hearing with which they heard, tongues with which they spoke, and eyes with which they saw. But because such a person did not listen to God's admonitions, was too proud to utter the testimony to the truth of His oneness, and turned away from the paths of guidance, He described him by all these terms: the actual benefit intended from those faculties was absent.[21]

L1065

وقوله: (يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ) دليل على أن الذي في قوله: (اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (١) من نعت الرب لا نعت الاسم، كما يزعم من يقول بخلق القرآن إذ لو كان كما يزعم لدلت هذه الآية على أن للناس أربابا مع الله - جل الله - فأمرهم بعبادته دون سائر الأرباب، وإن كانت العبادة لا تصلح إلا له فإعداد غيره ردا معه من أنكر المنكر وأبين الكفر، كزعمه أنه أمره في سورة " اقرأ "، بقراءة اسمه المخلوق عنده دون غيره، وهذا هو نهاية الجهل، ومجاوزة الحد فيه لو تدبره.

L1066–1070 His saying, "People, worship your Lord who created you," shows that "who" in His saying, "Read in the name of your Lord who created," qualifies the Lord, not the name, as is claimed by someone who holds that the Qurʾān is created. Were it as he claims, this verse would indicate that people have lords besides God—exalted is God above that—and that He commanded them to worship Him rather than the other lords. Yet, since worship is fitting for Him alone, counting anyone else as a lord alongside Him is among the gravest things to be rejected and the clearest forms of unbelief. It is like that person's claim that, in Sūrat "Read," He commanded him to read His name—which in that person's view is created—rather than anything else. This is the utmost ignorance and an overstepping of its bounds, if only he would reflect upon it.[22][23]

رد على القدرية:

L1071

L1072

وقوله: (يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ (٢٦) إذ قد أخبر عن نفسه بأنه يضلهم.

L1073–1074 And His saying, "Through it He leads many astray, and through it He guides many; and through it He leads none astray except the defiantly disobedient" (26), since He has reported of Himself that He leads them astray.[24]

فإن قيل: فقد قال على إثره: (الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ) فنسب النقض إليهم.

L1075–1076 If it is said: He then immediately said, "Those who break God's covenant

[21] **Qur'an references (L1058):** Qur'an 2:17 (Al-Baqarah); Qur'an 2:18 (Al-Baqarah).

[22] **Translator's note (L1066):** The supplied wording فإعداد غيره ردا معه is irregular. The translation follows the apparent sense of counting another lord alongside God; the reading is not silently corrected in original. The interpretation of الذي in Quran 96:1 and the polemical claim concerning the created Quran belong to the author.

[23] **Qur'an references (L1066):** Qur'an 2:21 (Al-Baqarah); Qur'an 96:1 (Al-'Alaq).

[24] **Qur'an references (L1073):** Qur'an 2:26 (Al-Baqarah).

after its solemn confirmation," thus attributing the breaking to them.[25]

L1077–1079 The reply is: We have not maintained that, because God decreed that they would break covenants, the act of breaking became attributable to Him. Rather, it is attributable to the one who breaks them. We have maintained that faith, by affirming His truthfulness in everything He has sent down in His Book, is binding upon us and obligatory for us. When we found Him reporting of Himself that He leads them astray, and of them that they break the covenant, we affirmed His truthfulness in all of these statements. We therefore said as He said, believed in what He sent down, and did not invalidate either verse by means of the other. The same is our position concerning everything of this kind in the Quran: the decree that they commit acts of disobedience and unbelief comes from Him; the actual commission of both belongs to their perpetrator; punishment falls upon that perpetrator; and injustice is excluded from Him by His saying, "God does not wrong anyone by the weight of a speck," and similar verses. There would be no benefit for us in knowing how this is so, since it is not something we have been charged with knowing. It is something belonging to His action and His making. Nor does our being overtaken by perplexity harm us, since we have been barred from knowing the manner of His knowledge as it is with Him. For we are servants: deficiency in knowledge does not affect our servitude, and we may not vie with our Master in His knowledge of us and His making of us.[26]

L1080 This is the point at which they are pressed hard and hemmed in, for they find no escape from either falling into outright unbelief by declaring Him untruthful in one of the two, or returning to our position if they wish to defend faith.

L1081 These are three things: His exclusion of injustice from Himself, His attribution to Himself of leading those people astray, and His reporting that they perform the act.

L1082 If they maintain that He is truthful in reporting that they perform the act and in excluding injustice from Himself, but untruthful in attributing the

قيل: نحن لم نزعم أن الله لما قضى عليهم نقض العهود صار فعل النقض منسوبا إليه، بل هو منسوب إلى الناقض، وزعمنا أن الإيمان بتصديقه في كل ما أنزل في كتابه لازم لنا وفرض علينا، فلما وجدناه مخبرا بإضلالهم عن نفسه، وبالنقض عنهم صدقناه في جميعها، فقلنا كما قال، وآمنا بما أنزل، ولم ننقض إحدى الآيتين بالأخرى. وكذا قولنا في كل ما كان من هذا النمط في القرآن من أن القضاء عليهم بالمعاصي والكفر منه، والفعل بهما من فاعله، والعقوبة عليه والظلم زائل عنه بقوله: (إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ) ، وأشباهها من الآيات، ولم يكن لنا في علم كيفية ذلك فائدة إذ ليس هو مما كلفناه، وهو شيء من فعله وصنعه، ولا ضرنا لحوق الحيرة بنا، إذ حجبنا عن معرفة كيفية علمه، كما هو عنده، إذ نحن عبيد لا يؤثر نقصان العلم في عبوديتنا، ولا يجوز لنا مزاحمة مالكنا في علمه بنا وصنعه فينا.

وهذا هو موضع إرهاقهم، وأخذ الضيق عليهم، إذ لا يجدون محيصا من الوقوع في الكفر الصريح بتكذيبه في أحدهما، أو الرجوع إلى قولنا إن رغبوا في المحاماة على الإيمان.

وهي ثلاثة أشياء: نفي الظلم عن نفسه، ونسبته إضلال القوم إليه، وإخباره بالفعل عنهم.

فإن زعموا أنه صادق في إخبار الفعل عنهم، ونفي الظلم عن نفسه، كاذب في نسبة الإضلال إليه، صرحوا بالكفر، وكفونا مؤنة إثبات القضاء في الشر.

[25] **Qur'an references (L1076):** Qur'an 2:27 (Al-Baqarah).
[26] **Qur'an references (L1077):** Qur'an 4:40 (An-Nisa).

leading astray to Himself, they have openly professed unbelief and spared us the trouble of establishing the divine decree concerning evil.

L1083–1085 But if they affirm His truthfulness in all three together—and they can do nothing else—they are told: What, then, did you find objectionable in our position, when we acknowledged our Lord as truthful, believed in all three, affirmed each in its proper place, attributed to each what He attributed to it, did not transgress His limit, and entreated Him for help in observing command and prohibition, as servants under command labor, and did not vie with our Lord in knowing His actions and how He directs them, since our deficient intellects cannot comprehend His complete knowledge and His all-encompassing decree.[27]

L1086 Is this not challenging His judgment, concerning which it says, “God judges; none can overturn His judgment”?[28][29]

L1087–1091 And is not pondering this and insisting on knowing it like pondering the Creator’s beginning and end, by means of which Satan schemes against the believers to unsettle them and turn them back from their religion through the insinuations about it that he presents to them in ever-changing forms, A refutation of the speculative theologians: In His saying, exalted is He, “How can you disbelieve in God, when you were dead and He gave you life?” there is a refutation of the claim of anyone who maintains that the designation ‘dead’ applies only to someone who has departed from life, and that something which has never possessed life is lifeless, not dead. Yet He—

وإن صدقوه في الثلاثة معا، ولم يستطيعوا غيره، قيل لهم: فماذا نقمتم من قولنا حين عرفنا بالصدق ربنا، وآمنا بالثلاثة كلها، وأقررناها أماكنها، ونسبنا إلى كل ما نسبه ولم نجاوز حده، ورغبنا إليه في المعونة على القيام بالأمر والنهي، كما تستغل العبيد المأمورون، ولم نزاحم ربنا في معرفة أفعاله كيف يصرفها، إذا كانت عقولنا الناقصة لا تدرك علمه التام، وقضاءه العام.

أليس هذا تعقب حكمه الذي قالت: (وَاللَّهُ يَحْكُمُ لَا مُعَقِّبَ لِحُكْمِهِ) ،.

أوليس الفكر في ذلك، والإلحاح في معرفته، كالفكر في بدو الخالق ومنتهاه الذي مكايد الشيطان به المؤمنين ليستفزهم به، ويردهم عن دينهم بوساوسه المتلونة عليهم منه، رد على المتكلمين: في قوله تعالى: (كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ) رد لقول من زعم أن اسم الميت لا يقع إلا على من فارق الحياة، وأن من لم يكن فيه حياة - قط - فهو موات لا ميت، وقد قال - تبارك وتعالى -: (وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ) ، ولم يقل: مواتا، وواحد الأموات ميت.

[27] **Translator’s note (L1083):** كما تستغل العبيد المأمورون is awkward as supplied. تستغل may suggest laboring for a yield or being put to work; the intended verb may be corrupt.

[28] **Translator’s note (L1086):** The supplied قالت, ‘she/it said,’ has no explicit feminine subject. The translation preserves an impersonal reference to the scriptural statement rather than silently substituting قال, ‘He said.’

[29] **Qur’an references (L1086):** Qur’an 13:41 (Ar-Ra’d).

blessed and exalted—said, “You were dead, and He gave you life”; He did not say ‘lifeless.’ The singular of ‘the dead’ is ‘a dead one.’[30][31][32]

L1092 It also contains a refutation of the speculative theologians concerning their claim that everything that grows and increases—such as trees, plants, and things in which no manifest spirit is known—is alive. For the sperm-drop grows, increases, and moves, while the lump of flesh and the clinging clot grow and become larger; yet God—exalted is He—has called all of that dead, as you see.

L1093–1099 On establishing the authority of a solitary report: And in His saying, exalted is He, “And He taught Adam all the names,” down to His saying, “And I know what you disclose and what you used to conceal” (33), there is confirmation of the authority of a solitary report, since their inability to inform their Creator of the names of the things—which established for them His knowledge of the unseen of the heavens and the earth, and His knowledge of what they concealed and disclosed—was made known through Adam’s informing them of those names on the authority of their Lord, although he was one individual And His saying—exalted is He—“And We said: O Adam, dwell, you and your wife, in the Garden,” declares that the Garden has been created, and that the statement of anyone who says it will be created later is falsehood, calumny, and a denial of the Quran.[33][34]

L1100 **Conciseness of expression:**

L1101

[30] **Translator’s note (L1087):** The construction الذي مكايد الشيطان به المؤمنين is grammatically irregular as supplied. The translation follows its apparent sense: Satan uses such speculation to scheme against believers.

[31] **Translator’s note (L1091):** The lexical argument distinguishes mayyit, ‘dead,’ whose plural is amwāt, from mawāt, ‘lifeless’ or ‘inanimate.’

[32] **Qur’an references (L1087):** Qur’an 2:28 (Al-Baqarah).

[33] **Translator’s note (L1098):** The syntax linking their inability, the establishment of God’s knowledge, and Adam’s report is compressed and awkward. The translation follows the apparent argument, but the precise attachment of المثبتة له and the scope of كان بإنباء are uncertain.

[34] **Qur’an references (L1093):** Qur’an 2:31 (Al-Baqarah); Qur’an 2:33 (Al-Baqarah); Qur’an 2:35 (Al-Baqarah).

وفيه أيضا رد على التكلمين فيما يزعمون: أن كل شيء ينمي ويزيد - كالشجر، والنبات، وما لا تعرف له روح ظاهرة - حي، إذ النطفة تنمي وتزيد وتحرك، والمضغة والعلقة يربوان ويكبران، وقد سمى الله - تعالى - كل ذلك ميتا كما ترى.

في تثبيت خبر الواحد: وفي قوله تعالى: (وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا) إلى قوله (وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ (٣٣) تثبيت خبر الواحد، إذ عجزهم عن إخبار خالقهم بأسامي الأشياء المثبتة له غيب السموات والأرض، وعلم كتمانهم وإبدائهم عندهم كان بإنباء آدم إياهم بها عن ربهم، وهو واحد وقوله - تعالى -: (وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ) مخبر عن أن الجنة مخلوقة، وأن قول من قال: تخلق بعد زور وبهتان وتكذيب للقرآن.

اختصار الكلام:

وقوله: (وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ) حجة في اختصار الكلام، وإشارة إلى المعنى، لإحاطة العلم بأنهما لم ينهيا عن الدنو، إنما نهيا عن أكلها، فلما لم يوصل إلى الأكل إلا بالاقتراب منها استغنى والله أعلم - به من ذكر الأول.

في قوله تعالى: (فَتَكُونَا مِنَ الظَّالِمِينَ (٣٥) دليل على أن معنى الظلم: الخلاف ووضع الشيء في غير موضعه، إذا لم يكن هناك من الظلم بأكل الشجرة، فسمي الحيف عليه ظلما غير أنفسهما، حيثما أوقعا عليه الحيف باستيجاب العقوبة التي تألم به، ووضعها إياها موضع الثواب التي تنعم به لو أطاعه في ترك أكلها.

ولو قال قائل: إن الظلم وقع بالشجرة منهما، إذ قد أمر بتركها في الجنة، فصارا سببا لإخراجها واستحالتها عن حالة الطيب إلى حالة النتن - كانت اللغة محتملة له.

في معنى الحين في قوله تعالى: (وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَى حِينٍ (٣٦) دليل على أن الحين: يقع، على القليل والكثير من الأوقات لأنه لا محالة هاهنا العمر كله.

L1102–1105 And His saying, “And do not approach this tree,” is evidence for conciseness of expression and indication of the intended meaning, since it is fully known that the two were not forbidden to draw near, but were forbidden to eat of it. Since eating could only be reached by approaching it, He dispensed —and God knows best—with mentioning the former by mentioning the latter.[35][36]

L1106–1107 In His saying, exalted is He, “So that you become among the wrongdoers” (35), there is evidence that wrongdoing means contravention and putting something in a place other than its proper place. For there was no one there who was wronged by eating from the tree, such that the injury done to him could be called wrongdoing, other than their own selves, upon which they inflicted injury by incurring the punishment that causes pain, and by putting it in the place of the reward that would have brought delight had they obeyed Him by refraining from eating of it.[37]

L1108 If someone were to say that the wrong committed by the two fell upon the tree, since they had been commanded to leave it in the Garden, but became the cause of its removal and its transformation from a state of pleasantness to a state of putridity, the language would admit that interpretation.[38]

L1109–1112 On the meaning of ‘a while’: In His saying, exalted is He, “And for you on earth there is a dwelling place and enjoyment for a while” (36), there is evidence that ‘a while’ applies to both short and long periods of time, since here it unquestionably means the whole lifetime.[39]

[35] **Translator’s note (L1105):** The supplied wording is compressed: به, ‘by it,’ apparently refers to approaching, while الأول, ‘the former,’ refers to eating. These referents are made explicit through ‘the former’ and ‘the latter’ to connect with the preceding segment.

[36] **Qur’an references (L1102):** Qur’an 2:35 (Al-Baqarah); Qur’an 7:19 (Al-A’raf).

[37] **Translator’s note (L1107):** The passage is grammatically disturbed: من الظلم apparently requires a sense such as ‘one who was wronged,’ and the pronouns and gender/number agreement in عليه, تألم به, وضعها إياها, التي تنعم به, and أطاعه are inconsistent. The translation follows the apparent argument without treating these readings as secure.

[38] **Translator’s note (L1108):** The supplied أمر, ‘commanded,’ is unvocalized and does not explicitly name its subject or object. The translation understands the command as directed to Adam and his wife. The claim concerning the tree’s transformation is the author’s.

[39] **Qur’an references (L1110):** Qur’an 2:36 (Al-Baqarah); Qur’an 7:24 (Al-A’raf).

Specific scope, and a refutation of the Qadariyyah:

خصوص ورد على القدرية:

His saying, exalted is He, “Then if guidance should come to you from Me,” unquestionably has specific scope, since guidance did not come to Iblis or to the serpent.[40]

قوله تعالى: (فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى) خصوص لا محالة، لأن الهدى لم يأت إبليس ولا الحية.

It also contains a refutation of the Qadariyyah, since all were equal in disobedience, whereas Adam and Eve were singled out for guidance to repentance in His saying, “Then Adam received words from his Lord, and He turned toward him in forgiveness.” He did not say, ‘he repented.’ Both the words and the turning in forgiveness were among His favors bestowed upon some of the disobedient rather than others. The two were equal in disobedience, but differed in punishment. Where, then, is the justice they claim in their ignorance, concerning something they do not know, when they have been relieved of the obligation to investigate it?[41][42]

وفيه رد على القدرية، لاستواء الجميع في المعصية، واختصاص آدم وحواء بالهداية إلى التوبة في قوله: (فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ) ، ولم يقل: تاب، وكانت الكلمات والتوبة معا من إنعامه على بعض العصاة دون بعض، وقد استويا في المعصية، واختلفا في العقوبة، فأين موضع العدل الذي يدعونه بجهلهم من حيث لا يعرفونه، وقد وضع عنهم تفتيشه.

Evidence that ‘whoever’ can refer to one person or to a group:

دليل أن “ مَنْ ” تكون للواحد والجماعة:

And His saying, “Then whoever follows My guidance,” is evidence that ‘whoever’ can refer to one person or to a group. Here it stands for a plural, because He says, “Then no fear shall be upon them, nor shall they grieve” (38), and did not say ‘upon him.’ ‘Follows’ is singular—and God knows best—because

وقوله: (فَمَنْ تَبِعَ هُدَايَ) حجة في أن “من ” تكون للواحد والجماعة، وهي هاهنا في موضع الجمع لقوله: (فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (٣٨) ، ولم يقل: عليه، وتبع، موحد - والله أعلم - لتقدمه على الأسماء المضمرة في “ عليهم ” أو محمول على اللفظ.

[40] **Qur’an references (L1115):** Qur’an 2:38 (Al-Baqarah); Qur’an 20:123 (Taha).

[41] **Translator’s note (L1117):** The contrast is between tāba ʿalayhi, God’s turning toward Adam in forgiveness, and tāba without ʿalayhi, which the author understands as Adam’s repenting. ‘The two’ apparently denotes the two parties being compared; the supplied text does not explicitly identify them.

[42] **Qur’an references (L1117):** Qur’an 2:37 (Al-Baqarah).

it precedes the pronominal referents in ‘upon them,’ or because it agrees with the wording.[43][44]

A child’s child:

And His saying, exalted is He, “O Children of Israel, remember My favor which I bestowed upon you,” is evidence that a child’s child, however far down the line of descent, does not cease to bear the designation of sonship. For we have no doubt that those Children of Israel addressed by these words were descendants of descendants of Israel through many degrees of descent, yet God called them his children.[45]

Putting one thing in the place of another:

His saying, exalted is He, “And when We parted the sea for you, and saved you, and drowned Pharaoh’s people while you looked on” (50), unquestionably means: We parted it for your fathers, those whose offspring you are, while they looked on. For those addressed by this in the time of God’s Messenger—may God bless him and grant him peace—had not witnessed that or seen it with their own eyes. This belongs to the breadth of the Arabs’ language and their putting one thing in the place of another when the listener understands it through an indication of the intended meaning. It also provides an argument in support of al-Hasan al-Basri when he said: “‘Utbah ibn Ghazwan addressed us”—although he had not lived to meet him! He only meant that he addressed the people of Basra, and he himself was a Basran—and, “Ibn ʿAbbas addressed us,” although he had not attended his address, be-

[43] **Translator’s note (L1123):** The argument concerns man, ‘whoever,’ the singular verb tabiʿa, ‘followed/follows,’ and the plural pronoun in ʿalayhim, ‘upon them.’ ‘Agrees with the wording’ means agreement with the grammatical form of man rather than its plural referents.

[44] **Qur’an references (L1122):** Qur’an 2:38 (Al-Baqarah); Qur’an 5:69 (Al-Ma’idah); Qur’an 6:48 (Al-An’am); Qur’an 7:35 (Al-A’raf); Qur’an 46:13 (Al-Ahqaf).

[45] **Qur’an references (L1126):** Qur’an 2:40 (Al-Baqarah); Qur’an 2:47 (Al-Baqarah); Qur’an 2:122 (Al-Baqarah).

ولد الولد:

وقوله تعالى: (يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ) دليل على أن ولد الولد وإن أسفل، لا يزول عن اسم البنوة، إذ لا نشك أن من خوطب بهذا من بني إسرائيل أسباط أسباط إسرائيل بدرجات كثيرة، وقد سماهم الله بنيه.

وضع الشيء موضع غيره:

قوله تعالى: (وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ (٥٠) يعني - لا محالة - فرقنا بآبائكم، ومن أنتم نسلهم، وهم ينظرون، إذ كان من خوطب بهذا في زمن رسول الله - صلى الله عليه وسلم - لم يشهد ذلك، ولا نظر إليه بعينه، وهذا من سعة لسان العرب، ووضعهم الشيء موضع غيره إذا فهمه السامع بالإشارة، إلى المعنى وفيه حجة للحسن البصري حيث قال: “ خطبنا عتبة ابن غزوان - وا يكن لحقه ة! انما عنى أنه خطب أهل البصرة، وهو بصري - ” وخطبنا ابن عباس “، ولم يحضر خطبته، لأنه كان بسجستان أيام ولي ابن عباس البصرة، فعنى أنه خطب أهل بلده، ولم يكن كاذبا في قوله وكذلك

cause he was in Sijistan during the period when Ibn ʿAbbas governed Basra. He meant that he addressed the people of his town, and he was not lying in what he said. Likewise,[46][47]

L1136–1137 His saying, "Then you took the calf," means: your fathers took it.[48]

L1138

L1139–1143 And His saying: "And when you said, 'O Moses, we will never believe you until we see God openly,' the thunderbolt seized you while you looked on. (55) Then We raised you after your death." They are, necessarily, their fathers and those from whom they descend, since those were the ones struck by the thunderbolt and raised after death. What confirms this—although there is no doubt about it—is that, after completing the statement and mentioning the manna and the quails, He said: "Eat of the good things We have provided you. They did not wrong Us, but they were wronging themselves. (57)" Thus He returned to mentioning their fathers, those among whom everything He mentioned had taken place.[49][50]

L1144–1145 Repetition in Arab Speech:

L1146

L1147–1148 His saying, exalted is He: "Establish prayer, give alms, and bow with those who bow. (43)" This refutes anyone who claims that Arab speech contains neither repetition nor emphasis, and that each expression in it necessarily

قوله: (ثُمَّ اتَّخَذْتُمُ الْعِجْلَ) أي: اتخذه آباؤكم.

وقوله: (وَإِذْ قُلْتُمْ يَا مُوسَى لَنْ نُؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّاعِقَةُ وَأَنْتُمْ تَنْظُرُونَ (٥٥) ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ) هم - لا محالة - آباؤهم ومن هم من نسله، إذ هم المصابون بالصاعقة، والمبعوثون بعد الموت، وما يحقق ذلك - وإن كان لا شك فيه - أنه قال بعد تمام الكلام وذكر المن. والسلوى: (كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ (٥٧) فرجع إلى ذكر آبائهم، ومن كان كل ما ذكره حادثا فيهم.

تكرير في كلام العرب:

قوله تعالى: (وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ (٤٣) . رد على من يزعم أن العرب ليس في كلامها تكرير ولا تأكيد، وأن كل لفظة لها تقتضي معنى مفردا، وأراه تبارك وتعالى قد ذكر الركوع على الانفراد، وهو - لا محالة - داخل في الصلاة.

[46] **Translator's note (L1135):** The text وا يكن لحقه ة! is visibly corrupt. 'Although he had not lived to meet him' renders the probable intended sense, apparently ولم يكن لحقه; the stray ة cannot be meaningfully translated. The quotation marks and dashes are also disordered in the supplied text.

[47] **Qur'an references (L1132):** Qur'an 2:50 (Al-Baqarah).

[48] **Qur'an references (L1137):** Qur'an 2:51 (Al-Baqarah); Qur'an 2:92 (Al-Baqarah).

[49] **Translator's note (L1140):** The wording concerning descent is syntactically awkward; the reference is to the ancestors of those being addressed. The final reference to manna continues in the next segment.

[50] **Qur'an references (L1139):** Qur'an 2:55 (Al-Baqarah); Qur'an 2:56 (Al-Baqarah); Qur'an 2:57 (Al-Baqarah); Qur'an 7:160 (Al-A'raf).

conveys a distinct meaning. Yet I see that He, blessed and exalted is He, has mentioned bowing separately, although it is necessarily included in prayer.[51]

L1149–1152 The Meaning of Ẓann: In His saying: “Those who think that they will meet their Lord and that to Him they will return. (46)” There is evidence that ẓann is among the words bearing opposite meanings: it can mean certainty or doubt. Here it means certainty, because this is praise of the humble.[52][53]

L1153–1155 The reading of His saying, “Indeed, the cattle seem alike to us,” with a u-vowel on the hāʾ, as a future-tense verb, is better than the reading with an a-vowel on it, as a past-tense verb. For if it were the latter, it would have been—and God knows best—tashābahat, with a tāʾ, because the noun precedes it.[54][55][56]

L1156 Although giving it an a-vowel, with the verb agreeing with the grammatical form of ‘cattle,’ is permissible, giving it a u-vowel is better for the reason we have mentioned. Thereafter, it does you no harm whether you double the shīn or leave it undoubled; doubling it is preferable to me.

L1157

L1158 His saying: “It is a cow that is not broken to work.”[57]

L1159 This is an argument for those who say that adjectives describing a feminine

معنى الظن: في قوله: (الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُو رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ (٤٦) . دليل على أن الظن من الأضداد: يكون بمعنى اليقين والشك، وهو هاهنا يقين لأنه مدح للخاشعين.

والقراءة في قوله: (إِنَّ الْبَقَرَ تَشَابَهَ عَلَيْنَا) برفع الهاء على الفعل المستقبل أحسن منها بفتحها على الماضي، إذ لو كان كذلك لكان - والله أعلم - تشابهت بالتاء لتقدم الاسم عليها.

وإن كان فتحها على أن تحمل الفعل على لفظ البقر جائزا، فرفعها أحسن لما ذكرنا، ثم لا يضرك ثقلت الشين أو خففتها والتثقيل أحب إلي.

قوله: (إِنَّهَا بَقَرَةٌ لَا ذَلُولٌ)

حجة لمن قال: إن ما كان من أوصاف المؤنث على وزن فعول فهو بغير هاء، كقولهم: امرأة صبور وشكور.

[51] **Qur’an references (L1147):** Qur’an 2:43 (Al-Baqarah).

[52] **Translator’s note (L1151):** “Think” renders yaẓunnūna, whose capacity to express either certainty or doubt is the subject of the following discussion.

[53] **Qur’an references (L1150):** Qur’an 2:46 (Al-Baqarah).

[54] **Translator’s note (L1153):** The quotation is written with the past-tense form tashābaha, while the author prefers a reading construed as a future or imperfect verb, ending in -hu. His discussion of alternative readings should not be taken as a correction of the supplied quotation.

[55] **Translator’s note (L1155):** Tashābahat is the feminine singular past-tense form; the tāʾ discussed here is its final feminine marker.

[56] **Qur’an references (L1153):** Qur’an 2:70 (Al-Baqarah).

[57] **Qur’an references (L1158):** Qur’an 2:71 (Al-Baqarah).

noun, when formed on the pattern faʿūl, take no hāʾ, as in their expressions ‘a patient woman’ and ‘a thankful woman.’[58]

L1160

L1161 His saying: “So We said, ‘Strike him with part of her.’”[59]

L1162 He referred the pronoun—God knows best—to the dead man, and did not refer it to the soul.[60]

L1163

L1164 His saying: “Then your hearts hardened after that, so that they were like stones, or harder still.”[61]

L1165–1167 This does not express doubt, because God, exalted is He, does not doubt. How could He doubt concerning something whose creator He is and which He moves from one condition to another? Rather—God knows best—it follows the way Arabs speak in such expressions, since the Quran was revealed in their tongue.

L1168–1169 Some of the earlier scholars used to maintain that, in this statement and in His saying, “And We sent him to a hundred thousand, or more, (147)” and in similar statements, ‘or’ has the force of ‘and,’ or means ‘rather,’ as though He were saying ‘and harder still’ and ‘and more.’ What we have said is preferable to me, though both are good. Better in meaning than either is that their being like stones draws their attention to the hardness of stone that they know, while “or harder still” concerns what God knows and they do not. God, exalted is He, knows it best.[62]

L1170

L1171 His saying: “A group of them used to hear the speech of God, then distort

[58] **Translator’s note (L1159):** The examples use ṣabūr and shakūr without the feminine ending conventionally called hāʾ, written tāʾ marbūṭa.

[59] **Qur’an references (L1161):** Qur’an 2:73 (Al-Baqarah).

[60] **Translator’s note (L1162):** The grammatical distinction is between masculine al-mayyit, ‘the dead man,’ and feminine al-nafs, ‘the soul’ or ‘person.’

[61] **Qur’an references (L1164):** Qur’an 2:74 (Al-Baqarah).

[62] **Qur’an references (L1168):** Qur’an 37:147 (As-Saffat); Qur’an 2:74 (Al-Baqarah).

قوله: (فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا)

رده - والله أعلم - على الميت ولم يرده على النفس.

قوله: (ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً)

ليس بشك، لأن الله تعالى لا يشك، وكيف يشك بشيء هو خالقه وناقله من حال إلى حال ولكنه - والله أعلم - على ما تتكلم به العرب من نحو ذلك، إذ القرآن نازل بلسانهم.

وكان بعض المتقدمين يزعم أن هذا وقوله: (وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ (١٤٧) وأشباههما " أو " فيه بمنزلة الواو، أو بمعنى "بل"، كأنه يقول: " وأشد قسوة " " ويزيدون " وما قلناه أحب إلي وكلاهما حسن، وأحسن منهما معنى أن تكون كالحجارة، تنبيها لهم بما يعرفون من قسوة الحجر، ويكون (أَوْ أَشَدُّ قَسْوَةً) بما يعرفه الله دونهم والله تعالى أعلم به.

قوله: (وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ)

it after they had understood it."[63]

L1172–1174 This is evidence that the servants' utterances of the Quran are uncreated, because they necessarily used to hear it from someone other than Him, yet He attributed it to Himself.

L1175

L1176–1177 His saying: "And among them are unlettered people who do not know the Scripture except as wishes, and they do nothing but conjecture. (78)" Here ẓann means doubt. Its bearing opposite meanings has thus been established, since the Quran attests both meanings.[64][65]

L1178–1180 If it is said, 'What, then, is the reason for condemning them for being unlettered, when being unlettered is one of the descriptions of God's Messenger, may God bless him and grant him peace?' The answer is: He did not condemn them for it on the grounds that it is blameworthy in itself. Rather, in his case it manifests a sign of prophethood: that he retained the whole revelation, through the power of retention with which he was supported and the protection from forgetting granted him in His saying, "We shall make you recite, and you shall not forget, (6)" while he was unlettered.[66]

L1181–1186 This also provides evidence for what we have said: two things may share a name while differing in meaning. If every attribute found in someone who is not a prophet were impermissible in a prophet, there could be no prophet among humankind, since prophets are equal to others in eating, drinking, sleeping, sexual intercourse, and all the other human attributes. Do you not see that God, blessed and exalted is He, condemned the unbelievers when they objected to His sending a messenger who possessed some of their attributes, such as eating food and walking in the markets? He said: "And they said, 'What is the matter with this messenger, eating food and walking in the markets?'" Then, at the conclusion of the statement, He said: "See

[63] **Qur'an references (L1171):** Qur'an 2:75 (Al-Baqarah).

[64] **Translator's note (L1176):** Amāniyya, rendered 'wishes,' can also mean recitations; the passage does not explicitly settle that ambiguity.

[65] **Qur'an references (L1176):** Qur'an 2:78 (Al-Baqarah).

[66] **Qur'an references (L1178):** Qur'an 87:6 (Al-A'la).

دليل على أن ألفاظ العباد بالقرآن غير مخلوقة، لأنهم - لا محالة - كانوا يسمعون من غيره، وقد أضافه إلى نفسه».

قوله: (وَمِنْهُمْ أُمِّيُّونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِيَّ وَإِنْ هُمْ إِلَّا يَظُنُّونَ (٧٨) فالظن بمعنى الشك، وقد صح التضاد فيه لشهادة القرآن بكلا المعنين.

فإن قيل: فما وجه ذمهم بالأمية، والأمية من نعت رسول الله صلى الله عليه وسلم، قيل: لم يذمهم بها، لأنها مذمومة في نفسها، بل فيها ظهور أمارة النبوة له، أن يكون وعى الوحي كله بما أيد من الحفظ وعصم من النسيان بقوله: (سَنُقْرِئُكَ فَلَا تَنْسَى (٦) وهو أمي.

وفيه أيضا دليل على ما قلناه: إن الشيئين قد يتفقان في الاسم، ويختلفان في المعنى، ولو كان كل صفة تكون في غير نبي لا يجوز أن تكون في نبي، لما جاز أن يكون في البشرية نبي، إذ هم مساوون لهم في الأكل والشرب والنوم والجماع، وسائر أوصاف البشر، ألا ترى أن الله تبارك وتعالى ذم الكفار حيث أنكروا بعثه رسولا فيه بعض صفاتهم، من أكل الطعام والمشي في الأسواق فقال: (وَقَالُوا مَالِ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ) ثم قالت في تمام الكلام: (انْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا (٩) ، فأعد هذا القول منهم ضلالاً وقال في موضع آخر: (وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَى إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا (٩٤)

how they have drawn comparisons for you, and so have gone astray and cannot find a way. (9)" Thus He counted this statement of theirs as error. And He said elsewhere: "Nothing prevented people from believing when guidance came to them except that they said, 'Has God sent a human being as a messenger?' (94)" He presented all these statements of theirs, rejected the comparisons they made, and declared that messengers are not harmed by others sharing some of their attributes, since they alone possess prophethood, in which there is no sharing.[67][68][69]

Buying and Selling Copies of the Quran:

L1187

L1188

L1189–1194 His saying: "Woe, then, to those who write the Scripture with their own hands, then say, 'This is from God,' to obtain a small price for it. Woe to them for what their hands have written, and woe to them for what they earn. (79)" This supports the position of those who permit buying and selling copies of the Quran, since the threat from Him, majestic and exalted is He, falls upon those who attribute to Him what they have fabricated in it, and who claim that He has revealed what He has not sent down, so as to pursue, through earning from it, a course aimed at overthrowing the books of truth that God has revealed. The threat does not fall upon earning as opposed to fabrication, for if earning through selling the Torah were forbidden, their fabrication would not have found a market through the ways they earned from it.[70][71]

[67] **Translator's note (L1184):** The supplied qālat is a feminine verb, unexpectedly following references to God; it appears to be a transcription error for qāla, 'He said.' The supplied fa-aʿadda is also awkward; 'counted' reflects its apparent intended sense.

[68] **Translator's note (L1186):** The supplied qaddama means 'presented' or 'put forward.' Although 'condemned' might fit the argument more readily, the supplied wording has been retained.

[69] **Qur'an references (L1181):** Qur'an 25:7 (Al-Furqan); Qur'an 17:48 (Al-Isra); Qur'an 25:9 (Al-Furqan); Qur'an 17:94 (Al-Isra).

[70] **Translator's note (L1192):** The repeated fīhi, 'in it,' has an uncertain referent and makes the description of earning and overthrowing the revealed books syntactically awkward.

[71] **Qur'an references (L1189):** Qur'an 2:79 (Al-Baqarah).

قدم كل هذا من أقاويلهم، وأنكره من أمثالهم، وأخبر بأن الرسل لا يضرهم مشاركة من شاركهم في بعض صفاتهم، إذ انفردوا بالنبوة التي لا مشاركة فيها.

شرى المصاحف وبيعها:

قوله: (فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ (٧٩) . يؤيد قول من أجاز شرى المصاحف وبيعها: إذ الوعيد منه جل وعلا واقع على الناسبين إليه ما اختلقوا فيه، والمدعين عليه مالم ينزله، ليسلكوا فيه بالاكتساب مسلكا للإطاحة فيه بكتب الحق التي أنزل الله، لا أن الوعيد وقع على الاكتساب دون الاختلاق، إذ لو كان الاكتساب ببيع التوراة محرما، ما نفق اختلاقهم في وجوه مكاسبهم به.

L1195 This also provides evidence that books containing the falsehoods of unbelief and sorcery, and everything contrary to the truth, may not be bought or sold.

وفيه دليل: على أن الكتب المودعة أباطيل الكفر والسحر، وكل ما يخالفه الحق، لا يجوز الشرى والبيع فيها.

L1196

L1197–1202 And His saying: "And they said, 'The Fire will never touch us except for a numbered few days.' Say, 'Have you taken a covenant with God? Then God will never break His covenant. Or do you say about God what you do not know?' (80)" This refutes those who fix periods on their own initiative, according to their own discretionary judgment, since every fixing of a period for which there is no authoritative proof to act upon from Scripture, the Sunna, or consensus is a claim to something of which there is no knowledge on the part of the person fixing it, and is rejected, just as God rejected these people and invalidated their statement concerning what they claimed about the Fire touching them for a numbered few days. By the numbered days they meant the days during which they took the calf as an object of worship, which were forty days.[72]

وقوله: (وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ (٨٠) رد على المؤقتين من تلقاء أنفسهم باستحسانهم، إذ كل توقيت لا حجة فيه يعمل عليها من كتاب أو سنة أو إجماع، ادعاء مالا علم لمؤقته، ومردود عليه كرد الله على هؤلاء، وإبطال قولهم فيما ادعوه من مس النار لهم أياما معدودة، وأرادوا بالأيام المعدودة: الأيام التي اتخذوا فيها العجل وهي أربعون يوما.

L1203

L1204–1208 His saying: "Yes indeed! Whoever earns an evil deed and is encompassed by his sin—those are the inhabitants of the Fire; they will remain in it forever. (81)" This indicates that 'sin' here means associating partners with God, because of His saying, "And those who believe and do righteous deeds." This shows that the person earning the evil deed and encompassed by it has not believed. Since that is so, the Muʿtazila have no basis for their argument in His saying: "Repentance is not for those who do evil deeds until, when death comes to one of them, he says, 'I repent now,' nor for those who die as unbelievers. For those We have prepared a painful punishment. (18)" For the evil deeds here —God knows best—are kinds of unbelief.[73]

قوله: (بَلَى مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (٨١) ينبئ أن الخطيئة هاهنا: الشرك، لقوله: (وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ) فدل على أن الكاسب السيئة والمحاط به لم يؤمن، وإذا كان كذلك لم يكن للمعتزلة متعلق بقوله: (وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّى إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ أُولَئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا (١٨) . لأن السيئات هاهنا - والله أعلم - أنواع الكفر.

L1209–1210 There is nothing in His saying, "nor for those who die as unbelievers," to indicate that those who committed the evil deeds were not unbelievers, because its meaning—God knows best—is that whoever among them makes

وليس في قوله: (وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ) ما يدل على أن أصحاب السيئات لم يكونوا كفارا، لأن معناه - والله أعلم - أن من قال هذا القول منهم عند الموت، فيوشك، ولم يقل: " له عذاب أليم ".

[72] **Qur'an references (L1197):** Qur'an 2:80 (Al-Baqarah).
[73] **Qur'an references (L1204):** Qur'an 2:81 (Al-Baqarah); Qur'an 4:18 (An-Nisa).

this statement at death, then it is likely … And He did not say, ‘For him there is a painful punishment.’[74][75]

L1211

L1212 His saying: “Do you then hope that they will believe you, when a group of them used to hear the speech of God?”[76]

L1213–1214 This is clear evidence that the Quran is uncreated, that the Torah is uncreated, and that it is not a representation. All this is encompassed by its attribution to God, although they did not hear it from God’s Messenger—may God bless him and grant him peace.[77]

L1215 If the Quran were not uncreated in all its aspects, He would have said—God knows best—‘until he hears something like the speech of God,’ or ‘a representation of the speech of God,’ or ‘a recitation of the speech of God.’ Since He said ‘the speech of God,’ He invalidated all of that. Whoever claims any of those things contradicts God, exalted is He, and his statement is rejected.[78]

L1216 Similar to it is: “And if any of the polytheists seeks your protection, grant him protection until he hears the speech of God.”[79]

L1217–1220 And He said, reporting about al-Walīd ibn al-Mughīra: “Then he turned away and grew arrogant. (23) And said, ‘This is nothing but sorcery handed down. (24) This is nothing but the speech of mortals.’ (25)” Thus He refuted his statement that it was the speech of mortals; it therefore cannot be the speech of a mortal under any circumstances.[80]

قوله: (أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ)

دليل واضح على أن القرآن غير مخلوق، وأن التوراة غير مخلوقة، وأنه ليس بحكاية، قد جمع كل هذا الإضافة إياه إلى الله، وهم لم يسمعوه من رسول الله - صلى الله عليه وسلم -.

فلو لم يكن القرآن بجميع جهاته غير مخلوق لقال - والله أعلم -: حتى يسمع مثل كلام الله أو حكاية كلام الله، أو قراءة كلام الله، فلما قال: كلام الله، أبطل كل ذلك، فمن ادعى شيئا منه خالف الله تعالى، وكان قوله مردودا.

ومثله: (وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ) .

وقال إخبارا عن الوليد بن المغيرة: (ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ (٢٣) فَقَالَ إِنْ هَذَا إِلَّا سِحْرٌ يُؤْثَرُ (٢٤) إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ (٢٥) فرد عليه ما قال: إنه قول البشر، فلا يكون قول بشر على شيء من الأحوال.

[74] **Translator’s note (L1210):** The supplied text is apparently defective: fa-yūshiku, ‘then it is likely’ or ‘then he is about to,’ lacks the complement needed to complete its meaning. The ellipsis marks this textual incompleteness; no missing argument has been supplied.

[75] **Qur’an references (L1209):** Qur’an 4:18 (An-Nisa).

[76] **Qur’an references (L1212):** Qur’an 2:75 (Al-Baqarah).

[77] **Translator’s note (L1214):** ‘Representation’ renders ḥikāya, a technical term here for speech reproducing or representing divine speech.

[78] **Translator’s note (L1215):** ‘Until he hears’ anticipates the Quranic quotation supplied in the next segment, rather than repeating the wording of the earlier quotation.

[79] **Qur’an references (L1216):** Qur’an 9:6 (At-Tawbah).

[80] **Qur’an references (L1217):** Qur’an 74:23 (Al-Muddaththir); Qur’an 74:24 (Al-Muddaththir); Qur’an 74:25 (Al-Muddaththir).

والوليد لم يسمعه إلا من رسوله الله - صلى الله عليه وسلم - أو من أصحابه، وكلهم بشر وألسنتهم ألسنة البشر، وهو بين.

فإن احتج محتج بقوله: (إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ (٤٠) ، قيل: لا يجوز أن ينفى على البشر، ويثبت للملك، لأن الملك تلفظ فيه كما تلفظ البشر به.

فإذا نفاه عن البشر كان عن الملك أيضا منفيا، وإذا كان ذلك كذلك لم يكن وجهه - والله أعلم - إلا أنه قول جاء به الرسول الكريم من عند الله، وهو قوله الله لا قوله، فأضيف إليه على معنى أنه الآتي به، وهذا مثل قوله (وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا إِنَّا مُهْلِكُو أَهْلِ هَذِهِ الْقَرْيَةِ إِنَّ أَهْلَهَا كَانُوا ظَالِمِينَ (٣١) قَالَ إِنَّ فِيهَا لُوطًا قَالُوا نَحْنُ أَعْلَمُ بِمَنْ فِيهَا لَنُنَجِّيَنَّهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ (٣٢) . وأضيف الإهلاك والإنجاء إليهم، وإنما هو المهلك والمنجي، ولكنه لما كانوا هم الجائين به من عنده بهذا الإهلاك والإنجاء - أضيف إليهم.

وقال الله لمريم: (أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ) .

والله هو الواهب لا محالة.

L1221 Al-Walīd heard it only from God's Messenger—may God bless him and grant him peace—or from his companions. All of them were mortals, and their tongues were mortal tongues. This is plain.[81]

L1222–1223 If someone adduces His saying, "It is indeed the speech of a noble messenger, (40)" as an argument, the answer is: It is not permissible for it to be denied of human beings and affirmed of the angel, since the angel uttered it just as human beings uttered it.[82]

L1224–1227 Thus, if He denied it of human beings, it was also denied of the angel. That being so, its meaning—and God knows best—can only be that it is speech which the noble messenger brought from God. It is God's speech, not his own; it was therefore attributed to him in the sense that he was the one who brought it, This is like His saying: "And when Our messengers came to Abraham with the good tidings, they said, 'We shall destroy the inhabitants of this town; its inhabitants have indeed been wrongdoers.' (31) He said, 'Lot is in it.' They said, 'We know better who is in it. We shall certainly save him and his family, except his wife; she was among those who remained behind.' (32)" Destruction and deliverance were attributed to them, whereas He alone is the one who destroys and delivers. But because they were the ones who came from Him bringing this destruction and deliverance, these were attributed to them.[83][84]

L1228 And God said to Mary: "I am the messenger of your Lord, so that I may grant you."[85][86]

L1229 Yet God is assuredly the giver.

[81] **Translator's note (L1221):** The supplied rasūlihi Allāh is grammatically irregular and appears to be a transcription error for rasūl Allāh, 'God's Messenger.'

[82] **Qur'an references (L1222):** Qur'an 69:40 (Al-Haqqah); Qur'an 81:19 (At-Takwir).

[83] **Translator's note (L1224):** The wording قوله الله is grammatically irregular; the translation takes it in the apparent intended sense of قول الله, 'God's speech.'

[84] **Qur'an references (L1224):** Qur'an 29:31 (Al-'Ankabut); Qur'an 29:32 (Al-'Ankabut).

[85] **Translator's note (L1228):** The source attributes the words directly to God, although in the Quranic passage they are spoken to Mary by the messenger. The attribution and the incomplete quotation are preserved.

[86] **Qur'an references (L1228):** Qur'an 19:19 (Maryam).

وكقوله في عيسى عليه السلام: (أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ) والله الخالق على الحقيقة، كذلك (إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ (٤٠) وهو قول الله على الحقيقة، وأضيف إلى الرسول المجيء به.

تسمية الشيء باسم الغير إذا كان منه بسبيل

قوله: (وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ) .

حجة: لمن يسمي الشيء باسم غيره إذا كان منه بسبيل، إذ الأنفس في هذا الموضع أهل دينهم لا ذات أنفسهم، لأنهم جنس واحدة يتولد بعضهم من بعض، يبين ذلك قوله (ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِنْكُمْ مِنْ دِيَارِهِمْ) فلو كان المراد بهذا الخطاب ذات أنفسهم لم يكن في إخراج غيرهم ما ينقض ميثاقهم المأخوذ عليهم في ترك إخراج أنفسهم.

الرد على المرجئة:

قوله: (وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا نُؤْمِنُ بِمَا أُنْزِلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ) رد على المرجئة، إذ المتمسكون بدين موسى - صلى الله عليه وسلم - قبل إنزال الفرقان كانوا مستكملي الإيمان عندهم. وقد سماهم الله تبارك وتعالى بترك الإيمان بالقرآن، والاقتصار على الإيمان بالتوراة - كفارا.

L1230–1233 And like His saying concerning Jesus, peace be upon him: “I create for you out of clay,” whereas God is the creator in the true sense. Likewise: “It is indeed the speech of a noble messenger.” (40) It is God’s speech in the true sense, and it was attributed to the messenger because he brought it.[87][88]

L1234 Naming a Thing by the Name of Another When It Has a Connection with It

L1235 ---

L1236 His saying: “And when We took your covenant: ‘You shall not shed your own blood, nor expel yourselves from your homes.’”[89]

L1237–1240 This is an argument for those who name a thing by the name of another when it has a connection with it, since “yourselves” here means the people of their religion, rather than their very own persons, because they are a single kind, some descended from others. This is made clear by His saying: “Then here you are, killing yourselves and expelling a group of your own people from their homes.” Had their very own persons been intended by this address, their expulsion of others would not have violated the covenant taken from them to refrain from expelling themselves.[90]

L1241 **Refutation of the Murji’a:**

L1242 ---

L1243–1244 His saying: “And when they are told, ‘Believe in what God has sent down,’ they say, ‘We believe in what was sent down to us,’ while they disbelieve in what is beyond it, although it is the truth, confirming what they have,” is a refutation of the Murji’a, since, according to them, those who adhered

[87] **Translator’s note (L1233):** The phrase وأضيف إلى الرسول المجيء به is syntactically awkward; the translation follows the explanation of attribution given in the preceding passage.

[88] **Qur’an references (L1231):** Qur’an 3:49 (Ali ’Imran); Qur’an 69:40 (Al-Haqqah); Qur’an 81:19 (At-Takwir).

[89] **Qur’an references (L1236):** Qur’an 2:84 (Al-Baqarah).

[90] **Qur’an references (L1237):** Qur’an 2:85 (Al-Baqarah).

to the religion of Moses—may God bless him and grant him peace—before the Criterion was sent down possessed complete faith. Yet God, blessed and exalted, called them unbelievers for failing to believe in the Quran and confining themselves to belief in the Torah.[91]

L1245 The belief in the Quran to which they were called must, according to the Murji'a, either be added to the foundation of faith or be nonexistent among the religious ordinances. If it is added to the foundation of faith, this overturns their position concerning what they rejected of its humiliation and their denial that it increases.[92]

L1246–1248 And if it is treated as following the course of the religious ordinances, they do not call any of the religious ordinances faith, whereas God Most High has called it faith in this verse. Nor do they call someone who abandons a religious ordinance an unbeliever, whereas God has called someone who does not believe in the Quran an unbeliever in this verse.

L1249 ## An Argument against the Jahmiyya:

L1250

L1251–1253 His saying, exalted is He: "Say: Whoever is an enemy to Gabriel," up to His saying: "Then God is indeed an enemy to the unbelievers." (98) This is an argument against the Jahmiyya and the Mu'tazila, because He describes Himself as having enmity toward those unbelievers who show enmity toward Him, His angels, and His messengers. This is precisely what they deny most vehemently.[93]

L1254 ## Refutation of the Qadariyya:

L1255

[91] **Qur'an references (L1243):** Qur'an 2:91 (Al-Baqarah).

[92] **Translator's note (L1245):** The supplied معدوما means 'nonexistent,' but the argument appears to require معدودا, 'counted,' yielding 'counted among the religious ordinances.' The supplied reading is retained. The word تخزية means 'humiliation' or 'disgracing' and is obscure here. A possible intended reading is تجزئة, 'division into parts,' which would suit the argument about faith increasing, but the text has not been silently corrected.

[93] **Qur'an references (L1251):** Qur'an 2:97 (Al-Baqarah).

وليس يخلو ما دعوا إليه من الإيمان بالقرآن، من أن يكون عند المرجئة مضافا إلى أصل الإيمان، أو معدوما في عداد الشرائع، فإن كان مضافا إلى أصل الإيمان فهو نقض لقولهم فيما أنكروه من تخزية ونفي الزيادة فيه.

وإن كان سلوكا به سبل الشرائع فهم لا يسمون شيئا من الشرائع إيمانا وقد سماه الله تعالى في هذه الآية، إيمانا، ولا يسمون تارك شريعة كافرا، وقد سمى الله من لا يؤمن بالقرآن في هذه الآية كافرا.

حجة على الجهمية:

قوله تعالى: (قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ) إلى قوله (فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ (٩٨) حجة على الجهمية والمعتزلة: لوصفه نفسه بعداوة من يعاديه، وملائكته ورسله، من الكفار، وهذا هو الذي ينكرونه أشد الإنكار.

الرد علي القدرية:

L1256–1259 His saying: “So they learn from the two of them that by which they separate a man from his wife; yet they harm no one by it except with God’s permission,” establishes our position in refutation of the Qadariyya, because the act of causing separation through sorcery is attributed to them, while their ability to harm by it is denied except with His permission. This accords with our statement that committing an act of disobedience is attributed to the servant, while decreeing it is attributed to the Lord, Whoever believes in the separation but disbelieves in the permission has spared us the trouble of engaging with him; whoever believes in both has returned to our position on the matter.[94]

قوله: (فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ) مثبت مقالتنا في الرد على القدرية، لإضافة فعل التفرقة بالسحر إليهم ونفي ضرهم به إلا بإذنه، كقولنا: إن فعل المعصية منسوب إلى العبد وقضاءها إلى الرب، فمن آمن بالتفرقة وكفر بالإذن كفانا مؤنة الاشتغال به ومن آمن بهما رجع إلى قولنا فيه.

L1260 On Divine Enablement

في التوفيق

L1261

L1262 And His saying: “Many of the People of the Book wish they could turn you back into unbelievers after your faith, out of envy arising from their own selves, after the truth has become clear to them.”[95]

وقوله: (وَدَّ كَثِيرٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِنْ عِنْدِ أَنْفُسِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ) .

L1263 This is clear evidence, for anyone who reflects on it, that deprivation of divine enablement held them back from faith, since they envied others for it and its truth had become clear to them. For it is impossible that they should envy others for something they consider false while possessing, as they claim, something better than it. This cannot escape anyone with discernment. For if they had power over themselves to move toward the truth they recognized in the possession of others, they would, by hastening to it, have spared themselves the suffering of envy, which yields nothing but regret and the anguish of rage.

دليل واضح لمن تدبره أن حرمان التوفيق أقعدهم عن الإيمان لما حسدوا عليه غيرهم وتبين لهم حقيقته، إذ محال أن يحسدوا غيرهم على ما هو باطل عندهم وفي أيديهم بزعمهم ما هو خير منه. هذا ما لا يذهب على مميز، إذ لو كانوا قادرين على أنفسهم أن يخرجوا إلى ما عرفوه من الحق في أيدي غيرهم لاستغنوا بالتعجيل إليه عن مقاساة الحسد الذي لا يحصل إلا على التحسر ومضض الغيظ.

L1264–1267 What we may discuss without fearing that it constitutes encroachment upon His knowledge, contradiction of His Book, or denial of His revelation is that divine enablement is not a right they have against God, such that He would be wronging them by withholding it from them. Rather, it is a gracious favor which He bestows upon whom He wills and withholds from whom He wills.

والذي يجوز لنا أن نتكلم فيه، ولا نرهب أن يكون مزاحمة في علمه، ولا نقضا لكتابه وجحودا بوحيه - أن التوفيق ليس بحق لهم عند الله فيكون ظالما لهم بمنعه عنهم، بل هو تفضل ينعم به على من يشاء ويحجبه عمن يشاء، والقرآن يشهد لنا بذلك في غير موضع في هذه السورة، وفي سورة آل عمران في قوله: (يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ) فلا يجوز لنا أن نقول في إضلال من أضل أكثر من التسليم له، والإيمان بما أنزل في كتابه

[94] **Qur’an references (L1256):** Qur’an 2:102 (Al-Baqarah).
[95] **Qur’an references (L1262):** Qur’an 2:109 (Al-Baqarah).

وتصديقه بما لا نعرف حقيقة علمه كما عرفنا حقيقة علم التوفيق كيف حجب عن غير أهله، وهذا الذي يتصور في عقول القدرية من أن إضلالهم والقضاء عليهم بما أمروا خلافه ثم يعاقبون عليه - ظلم توسوس به اللعين إليهم وإلينا.

لكن نقول: إن علمنا بعداوته إلينا يحول بيننا وبين أن نعمل عليه وتكذيبنا بالقرآن إن قلنا بمقالتهم يورطنا فيما هو أعظم من تصور ما لا يضرنا جهله في عقولنا، إذ ليس هو بأمر ولا نهي نحتاج إلى معرفتهما لندين الله بهما، والذي نحتاج إليه في أصل إيماننا بالخالق هو: علمنا بأنه عادل في جميع جهاته، غير جائز على أحد من خلقه، والمتصور في عقولنا من ذلك ليس بمحيل إمكانه في عدله بل عقولنا لنقصانها إذ هي مخلوقة، ونحن مخلوقون - تعجز عن إدراك علم الخالق المنزه عن النقصان، ولو جاز لنا أن نرد مالا تحمله عقولنا، ولا تتسع له صدورنا، ولا نسلم فيه للقرآن ولما جاء رسول الله، صلى الله عليه وسلم، به من البيان - لسلكنا بأنفسنا طريق السدى ومن لا يؤمر ولا ينهى، ولكان الرسول غير مبعوث إلينا والتنزيل غير نازل فينا، وهذا خروج من الإسلام، بل خروج من العبودية وجحود بالربوبية.

The Quran bears witness for us to this in more than one place in this surah, and in Surat Al ʿImran, in His saying: “He singles out for His mercy whom He wills.” Thus, concerning His leading astray those whom He leads astray, we may say no more than that we submit to Him, believe in what He has sent down in His Book, and affirm His truthfulness concerning that whose true nature we do not know, as we have come to know the true nature of divine enablement and how it was withheld from those unworthy of it. The notion that takes shape in the minds of the Qadariyya—that His leading them astray and decreeing for them what they were commanded to do the opposite of, and then their being punished for it, is injustice—is something the accursed one whispers to them and to us.[96][97]

L1268–1270 But we say: Our knowledge of his enmity toward us prevents us from acting upon it. Were we to adopt their position, our denial of the Quran would embroil us in something graver than forming in our minds a conception of something whose being unknown does us no harm. For it is neither a command nor a prohibition that we need to know in order to worship God in accordance with them. What we need for the foundation of our faith in the Creator is our knowledge that He is just in every respect, unjust toward none of His creatures. The conception of this that forms in our minds does not render its possibility within His justice impossible. Rather, our minds, because of their deficiency—for they are created, and we too are created—are incapable of comprehending the knowledge of the Creator, who is free of deficiency. If we were permitted to reject what our minds cannot bear and our hearts cannot encompass, and to withhold our submission in it to the Quran and to the clarification brought by the Messenger of God, may God bless him and grant him peace, we would thereby take the path of those left without purpose, who are neither commanded nor forbidden; the Messenger would not have been sent to us, and the revelation would not have been sent

[96] **Translator’s note (L1267):** The wording حقيقة علمه and حقيقة علم التوفيق is compressed and awkward. The translation understands it as knowledge of the true nature of these matters.

[97] **Qur’an references (L1264):** Qur’an 2:105 (Al-Baqarah); Qur’an 3:74 (Ali ’Imran).

down among us. This is a departure from Islam—indeed, a departure from servitude and a denial of lordship.[98]

L1271 Can any rational person regard honoring his Lord as consisting in contradicting His Book and encroaching upon His knowledge? We have demonstrated in more than one place in our book that God—majestic and exalted—has sent down in His Book what He has reported concerning His leading astray those whose straying He attributed to Himself, while describing Himself as the opposite of unjust and declaring that He wrongs no one by so much as an atom's weight. If these people consider honoring Him to consist in declaring Him untruthful, we consider it to consist in affirming His truthfulness.

وهل يجوز لعاقل أن يعد تعظيم ربه في خلاف كتابه والمزاحمة في علمه، وقد دللنا في غير موضع من كتابنا على أن الله - جل وتعالى - قد أنزل في كتابه ما أخبر به عن إضلال من نسب ضلاله إليه، ووصف نفسه بضد الجور وأنه لا يظلم أحدا مثقال ذرة، فإن كان القوم يعدون تعظيمه في تكذيبه فنحن نعده في تصديقه.

L1272 Indeed, we consider declaring Him untruthful—exalted is His majesty—to be explicit unbelief about which there is no ambiguity. If they say, 'We do not declare Him untruthful, but this is an addition to His Book, which God did not send down to His Prophet,' they have demolished Islam and departed from the position of the community, both those who follow received teaching and those who introduce innovations. For their unqualified affirmation is established: everything contained between the two covers was sent down from the All-Merciful.

بل نعد تكذيبه - جل جلاله - من الكفر الصريح الذي لا التباس فيه. وإن قالوا: لا نكذبه ولكن هذا مزيد في كتابه ولم ينزله الله على نبيه - هدموا الإسلام، وخرجوا من قول الجماعة، متبعهم ومبتدعهم، إذ إطلاقهم موجود على أن جميع ما حواه الدفتان نازل من عند الرحمن.

L1273–1275 The Qadarite is told: If you have denied this of Him—majestic and exalted—and counted this as declaring His transcendence because you conceive of it as the opposite of justice, and because you cannot arrive at the reason by which you could place it on the path of truth that indicates justice, in a way your mind accepts and your soul does not recoil from, then what reason, in your view, has required washing the entire body because of the emission of semen, but has not required it because of the discharge of excrement, although excrement is filthier and more foul-smelling than semen? What has required the dawn prayer to consist of two units, the noon prayer of four, and the sunset prayer of three? What has required that the sunset and dawn

ويقال للقدري: إن كنت نفيت هذا عنه - جل وتعالى - وأعددته تنزيها من أجل أنه متصور عندك بضد العدل، وأنك غير واصل إلى العلة التي تسلك به سبيل الحق الدال على العدل من حيث يقبله عقلك، ولا تشمئز منه نفسك، فما العلة التي أوجبت عندك غسل جميع الجسد من خروج النطفة، ولم توجبه من خروج النجو، والنجو أنجس وأنتن منها. وما الذي أوجب أن يكون الفجر ركعتين، والظهر أربعا، والمغرب ثلاثا، وما الذي أوجب أن تترك المغرب والفجر في السفر على حالهما، وأبيحت الحطيطة في غيرهما وما الذي سوى بين دية الطفل الرضيع والشيخ الكبير، وأشباه هذا مما يطول الكتاب بذكره.

[98] **Translator's note (L1268):** The pronoun in 'his enmity' refers to 'the accursed one' in the preceding unit. The supplied غير جائز على أحد is anomalous in this context. The translation follows the apparent intended reading غير جائر على أحد, 'unjust toward none.'

prayers remain as they are during travel, while a reduction is permitted in the others? What has made the blood money for a nursing infant equal to that for an elderly man? And there are similar matters whose enumeration would make this book lengthy.

L1276–1279 And what is the reason for creating an unbeliever sound of body and sight, and a believer disabled and blind; a slave held in service, and a king possessed of power; and beasts created for the eating of tyrants and the riding of the disobedient? All of this takes shape in your mind as justice and the orderly disposition of judgment, while the decreeing of acts of disobedience alone takes the form of injustice, Or is all of it conceived in your mind in a single form, so that you bring it within the scope of your rejection and denial, saying that everything in which signs of injustice appear, as judged by your deficient intellect and your feeble experience, you declare your Lord free of, and obstinately dispute with your opponent over, without placing yourself in the position of servants who do not oppose God concerning His judgments on the basis of what takes shape in their imaginations, and who know that everything He has commanded, forbidden, sealed, and decreed is truth and justice, orderly and decisive, whether they understand it or not; that faith in it is obligatory, and acting upon it binding, without pondering its manner or recoiling at its varied forms, relying in this upon His saying: "And God judges; none can overturn His judgment."[99][100][101]

L1280–1282 A Claim: And in His saying, "And they said, 'None will enter Paradise unless they are Jews or Christians.' Those are their wishes. Say, 'Bring your demonstration, if you are truthful' (111)," there is evidence that everyone advancing a claim needs to substantiate it and establish a demonstration for it. Moreover, that demonstration is accepted only if it is derived from God—glorious and exalted is He—because of His saying in the verse preceding this

وما العلة في خلق كافر سوي بصير ومؤمن زمن أعمى، وعبد مخول، وملك مقتدر، وبهائم خلقت لأكل العتاة وركوب العصاة، ومتصور هذا كله عندك بصورة العدل وانتظام الحكم، وقضاء المعاصي وحده بصورة الجور، أم جميعه متصور في عقلك بصورة واحدة فتدخله تحت جحودك وإنكارك، وتقول: إن كل ما ظهرت فيه أمارات الجور بتمييز عقلك الناقص وبخبرتك الضعيفة، نزهت عنه ربك وكابرت عليه خصمك، ولم تضع نفسك موضع العبيد الذين لا يشاقون الله في الأحكام بما يتصور لهم في الأوهام، ويعلمون أن كل ما أمر ونهى وختم وقضى حق وعدل منتظم فصل، عرفوه أم لم يعرفوه، والإيمان به واجب، واستعماله لازم من غير فكر في كيفيته ولا اشمئزاز في تلونه، معولين فيه على قوله (وَاللَّهُ يَحْكُمُ لَا مُعَقِّبَ لِحُكْمِهِ) .

دعوى: وفي قوله: (وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَى تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ (١١١) دليل على أن كل مدعي دعوى، محتاج إلى تثبيتها وإقامة البرهان عليها، ثم لا يقبل ذلك البرهان، إلا أن يكون مأخوذا عن الله - جل وتعالى - لقوله في الآية التي قبل هذه حيث ادعى القوم أن لا تمسهم النار إلا أياما معدوة: (قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ (٨٠) .

[99] **Translator's note (L1276):** The unvocalized الحكم can mean 'judgment' or 'wisdom'; 'judgment' is used here. The expression عبد مخول is unusual; 'a slave held in service' takes مخول in the sense of being made another person's servant or possession.

[100] **Translator's note (L1279):** The supplied text reads "sealed"; "made binding" may have been intended, but the reading has been retained.

[101] **Qur'an references (L1276):** Qur'an 13:41 (Ar-Ra'd).

one, where those people claimed that the Fire would touch them only for a numbered few days: “Say, ‘Have you taken a covenant with God? Then God will never break His covenant. Or do you say about God what you do not know?’ (80).”[102][103]

L1283–1284 Thus He would not validate their claim except through a covenant for them held with Him, or a guarantee previously given by Him to them, so that doubt would have departed concerning its validity and would confirm it.[104]

L1285–1287 And in His saying, “All are obedient to Him (116),” there is evidence that “all” may be used with a predicate referring to a plurality or to a single entity. Here, the plural follows the meaning, whereas singular agreement follows the wording and the generic sense.

L1288 God—glorious and exalted is He—said in the surah of the Children of Israel: “Say, ‘Each acts according to his own disposition.’” Thus He put “acts” in the singular.[105]

L1289–1295 Purification: And in His saying, “And We charged Abraham and Ishmael: ‘Purify My House for those who circumambulate, those who remain there in devotion, and those who bow and prostrate’ (125),” there is, from the standpoint of jurisprudence, the point that mentioning purification does not indicate impurity in every instance, since we know with certainty that the House was not impure with the impurity of filth such that an order was given to cleanse it of that. Likewise, His command that someone in a state of major ritual impurity purify himself, in His saying, “And if you are in a state of major ritual impurity, purify yourselves,” does not indicate the removal of filth, since someone in a state of major ritual impurity does not become impure with the impurity of filth through the discharge of semen; nor does someone in a state of minor ritual impurity become impure through

فلم يصحح لهم دعواهم إلا بعهد لهم يكون عنده، أو ضمان يسبق منه لهم، ليكون الارتياب زايله عن صحتها ومحققا لها.

وفي قوله: (كُلٌّ لَهُ قَانِتُونَ (١١٦) دليل على أن “ كل ” يخبر بها عن الجميع وعن الواحد، فأما الجميع هاهنا فعلى المعنى، وأما التوحيد فعلى اللفظ والجنس.

قال الله - جل وعلا - في سورة بني إسرائيل: (قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ) فوحد“يعمل ”.

تطهير: وفي قوله: (وَعَهِدْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنْ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ (١٢٥) من جهة الفقه أن ذكر التطهير ليس بدال على النجاسة في كل موضع، إذ نحن على يقين من أن البيت لم يكن نجسا بنجاسة القذر فأمر بتطهيره منه، وكذلك أمره الجنب بالتطهر في قوله: (وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا) ليس بدال على إزالة قذر، إذ الجنب بخروج النطفة منه لا ينجس نجاسة الأقذار، ولا المحدث بخروج البول والغائط منه ينجس، وإنما يطهر أعضاء وضوئه، والجنب جميع بدنه استعبادا لا تطهير قذر، فليس لاعتلال من اعتل، واستدل على نجاسة الكلاب بقول رسول الله - صلى الله عليه وسلم - “ طهور إناء أحدكم إذا ولغ فيه الكلب أن يغسل سبع مرات ” معنى يعول عليه ويوجب أن يكون ذكر الطهور دالا على إزالة قذر حادث في الإناء بولوغ الكلب فيه، ونحن لا ننكر أن حكم التطهير واقع على إزالة الأقذار أيضا، ولكنا

[102] **Translator’s note (L1282):** The cited verse, 2:80, occurs earlier than 2:111, rather than immediately preceding it.

[103] **Qur’an references (L1280):** Qur’an 2:111 (Al-Baqarah); Qur’an 2:80 (Al-Baqarah).

[104] **Translator’s note (L1284):** The supplied wording is grammatically awkward: it appears to make “doubt” the subject both of departing and of confirming the claim. The intended sense seems to be that doubt is removed and the claim confirmed.

[105] **Qur’an references (L1288):** Qur’an 17:84 (Al-Isra).

the discharge of urine and feces. Rather, he purifies the parts washed in his ablution, while someone in a state of major ritual impurity purifies his entire body, as an act of servitude, not as cleansing from filth. Thus, the reasoning of someone who argues and adduces as evidence for the impurity of dogs the saying of the Messenger of God—may God bless him and grant him peace—"The purification of the vessel of any one of you, when a dog laps from it, is that it be washed seven times," has no meaning on which one can rely and which would require the mention of purification to indicate the removal of filth newly introduced into the vessel by the dog's lapping from it. We do not deny that the ruling concerning purification also applies to removing filth. We maintain, however, that when we are commanded to purify something whose original condition was pure before the occurrence affecting it, this is purification as an act of worship, not purification to remove impure filth. When we are commanded to purify something whose original condition is impure, this is purification of that impurity.[106]

نزعم أنا إذا أمرنا بتطهير شيء أصله طاهر قبل الحدث عليه فهو تطهير تعبد، لا تطهير إزالة نجس الأقذار، وإذا أمرنا بتطهير شيء أصله نجس فهو تطهير ذلك النجس.

L1296–1298 We have not known the House, the believer's body, the vessel before the dog laps from it, or the dog itself to be impure. We therefore judge the command to purify these things to prescribe purification as an act of worship, not purification to remove something. We judge the purification of the ground from urine to be its purification through removing the impurity of urine, because we know comprehensively that urine is necessarily impure with the impurity of filth. Along with this, we maintain that impurity is of two kinds: one is impurity of substance, and the other is impurity of action. Whatever involves impurity of substance can be purified only with water, by removing its actual substance with it.

فلم نعرف البيت ولا بدن المؤمن ولا الإناء قبل ولوغ الكلب فيه ولا الكلب نجسا، فحكمنا على الأمر بتطهيرها أنه تطهير تعبد لا تطهير إزالة شيء، وحكمنا على تطهير الأرض من البول أنه تطهيرها من إزالة نجاسة البول، لإحاطة علمنا بأن البول لا محالة نجس بنجاسة الأقذار، ونزعم مع ذلك أن النجاسة نجاستان: فإحداهما نجاسة ذات، والأخرى نجاسة فعل فما كان من نجاسة الذات لم يطهر إلا بالماء لإزالة عينه به.

L1299–1300 As for impurity of action, its purification consists in abandoning it. This is explained in our work composed on purification.

وما كان من نجاسة فعل فطهارته تركه. وهذا مشروح في كتابنا المؤلف في الطهارة.

L1301 The purification commanded of Abraham and Ishmael—may God bless them both and grant them peace—was purification from the impurity of the polytheists' actions and their bringing their idols into it and around it. Thus the

وما أمر به إبراهيم وإسماعيل - صلى الله عليهما وسلم - من تطهير فهو من نجاسة فعل المشركين وإحضار أصنامهم فيه وحوله، فأمر - والله أعلم - بإبعادها عنه وتطهيره بالصلاة والذكر.

[106] **Qur'an references (L1289):** Qur'an 2:125 (Al-Baqarah); Qur'an 5:6 (Al-Ma'idah).

command was given—and God knows best—to remove them from it and purify it through prayer and remembrance.

L1302–1304 A Refutation of the Murji'ah: His saying, reporting the words of Abraham and Ishmael—may God bless them both and grant them peace—"Our Lord, make us both submissive to You, and from our descendants a community submissive to You," is a refutation of the Murji'ah concerning their assertion that qualifying one's profession of faith with an exception expresses doubt about it.[107][108]

L1305–1307 Do you suppose, then, that in their view Abraham and Ishmael doubted their own Islam when they called upon their Lord to make them both Muslims, although they were already Muslims, or that, in their view, they had not embraced Islam before the supplication and therefore prayed to be granted it, or do they not consider—woe to them!—that the two were unquestionably Muslims and, in addition to being Muslims, prophets, and that they therefore desired an increase in their Islam, whose virtues have no limit, and greater fear in fulfilling its obligations?

L1308–1310 We have already demonstrated that action is called faith, just as speech and assent are, and that faith and Islam are encompassed by a single designation, even though another distinguishes between them, in our book devoted exclusively to describing it and explaining its increase and decrease.[109]

L1311 Even if the only evidence that their supplication sought an increase were their inclusion in it of descendants who had not yet been created when they supplicated, that alone would have removed every doubt concerning it and every confusion obstructing its understanding.

L1312–1317 Whichever of these two meanings they acknowledge, the argument becomes binding upon them: If they affirm that the two possessed complete Islam before the supplication, their assertion rejecting the exception turns back

[107] **Translator's note (L1304):** The "exception" here refers to qualifying a profession such as "I am a believer" with "if God wills."

[108] **Qur'an references (L1302):** Qur'an 2:128 (Al-Baqarah).

[109] **Translator's note (L1310):** "Even though another distinguishes between them" translates an awkward and ambiguous clause; "another" may refer to another person or another designation. The final pronouns refer to faith.

ردٌّ على المرجئة: قوله إخبارا عن إبراهيم وإسماعيل - صلى الله عليهما وسلم -: (رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ) رد على المرجئة فيما يزعمون أن الاستثناء في الإيمان شك فيه.

أفتري إبراهيم وإسماعيل عندهم كانا شاكين في إسلامهما حيث دعوا ربهما أن يجعلهما مسلمين وهما مسلمان، أم لم يكونا أسلما عندهم قبل الدعاء فدعوا أن يرزقاه، أو لا يعتبرون - ويحهم - أنهما كانا لا محالة مسلمين، ومع الإسلام نبيين، فرغبا أن يزاد في إسلامهما الذي لا نهاية لفضايله وزيادة الخشية في إقامة فرائضه.

وقد دللنا على أن العمل يسمى إيمانا كتسمية القول والتصديق. وأن الإيمان والإسلام يجمعهما اسم وإن فرق بهما غيره في كتابنا المجرد في وصفه وشرح زيادته ونقصه.

ولو لم يكن من الدليل على أن دعاءهما للازدياد إلا إشراك من لم يكن مخلوقا من ذريتهما فيه عند دعوتهما - لكان قد أزال كل ريب فيه ولبسة تحول بين الوصول إليه.

فأي المعنيين اعترفوا به من هذين لزمتهم به الحجة: إن أثبتوا كمال الإسلام لهما قبل الدعاء انتقل عليهم قولهم في إنكار الاستثناء. وإن زعموا أنهما لم يكونا كاملي نهايته انتقض عليهم في إنكار الزيادة فيه، ولا سبيل إلى ثالث إلا ما ألزمناهم من نفي جميعه عنهما قبل المسألة. وهذا كفر بعينه لم يلتزموه لفظاعة توهمه فكيف تقلده، ومسألتهما التوبة في مكانهما من الله واستغفار رسول الله، صلى الله عليه وسلم، في جلالته إذ

against them. If they claim that the two had not attained its utmost completeness, their rejection of increase in it is contradicted. There is no third possibility except what we have compelled them to face: denying that the two possessed any of it before making the request. This is outright unbelief, which they have not accepted because of the enormity of even imagining it—how much more, then, of adopting it, and their asking for repentance, despite their standing with God, and the Messenger of God's seeking forgiveness—may God bless him and grant him peace—despite his exalted standing, when he says, "Indeed, a clouding comes over my heart, and I repent to God a hundred times a day," are a stern warning to us: how can they stand in this relationship with God—exalted is His majesty—given their purity and our defilement?[110]

يقول: " إنه ليغان على قلبي، وإني لأتوب إلى الله في اليوم مائة مرة) . تحذير لنا شديد كيف يكونوا مع الله - جل جلاله - بهذه المنزلة مع طهارتهم وتلوثنا.

L1318–1326 The Meanings of Creed, Islam, Religion, Revealed Law, and Path: And in His saying, "Who turns away from the creed of Abraham except one who makes a fool of himself?" there is the clearest explanation that creed, faith, Islam, religion, revealed law, path, and way are names encompassing the approved religion of God, which He chose for Himself and to which He called His servants. These names stand for one another and apply to its constituent parts, none of which can dispense with the others. Do you not see how He—exalted is His praise—began the verse by mentioning the creed, then stated that it is Islam and that Islam is part of it, in His saying, "When his Lord said to him, 'Submit,' he said, 'I have submitted to the Lord of all worlds' (131)"? Then He said, "And Abraham enjoined it upon his sons," —that is, the creed, and God knows best, since the feminine pronoun refers back to it—"Abraham upon his sons, and Jacob: 'My sons, God has chosen the religion for you,'" so His two prophets, reporting from Him, called it "a thing" after He had called it Islam, then they called it Islam after calling it "a thing," in His saying, "So do not die except as Muslims (132)." And He—mighty and majestic is He—said in the surah of the Pilgrimage: "He has placed no hardship upon you in

معاني الملة والإسلام والدين والشريعة والصراط: وفي قوله: (وَمَنْ يَرْغَبُ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ) أبين البيان أن الملة والإيمان والإسلام، والدين والشريعة والصراط والمنهاج أسامي تجمع المرتضى من دين الله الذي اختاره لنفسه ودعا إليه عباده، وينوب بعضها عن بعض، ويقع على أجزائه التي لا يستغني بعضها عن بعض. ألا تراه - جل ثناؤه - كيف بدأ الآية بذكر الملة ثم أخبر أنها الإسلام والإسلام منها بقوله: (إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ (١٣١) ثم قال: (وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ) - أي بالملة والله أعلم لرجوع الهاء عليها - (إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَى لَكُمُ الدِّينَ) فسماها نبياه مخبرين عنه شيئا بعدما سماها إسلاما، ثم سمياه إسلاما بعدما سمياه شيئا بقوله: (فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ (١٣٢) وقال عز وجل في سورة الحج: (وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ) فجمع بين الدين والله والإسلام في آية واحدة.

[110] **Translator's note (L1313):** The supplied verb in the first sentence means "turned" or "shifted"; a reading meaning "was contradicted," as in the following sentence, may have been intended. The translation retains the supplied reading as "turns back against them."

religion—the creed of your father Abraham. He named you Muslims," thus bringing together religion, God, and Islam in a single verse.[111][112][113][114][115]

L1327–1328 And He said in the surah of the Table: "For each of you We have appointed a revealed law and a way." And He said in the surah of Cattle: "And this is My path, straight, so follow it."[116]

L1329 And in the surah ʿAyn Sīn Qāf: "And indeed you guide to a straight path (52), the path of God."[117]

L1330–1333 And He said in more than one place: "Indeed, those who have faith and those who are Jews," then He described all of this by two names and encompassed it within them, saying in the surah of the House of Imran: "Whoever seeks a religion other than Islam, it will never be accepted from him, and in the Hereafter he will be among the losers (85)." And He said in the surah of the Table: "Today I have perfected your religion for you, completed My favor upon you, and approved Islam as a religion for you." And when Gabriel—peace be upon him—questioned the Messenger of God—may God bless him and grant him peace—he told him: "Faith is such-and-such, and Islam is such-and-such." He named each constituent part for him individually, setting them out in detail, while a single particular designation can stand for them all.[118]

وقال في سورة المائدة: (لِكُلٍّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا) وقال في سورة الأنعام: (وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ) .

وفي سورة عسق: (وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ (٥٢) صِرَاطِ اللَّهِ) .

وقال في غير موضع: (إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا) ثم أخبر عن هذا كله باسمين وجمعه فيهما، فقال في سورة آل عمران: (وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ (٨٥) . وقال في سورة المائدة: (الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا) ورسول الله - صلى الله عليه وسلم - حين سأله جبريل - عليه السلام - قال له: الإيمان كذا، والإسلام كذا وكذا سمى له جزءا جزءا باسمه على التفصيل الذي ينوب عن جميعه واحد بعينه.

[111] **Translator's note (L1322):** The repeated words "Abraham upon his sons" are present in the supplied quotation and have been retained.

[112] **Translator's note (L1323):** The supplied text reads "a thing," which appears corrupt in this argument about religious designations; "religion" would fit the preceding quotation. The supplied wording is retained.

[113] **Translator's note (L1325):** "A thing" repeats the apparently corrupt wording in the preceding segment and is retained.

[114] **Translator's note (L1326):** The supplied text reads "God." In context, "creed" appears likely to have been intended, but the supplied reading is retained.

[115] **Qur'an references (L1318):** Qur'an 2:130 (Al-Baqarah); Qur'an 2:131 (Al-Baqarah); Qur'an 2:132 (Al-Baqarah); Qur'an 22:78 (Al-Hajj).

[116] **Qur'an references (L1327):** Qur'an 5:48 (Al-Ma'idah); Qur'an 6:153 (Al-An'am).

[117] **Qur'an references (L1329):** Qur'an 42:52 (Ash-Shuraa).

[118] **Qur'an references (L1330):** Qur'an 2:62 (Al-Baqarah); Qur'an 5:69 (Al-Ma'idah); Qur'an 22:17 (Al-Hajj); Qur'an 3:85 (Ali 'Imran); Qur'an 5:3 (Al-Ma'idah).

L1334 The people's greatest error in this matter, and what has caused them confusion, is their ignorance of the constituent parts of faith and their conceiving of it as a single part.

L1335 Were this book not confined to subtle points, without any intention of carrying concise exposition to its fullest extent, we would have explained this more fully and mentioned all the verses indicating that action is called faith. Following the order of the surahs, we shall indicate groups of these verses in their proper places, sufficient to spare one who delves into the subtle points the need for our lengthy explanation—in our book devoted specifically to this subject, God willing.

L1336

L1337–1340 His saying: "Or were you witnesses when death came upon Jacob, when he said to his sons, 'What will you worship after me?' They said, 'We shall worship your God and the God of your fathers, Abraham, Ishmael, and Isaac, one God, and to Him we submit.' (133)" This is an argument for calling a paternal uncle and a grandfather 'father,' just as one's father is so called, because Ishmael was the paternal uncle of Jacob, Abraham was his grandfather, and Isaac his father; yet they were all called fathers.[119]

L1341 It also contains an argument for those who maintain that a paternal uncle may give his brother's minor daughters in marriage, because the designation 'father' applies to him. If it is said: 'Perhaps Ishmael was designated thus in this verse only because he was coupled with the father and grandfather, both of whom are in any event encompassed by the designation of fatherhood, just as a mother, when coupled with the father, is included in the expression "the two fathers"; and just as one says "the two black ones," "the justice of the two ʿUmars," and similar expressions. Were he mentioned separately, he would be called nothing but a paternal uncle, just as a mother on her own

[119] **Qur'an references (L1337):** Qur'an 2:133 (Al-Baqarah).

وأكبر غلط القوم في ذلك، وما لبس عليهم جهلهم بأجزاء الإيمان وتصوره عندهم في صورة جزء واحد.

ولولا أن هذا الكتاب مقتصر به على النكت غير مقصود به الإتيان على نهاية التلخيص، لشرحناه بأكثر من هذا الشرح وذكرنا جميع الآيات الدالة على تسمية العمل إيمانا وسنلوح منها على تأليف السور في أماكنها جملا يستغني بها الغائص على النكت عن إطالة شرحنا - في كتابنا المجرد فيه إن شاء الله.

قوله: (أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ (١٣٣) . حجة في تسمية العم والجد أبا كتسمية الأب، لأن إسماعيل عم يعقوب وإبراهيم جده وإسحاق أباه، فسموا كلهم آباء.

وفيه حجة لمن يزعم أن العم يزوج صغار بنات أخيه لوقوع اسم الأب عليه. فإن قيل: فلعله إنما سمى إسماعيل في هذه الآية إما لاقترانه مع الأب والجد اللذين اسم الأبوة شامل لهما بكل حال، كما سميت الأم إذا اقترنت مع الأب، فقيل: أبوان، وكما يقال: الأسودان، وعدل العمرين، وأشباه ذلك، ولو انفرد لم يسم بغير العم، كما لا تسمى الأم إذا انفردت أبا، والماء إذا انفرد أسود، وأبو بكر إذا انفرد عمر.

is not called a father, water on its own is not called black, and Abū Bakr on his own is not called ʿUmar.'[120]

L1342–1344 The reply is: 'We do not know this usage to occur in Syriac as we know it in Arabic, and although God—majestic and exalted—is reporting about the two of them in Arabic, He is only reporting what they said. No report has reached us that their language contains this manner of coupling.' Even so, this is not a conclusive argument for a paternal uncle's giving his brother's minor children in marriage, since the most it establishes is that a paternal uncle may be called 'father,' and that doing so is reckoned truthful rather than false.[121]

L1345 Giving someone in marriage is a separate matter, requiring another condition in addition to the designation, just as an immediate father who is an unbeliever must meet the condition of being Muslim in the case of a Muslim woman, and a minor brother must meet the condition of having reached puberty. For a paternal uncle called 'father' to occupy the father's position, he must meet the condition of being the nearest relative in giving someone in marriage. If the application of the designation 'father' to him meant that he occupied the father's position in every circumstance, it would be permissible for him to exclude full brothers or paternal half-brothers from inheritance, just as both are excluded by the father. Yet there is no disagreement among Muslims that both exclude him, whereas he does not exclude either.[122]

L1346 And the women he had married would be forbidden to his brother's son, because such a woman would be his father's wife.

L1347 And the women his brother's sons had married would be forbidden to him, because they would be his sons' wives. No person we know of says this. Thus

قيل: لا نعلم هذا واردا في السريانية، كما نعرفه في العربية، والله - جل وتعالى - وإن كان مخبرا عنهما بالعربية، فإنما يخبر عنهم ما قالوا، ولم يبلغنا أن في لسانهم هذا النمط من الاقتران، وهذا وإن كان هكذا، فليس بحجة شافية في تزويج العم صغار ولد الأخ، لأن أكثر ما في ذلك جواز تسمية العم باسم الأب، وإعداده صدقا غير كذب.

والتزويج باب آخر يحتاج معه، إلى شرط آخر مع التسمية، كما يحتاج الأب الأدنى الكافر في المسلمة إلى شرط الإسلام، والأخ الصغير إلى شرط البلوغ، ويحتاج العم المسمى باسم الأب ليجري مجراه إلى شرط الأدنى في التزويج، ولو كان بوقوع اسم الأب عليه يجرى مجراه بكل حال، جاز أن تحجب به الإخوة من قبل الأب والأم، أو الأب في الميراث، كما يحجبان بالأب، ولا خلاف بين المسلمين أنهما يحجبانه ولا يحجبهما.

وحرم على ابن أخيه ما نكح من النساء، لأنها امرأة أبيه.

وحرم عليه ما نكحه بنو أخيه لأنهن حلائل بنيه. وهذا لا يقوله بشر نعلمه، فليس للإباحة له تزويج صغار ولد أخيه - بوقوع اسم الأب عليه وحده من بين هذه الأشياء - وجه.

[120] **Translator's note (L1341):** The Arabic examples use one member's designation for a pair: 'the two fathers' means the parents, 'the two black ones' means dates and water, and 'the two ʿUmars' means Abū Bakr and ʿUmar.

[121] **Translator's note (L1344):** The Arabic initially says 'the two of them' and then shifts to plural pronouns; both have been retained. The precise referent of the dual is unclear.

[122] **Translator's note (L1345):** 'The condition of being the nearest relative' renders the compressed and somewhat unclear expression shart al-adnā. The surrounding argument concerns the additional qualifications required for marriage guardianship.

there is no basis for permitting him to give his brother's minor children in marriage—singling this out from all these matters merely because the designation 'father' applies to him.

On Testimony:

His saying: "And thus We have made you a middle community, so that you may be witnesses against humankind, and the Messenger may be a witness against you."[123]

This is evidence that knowledge constitutes testimony that may be given, even if the witnesses did not live in the time of those against whom testimony is given. Do you not see how God—majestic is His majesty—made this community witnesses against Noah's people? They did not live in their time so as to hear what they said, yet their testimony against them will be accepted on the Day of Resurrection, when they deny Noah's mission, on the basis of what they know with certainty from God's Book: "And We certainly sent Noah to his people," together with everything He related to them of Noah's dealings with his people. Abū Usāmah likewise transmitted from al-Aʿmash, from Abū Ṣāliḥ, from Abū Saʿīd al-Khudrī, from the Prophet—may God bless him and grant him peace: "Noah will be brought on the Day of Resurrection and asked, 'Did you convey the message?' He will say, 'My Lord, yes.' His people will be asked, 'Did he convey it to you?' They will say, 'No warner came to us.' He will be asked, 'Who will testify for you?' He will say, 'Muḥammad—may God bless him and grant him peace—and his community.'" The Messenger of God—may God bless him and grant him peace—said: "Then you will be brought, and you will testify." Then the Messenger of God—may God bless him and grant him peace—recited: "And thus We have made you a middle community, so that you may be witnesses against humankind, and the Messenger may be a witness against you."[124]

[123] **Qur'an references (L1351):** Qur'an 2:143 (Al-Baqarah).

[124] **Qur'an references (L1352):** Qur'an 11:25 (Hud); Qur'an 23:23 (Al-Mu'minun); Qur'an 29:14 (Al-'Ankabut); Qur'an 2:143 (Al-Baqarah).

في الشهادات:

قوله: (وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا)

دليل على أن: العلم شهادة يجوز إقامتها، وإن لم يكن الشهود قد أدركوا المشهود عليه، ألا ترى الله - جل جلاله - كيف جعل هذه الأمة شهودا على قوم نوح.؟ ولم يدركوهم ليسمعوا قولهم، فتقبل شهادتهم عليهم يوم القيامة إذا جحدوا رسالة نوح بما استيقنوا علمه من كتاب الله، (وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ) مع جميع ما قص عليهم من أخباره معهم. وكذا روى أبو أسامة. عن الأعمش عن أبي صالح عن أبي سعيد الخدري عن النبي - صلى الله عليه وسلم -: " يجاء بنوح يوم القيامة فيقال له: هل بلغت، فيقول: يا رب نعم، فيقال لقومه: هل بلغكم، فيقولون: ما جاءنا من نذير. فيقال له: من يشهد لك، فيقول: محمد - صلي الله عليه وسلم - وأمته، قال رسول الله - صلى الله عليه وسلم -: " فيجاء بكم، فتشهدون " ثم قرأ رسول الله صلى الله عليه وسلم: (وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا) .

وفيه أيضا: دليل على أن شهادة المسلم على سائر الملل جائزة، كان معروفا بالعدالة في المسلمين أو غير معروف، لأن الله جل وتعالى عدل هذه الأمة عليهم عدالة عامة،

L1356–1363 It also contains evidence that a Muslim's testimony against adherents of all other religions is admissible, whether or not he is known for probity among Muslims, because God—majestic and exalted—has declared this community collectively upright as witnesses against them. But when he gives testimony against members of his own religion, it is accepted only if he is upright among them, because God—blessed and exalted—has imposed another condition upon him in His saying, "And thus We have made you a middle community." He thus stipulated a second probity within it, beyond the share he has in His saying, "So that you may be witnesses against humankind, and the Messenger may be a witness against you"—that is, upright. And in His—blessed and exalted—calling those who follow a religion other than Islam 'humankind,' in His saying, "So that you may be witnesses against humankind," and in more than one place in His Book— there is evidence that someone who follows the religion of Islam but abandons many of its adherents' moral qualities through sins he commits against himself is all the more entitled not to lose the designation 'human'; and that the report transmitted from Abū Hurayrah, in which he says, "The people have gone, and the subhuman creatures remain"—an allusion to those who mix good conduct with bad—has a frail chain of transmission, because Ibn Jurayj is a transmitter who conceals links in his transmission and did not state that he heard it from Ibn Abī Mulaykah, and it was transmitted from Ibn Jurayj by al-Thawrī, who is also a transmitter who conceals links in his transmission (2).[125][126][127][128]

L1364 If it is said: 'How can someone not known for probity be deemed upright as a witness against those who follow a religion other than Islam, when the judge does not know of his truthfulness or the signs of his uprightness what God knows of him on the day he testifies against Noah's people?'

فإذا أقام الشهادة على أهل دينه لم يقبل إلا أن يكون عدلا فيهم، لاشتراط الله تبارك وتعالى فيه شرطا آخر في قوله: (وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا) فاشترط فيها عدالة ثانية سوى حظه في قوله: (لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا) أي عدلاً وفي تسميته تبارك وتعالى: من كان على غير دين الإسلام ناسا في قوله: (لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ) وفي غير موضع في كتابه - دليل: على أن من كان على دين الإسلام تاركا لكثير من أخلاق أهله بذنوب يقترفها على نفسه - أحرى أن لا يزول عنه اسم الناس، وأن الخبر المروي عن أبي هريرة - حيث يقول: " ذهب الناس وبقي النسناس " - تعريضا بالمخلطين، واهي الإسناد، لأن ابن جريج مدلس ولم يذكر سماعه من ابن أبي مليكة، ورواه عن ابن جريج الثورى وهو مدلس (٢) .

فإن قيل: كيف يعدل، من لا يعرف بالعدالة على غير دين الإسلام، والحاكم لا يعرف من صدقه ولا أمارة عدله ما يعرفه الله منه يوم يشهد على قوم نوح.

[125] **Translator's note (L1357):** The final gloss 'that is, upright' appears after the second quotation, although it most naturally explains 'middle' in the first quotation. Its position in the supplied text has been retained.

[126] **Translator's note (L1361):** Nasnās, rendered 'subhuman creatures,' is a derogatory term for beings resembling humans; its precise sense varies.

[127] **Translator's note (L1363):** The supplied text includes the note marker (2), but not the corresponding note.

[128] **Qur'an references (L1357):** Qur'an 2:143 (Al-Baqarah).

قيل: قد عدلهم تعديلا عاما في الظاهر، ولم يخبر عن الاقتصار بهم على ذلك الموضع وحده بشيء يسلم له.

فإن قيل: فلعلها تقبل من أجل - محمد - صلى الله عليه وسلم - معهم وهو عدل لا شك فيه - كسره عليه امتناعه من قبول شهادة غير عدل مع عدل.

رد علي المرجئة:

قوله تعالى: (وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ) رد على المرجئة: لتسمية الله الصلاة نفسها إيمانا، ألا تراه قال في ابتداء الآية: (وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقِبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ) .

فلما صرف رسول الله - صلى الله عليه وسلم - عن القبلة التي كان عليها وهي: قبلة بيت المقدس إلى الكعبة - قالوا: يا رسول الله، أرأيت الذين ماتوا وهم يصلون إلى بيت المقدس، فأنزل الله (وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ) أي إيمان من مات منكم على تلك القبلة والله أعلم. وهذا كما تقدم من قوله: (وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ فَأَنْجَيْنَاكُمْ) أي: من أنتم من نسلهم.

(إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ (١٥٨) حجة لن يرى السعي بينهما غير مفروض، وذلك أن الأنصار كانوا في جاهليتهم يتحرجون الطواف بينهما، فأنزل الله تعالى فيهم هذه الآية، وأعلمهم أن التحرج من شعائره خطأ، والعمل به تطوع خير،

L1365–1366 The reply is: ‘He has already declared them collectively upright with respect to outward standing, and has given no statement restricting them to that occasion alone on any grounds that can be conceded to the objector.’

L1367 If it is said: ‘Perhaps their testimony is accepted because Muḥammad—may God bless him and grant him peace—is with them, and he is unquestionably upright’—the objector’s own refusal to accept the testimony of someone who is not upright alongside someone who is upright refutes his argument.

A Refutation of the Murji’ah:

L1368–1369

L1370

L1371–1372 His saying, exalted is He: “And God would never let your faith go to waste.” This is a refutation of the Murji’ah, because God calls prayer itself faith. Do you not see that He said at the beginning of the verse: “And We appointed the direction of prayer that you formerly faced only so that We might know who follows the Messenger from whoever turns back on his heels. And it was indeed a great burden, except for those whom God guided.”[129]

L1373–1375 When the Messenger of God—may God bless him and grant him peace—was turned from the direction of prayer he had formerly faced, namely Jerusalem, toward the Kaʿbah, they said: ‘Messenger of God, what of those who died while praying toward Jerusalem?’ God then revealed: “And God would never let your faith go to waste”—meaning the faith of those among you who died facing that direction of prayer; and God knows best. This is like His saying cited earlier: “And when We parted the sea for you and saved you,” meaning those from whom you are descended.[130]

L1376–1379 “Indeed, al-Ṣafā and al-Marwah are among God’s ritual landmarks. So whoever performs the pilgrimage to the House or performs the lesser pilgrimage incurs no blame for going about between the two. And whoever voluntarily does good—God is indeed appreciative, knowing. (158)” This is an argument for whoever considers the ritual passage between the two not obligatory. The Anṣār, during their pre-Islamic days, used to feel religious

[129] **Qur’an references (L1371):** Qur’an 2:143 (Al-Baqarah).
[130] **Qur’an references (L1373):** Qur’an 2:50 (Al-Baqarah).

scruples about going about between them. God Most High therefore revealed this verse concerning them and informed them that having scruples about His ritual landmarks was an error, and that performing this rite is a voluntary good deed, and a voluntary deed cannot be an obligation. If someone maintains that "And whoever voluntarily does good" introduces some other matter rather than describing the going about between the two, he has made its referent unknown.[131][132]

L1380–1381 The meaning most appropriate to it—and God knows best—is that it describes the going about between them, just as He—majestic and exalted—said concerning the expiation for one unable to fast the month of Ramadan: "And upon those who are able to bear it is a ransom: feeding a needy person. And whoever voluntarily does good, it is better for him," , meaning that he provides for more than one needy person. Voluntarily providing this addition is necessarily not obligatory, since feeding one needy person suffices. Likewise, circumambulating the House suffices in place of the ritual passage between al-Ṣafā and al-Marwah, so that passage is voluntary.[133][134]

L1382–1384 We nevertheless say that it belongs to the emphatically enjoined voluntary acts whose omission we do not permit, because the Messenger of God — may God bless him and grant him peace—established it as a practice.

L1385

L1386–1387 And His saying: "Indeed, those who conceal what We have sent down of clear proofs and guidance, after We have made it clear to humankind in the Book—those God curses, and those who curse curse them, (159) except those who repent, make amends, and make things clear: to those I turn in acceptance of their repentance, and I am the Ever-Accepting of Repentance,

والتطوع لا يكون فريضة، فإن زعم زاعم: أن (وَمَنْ تَطَوَّعَ خَيْرًا) استئناف شيء غيره لا إخبار عن الطواف بهما جعله مجهولا.

وأولى المعاني به - والله أعلم - أن يكون إخبارا عن الطواف، كما قال - جل وتعالى -: في كفارة العاجز عن صوم شهر رمضان: (وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ) ، أي زاد على مسكين، فكان تطوع هذه الزيادة لا محالة غير مفترض، إذا كان إطعام مسكين واحد مجزيا، وكان الطواف بالبيت مجزيا عن، السعي بين الصفا والمروة فصار السعي تطوعا.

غير أنا نقول: من التطوع المؤكد الذي لا نبيح تركه؛ لأن رسول الله - صلى الله عليه وسلم - سنه.

وقوله: (إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَى مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ (١٥٩) إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُوا فَأُولَئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ (١٦٠) . دليل: على أن التوبة من الذنوب على وجهين: فما كان من ذنب يمكن تلافي التفريط فيه في المستقبل لم تصح حتى يصلح في المستقبل ما أفسد في الماضي.

[131] **Translator's note (L1377):** The supplied wording ḥujjah lan yarā is grammatically defective. The translation follows the contextually likely reading ḥujjah li-man yarā, 'an argument for whoever considers.'

[132] **Qur'an references (L1376):** Qur'an 2:158 (Al-Baqarah).

[133] **Translator's note (L1380):** The quoted wording says 'those who are able to bear it,' although the author's introduction refers to someone unable to fast. Both have been preserved.

[134] **Qur'an references (L1380):** Qur'an 2:184 (Al-Baqarah).

the Merciful. (160)" Evidence that repentance from sins takes two forms: where a sin involves a neglect that can be remedied in the future, repentance is not valid until one repairs in the future what one spoiled in the past.[135]

L1388–1389 Do you not see how He—mighty and majestic—stipulated repairing what had been spoiled by concealing the clear proofs and guidance, and making it clear to people after they had concealed it, and said, "Those—I shall turn toward them in forgiveness"? Had they regretted the concealment without repairing it in the future by making things clear, their repentance would not have benefited them. For their regret concerning an act that they can perform after regretting, and whose benefit they can convey to those from whom it was concealed, does not benefit them. It is like dissimulation (1), and with God—majestic is His glory—there can be no dissimulation.[136][137]

L1390 As for something that cannot be reversed, regret for it suffices, such as committing fornication, drinking wine, and similar things: once it has occurred, it cannot be remedied by reversing it. The most that can be done about it is to resolve inwardly not to repeat it, and this is not a reversal.

L1391 A crushing argument against the Murji'a.[138]

L1392

L1393–1394 His saying: "Righteousness is not that you turn your faces toward the east and the west" through His saying: "Those are the ones who have been truthful, and those are the God-fearing" (177).[139]

L1395 An argument utterly crushing[140]

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[135] **Qur'an references (L1386):** Qur'an 2:159 (Al-Baqarah); Qur'an 2:160 (Al-Baqarah).

[136] **Translator's note (L1389):** The supplied text has the feminine verb "said," apparently a transcription error for the masculine verb referring to God. The phrase about regretting an act one can subsequently perform is awkward: the context concerns regret for concealment while one remains able to disclose what was concealed.

[137] **Qur'an references (L1389):** Qur'an 2:160 (Al-Baqarah).

[138] **Translator's note (L1391):** The source ends with an unmatched quotation mark.

[139] **Qur'an references (L1393):** Qur'an 2:177 (Al-Baqarah).

[140] **Translator's note (L1395):** The phrase continues in unit 1399:0, after an intervening footnote.

ألا تراه - عز وجل - كيف اشترط إصلاح ما أفسد بكتمان البينات والهدى، وبيانه للناس بعدما كتموا، وقالت (فَأُولَئِكَ أَتُوبُ عَلَيْهِمْ) ، ولوندموا على الكتمان، ولم يصلحوه في المستقبل بالبيان ما نفعتهم التوبة، إذ ندمهم على فعل يستطيعونه بعد الندم، ويقدرون أن يوصلوا منفعته إلى المكتومين عنهم لا ينفعهم، وهو كالمداجاة (١) والله - جل جلاله - لا مداجاة معه.

وما كان من شيء لا يمكن رده، فالندم كاف منه كمواقعة الزنا، وشرب الخمر وأشباههما إذا فات لا يمكن تلافيه بالرد، فأكثر ما فيه الإضمار على ترك المعاودة، وهذا ليس برد.

حجة خانقة علي المرجئة".

قوله: (لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ) إلى قوله: (أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ (١٧٧)

حجة خانقة

(١) المداجاة هي: المداراة في الأمر والمساترة فيه، مأخوذ من داجي الرجل مداجاة إذا ساتره بالعداوة. انظر لسان العرب (١٤/ ٢٤٩) مادة دجا.

للمرجئة جدا، لأنه - جل وتعالى - لم يثبت لهم الصدق إلا بإقامة الصلاة وإيتاء الزكاة وغيرهما من الأعمال التي ذكرها معهما، وهم لا يخالفون أن من لم يكن صادقا كان إيمانه غير ثابت له.

قوله: (كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ) حجة لمن قال: الوصية لمن كان غير وارث من الأقربين باقية، لأن آي المواريث إن كانت نسخت وصية الوارثين فلم تنسخ وصية غيرهم، ومن اعتل بإبطال الوصية لهم بحديث عمران ابن حصين في العبيد فقد أغفل كل الإغفال، وناقض نفسه كل النقض، إذ من أصله أن السنة لا تنسخ القرآن، فنسخ بتوهم في حديث عمران لا بنص فيها.

فإن قال قائل: لم يجعله نسخا بل جعله بيانا: قيل: البيان يكون تفسير جملة أو تفصيل مبهم، فأما إزالة الشيء وإبطال حكمه فهو النسخ بعينه.

ومن إغفاله في ذلك أنه أنزل عتق العبيد في المرض منزلة الوصية وهو وغيره يرون الرجوع في الوصية، وتغييرها قبل حلول الموت بالموصي فهل يجيز - ليت شعري - الرجوع في عتق العبيد المعتقل في المرض فيخرج من قول الأمة.

L1396

L1397 (1) Dissimulation means accommodating someone in a matter and concealing what lies behind it. It derives from the expression “a man practiced dissimulation” when he concealed his hostility toward another. See Lisān al-ʿArab (14/249), under the root d-j-w.[141]

L1398–1399 to the Murjiʾa, because He—majestic and exalted—did not affirm their truthfulness except through establishing prayer, giving alms, and the other deeds He mentioned alongside these two. They do not dispute that someone who is not truthful has no established faith.

L1400

L1401–1404 His saying: “Prescribed for you, when death approaches one of you, if he leaves wealth, is a bequest for parents and close relatives” An argument for those who say that the requirement of a bequest for close relatives who are not heirs remains in force. For even if the inheritance verses abrogated bequests to heirs, they did not abrogate bequests to others. Whoever adduces the report of ʿImrān ibn Ḥuṣayn concerning the slaves as grounds for invalidating bequests to them has been utterly heedless and has contradicted himself completely, since one of his principles is that the Sunna does not abrogate the Qurʾan. Yet he has effected abrogation through a supposition about ʿImrān’s report, rather than through an explicit statement in the Sunna.[142][143]

L1405 If someone says, “He did not treat it as abrogation; rather, he treated it as clarification,” the reply is: clarification consists in explaining a general statement or spelling out something obscure. But removing something and invalidating its ruling is precisely abrogation.

L1406 Another instance of his heedlessness in this matter is that he placed the emancipation of slaves during illness on the same footing as a bequest, al-

[141] **Translator’s note (L1397):** This is an explanatory editorial footnote defining mudājāh and citing a dictionary.

[142] **Translator’s note (L1404):** The feminine pronoun in “in it” has an uncertain antecedent; it is rendered here as referring to the Sunna.

[143] **Qur’an references (L1401):** Qur’an 2:180 (Al-Baqarah).

though he and others hold that a bequest may be revoked and altered before death overtakes the testator. Would he then, I wonder, permit the revocation of the emancipation of slaves effected during illness, thereby departing from the position of the community?[144]

L1407–1409 His claim that the emancipator's slaves were non-Arabs, with kinship between them and their emancipator, would not be accepted even if his interpretation concerning the bequest were sound. For it makes two judgments: that they were non-Arabs—and a non-Arab may indeed be related to an Arab—and that kinship was absent in every respect. This is accepted only on the basis of a transmitted report, not a supposition. It is set out with its explanation in the Book of Bequests in al-Jihād.[145][146]

L1410–1411 And in His saying: "Whoever among you is ill or on a journey, then a number of other days" there is evidence that the sick person enjoys the same concession to combine two prayers as the traveler, because God has joined the two together in the concession to break the fast.[147]

L1412

L1413–1414 His saying: "Fight in the way of God those who fight you" is evidence that killing a boy from among their children, or a woman if she does not fight, is forbidden.[148]

L1415–1416 If someone making an argument were to use it as an argument for prohibiting the killing of monks and inhabitants of hermitages who refrain from

ودعواه في أن عبيد المعتق عجم للقرابة بينهم وبين معتقهم لو صح تأويله في الوصية ما قبلت، إذ هي حكم على شيئين على عجمهم - وقد يجوز أن يكون الأعجمي قرابة للعربي - وعلى نفي القرابة بكل حال، وهذا لا يقبل إلا بخبر لا بتوهم، وهو موضوع بشرحه في كتاب الوصايا في الجهاد.

وفي قوله: (فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ) دليل: على أن المريض يلحقه من رخصة الجمع بين الصلاتين ما يلحق بالمسافر، لأن الله قد جمع بينهما في رخصة الإفطار.

قوله: (وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ) دليل على تحريم قتل الصبي من أولادهم، والمرأة إذا لم تقاتل.

ولو جعله محتج حجة في منع قتل الرهبان وأصحاب الصوامع الكافين عن قتالنا، وجد إن شاء الله مساغا، وهو موضوع بشرحه في كتاب الجهاد.

[144] **Translator's note (L1406):** The word al-muʿtaqal, literally "detained" or "confined," is anomalous where the translation has "effected"; the wording concerning emancipation during illness appears corrupt.

[145] **Translator's note (L1407):** The supplied li-l-qarāba means "for kinship" or "with respect to kinship," but the subsequent argument plainly concerns a claim that no kinship existed. The wording appears corrupt, possibly for lā qarāba, "there was no kinship"; the translation preserves the supplied affirmative wording and flags the contradiction.

[146] **Translator's note (L1409):** This continues the preceding reference to the Book of Bequests. The relationship of "in al-Jihād" to that title is unclear in the supplied text.

[147] **Qur'an references (L1410):** Qur'an 2:184 (Al-Baqarah).

[148] **Qur'an references (L1413):** Qur'an 2:190 (Al-Baqarah).

fighting us, he would, God willing, find grounds for doing so. This is set out with its explanation in the Book of Jihad.

L1417–1419 And His saying: “Then fasting three days during the pilgrimage and seven when you return: those are ten” supports the position of those who permit additional clarification where there is no ambiguity, since what he cannot maintain concerning “complete” he can maintain concerning the designation of three and seven as ten.[149][150]

L1420–1422 Indeed, it has reached me that one of the censorious critics said concerning “complete”: “It is not an emphasis. Rather, He meant that the fasting of ten days by the person performing tamattuʿ completes his pilgrimage.” This statement, even if it were free of error in its claim, would not be free of linguistic error. For if that were the meaning, it would be “ten completing,” not “ten complete.” One says, “I completed such-and-such for him, so I am one who completes”; one does not say, “I made it complete, so I am complete.” God—majestic and exalted—said, “Today I have completed your religion for you”; He did not say, “I made it complete.”[151][152][153]

L1423 **An Argument against the Jahmiyya:**

L1424

L1425 His saying: “Are they waiting for anything other than that God should come

[149] **Translator’s note (L1419):** The clause beginning “since” is syntactically defective: the supplied text lacks an explicit equivalent of “what,” and the intended contrast is uncertain. The translation follows its apparent grammatical structure without reconstructing a different argument.

[150] **Qur’an references (L1418):** Qur’an 2:196 (Al-Baqarah).

[151] **Translator’s note (L1420):** The quoted phrase kāmila ḥajja is grammatically awkward. The translation gives the interpretation the author criticizes in the following unit: that the ten days complete the pilgrimage. Tamattuʿ is the performance of the lesser pilgrimage followed by the major pilgrimage during the same pilgrimage season, with release from consecration between them.

[152] **Translator’s note (L1422):** The grammatical argument distinguishes mukammila, “completing,” from kāmila, “complete,” and akmaltu, “I completed,” from the supplied kamaltu. English cannot fully reproduce the distinctions between these Arabic forms; the final two English expressions represent that formal contrast.

[153] **Qur’an references (L1420):** Qur’an 5:3 (Al-Ma’idah).

وقوله (فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشَرَةٌ) يؤكد قول من أجاز الزيادة في البيان بلا لبسة إذ لا يمكنه في كاملة يمكنه في تسمية الثلاثة والسبعة بالعشرة.

ولقد بلغني عن بعض المعنفين أنه قال في (كاملة) : ليست بتأكيد، إنما أراد أن صيام العشرة الأيام للمتمتع كاملة حجة. فهذا القول لو عري من الخطأ في الدعوى، لم يعر منه في اللغة، إذ لو كان كذلك لكان عشرة مكملة لا كاملة، يقال: أكملت له كذا فأنا مكمل، ولا يقال: كملته فأنا كامل، قال الله جل وتعالى: (الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ) ولم يقل: كملت.

حجة على الجهمية:

قوله: (هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ)

to them in canopies of cloud, and the angels?"[154]

L1426–1428 is a clear argument against the Jahmiyya concerning what they deny of movement and descent to the lowest heaven and similar things.

L1429

L1430–1431 His saying: "Humankind was one community, then God sent the prophets as bearers of good tidings and warners" through His saying: "Then God guided those who believed, by His permission, to the truth concerning which they had differed. God guides whom He wills to a straight path" (213).[155]

L1432–1435 An argument against the Qadariyya and the Muʿtazila on two points: The first is that He made the sending down of His Book the arbiter between people concerning that over which they differed, rather than their rational understanding. Thus, if any of them confines himself to his own rational understanding and makes it the arbiter between himself and his opponent, we know that his judgment has no force, since God appointed a way for it—namely, His Book—but he approached it by another way.[156]

L1436–1437 The other is His saying: "Then God guided those who believed, by His permission, to the truth concerning which they had differed." The permission must refer either to the differing or to the guidance. Whichever it refers to, it is inevitably an argument against them, because they deny His permission for differing under any circumstances, and they deny it for guidance for fear that they would consequently be committed to affirming it for misguidance. Indeed, they make "permission" here and in His saying, "No soul can believe except by God's permission," mean "knowledge." Even if this were not also impossible linguistically, replacing the expression "permission" with the expression "knowledge" would be unacceptable unless it came from the One who sent it down, His Messenger, or the community as a whole. How could

[154]**Qur'an references (L1425):** Qur'an 2:210 (Al-Baqarah).

[155]**Qur'an references (L1430):** Qur'an 2:213 (Al-Baqarah).

[156]**Translator's note (L1433):** The Arabic construction makes "the sending down of His Book," rather than simply "His Book," the grammatical object described as the arbiter; the translation retains this awkwardness.

حجة على الجهمية واضحة فيما ينكرون من الحركة والنزول إلى سماء الدنيا وأشباه ذلك.

قوله: (كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنْذِرِينَ) إلى قوله (فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ (٢١٣).

حجة على القدرية والمعتزلة في خصلتين: إحداهما: أنه جعل إنزال كتابه الحاكم بين الناس فيما اختلفوا فيه لا معقولهم فمن اقتصر منهم على معقوله وجعله حاكما بينه وبين خصمه، علمنا أن حكمه غير نافذ، إذ جعل الله له وجها وهو كتابه فأتاه من غيره.

والأخرى: قوله (فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ) والإذن لا يخلو من أن يكون راجعا على الاختلاف، أو على الهدى، وعلى أيهما رجع فهو حجة عليهم لا محالة، لأنهم ينكرون إذنه في الاختلاف بكل حال، وينكرونه في الهدى خوفا من لزومهم في الضلالة حتى إنهم ليجعلون الإذن هاهنا وفي قوله: (وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ) بمعنى العلم، وهذا لو لم يكن مستحيلا في اللغة أيضا، ثم أزيل به لفظ الإذن إلى لفظ العلم لكان غير مقبول إلا من منزله أو رسوله أو جماعة الأمة وكيف وكسر الألف يبطل تأويلهم في جميع اللغات.

it be otherwise, when the kasra on the initial alif invalidates their interpretation in all forms of the language?[157][158]

L1438–1445 On Analogy and Uncritical Adherence In His—majestic and exalted—sending down the Book as an arbiter between us in our disagreements, there is an argument for us in the field of jurisprudence, in His invalidation of uncritical adherence and analogy, and juristic preference, since none of these is designated "the Book." Whoever argues from it to establish them is interpreting, rather than following an explicit text. If we accepted his interpretation to establish what we reject by something of the same kind, we would accept from him the very thing for which he offered that interpretation, on grounds of its own kind.[159][160]

L1446 ## On Having Intercourse with a Woman in Her Anus:

L1447

L1448–1450 His saying: "Your wives are a field for you, so come to your field however you wish" is evidence that a woman is not to be penetrated except where she is a field, and a field is that which produces growth.[161][162]

L1451–1452 And in His saying: "And those who guard their private parts (5), except with their spouses or those whom their right hands possess, for then they are not blameworthy (6); but whoever seeks beyond that—those are the transgressors

في القياس والتقليد وفي إنزاله - جل وتعالى - الكتاب حاكما بيننا في اختلافنا حجة لنا في باب الفقه في إبطاله التقليد والقياس. والاستحسان إذ ليس شيء من ذلك مسمى بالكتاب والمحتج منه على تثبيتها متأول لا متبع نص، ولو قبلنا تأويله في تثبيت ما ننكره بمثله لقبلنا منه نفس ما تأول له بجنسه.

في إتيان المرأة في دبرها:

قوله: (نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ) دليل على أن المرأة لا توطأ إلي حيث تكون حرثا، والحرث ما ينبت.

وفي قوله (وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ (٥) إِلَّا عَلَى أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ (٦) فَمَنِ ابْتَغَى وَرَاءَ ذَلِكَ فَأُولَئِكَ هُمُ الْعَادُونَ (٧) كالدليل على أن الآتي في دبرها - والدبر ليس بحرث - عادٍ لا محالة.

[157] **Translator's note (L1437):** The final linguistic claim concerns idhn, "permission," whose initial vowel is i. The author invokes that vowel against interpreting the word as "knowledge"; the precise alternative lexical analysis he has in mind is not stated.

[158] **Qur'an references (L1437):** Qur'an 2:213 (Al-Baqarah); Qur'an 10:100 (Yunus).

[159] **Translator's note (L1441):** The source places a full stop here, although the list continues with "and juristic preference" in unit 1443:0.

[160] **Translator's note (L1445):** The final sentence is compressed and its pronoun references are uncertain. It appears to argue that accepting an interpretive justification of these methods would already amount to accepting the same kind of reasoning as the methods themselves.

[161] **Translator's note (L1450):** The supplied ilā, "to," is anomalous after the negation and appears to be a transcription error for illā, "except." The translation follows the apparent intended restrictive construction.

[162] **Qur'an references (L1448):** Qur'an 2:223 (Al-Baqarah).

(7)" there is something like evidence that the man who penetrates her anus—and the anus is not a field—is inevitably a transgressor.[163]

L1453 Arguing from this is better than arguing from the harm of menstruation and drawing a connection between it and excrement, because that is analogy, whereas what we have adduced as evidence is an explicit text.

L1454 **Oaths:**

L1455

L1456 And His—exalted is He—saying: "Do not make God an object of your oaths, that you should act righteously, be God-fearing, and reconcile people."[164][165]

L1457–1459 This is evidence that swearing by God is to be avoided in every circumstance, whether the swearer is truthful in his oath or acts wickedly. Al-Rabīʿ ibn Anas used to say concerning His saying, "Do not make God an object of your oaths, that you should act righteously, be God-fearing, and reconcile people": "A man would swear that he would not maintain his ties of kinship or reconcile people." He appears to hold—and God knows best—that "act righteously" contains an understood "not," as though He had said: "Do not make God an object of your oaths that you will not act righteously, will not be God-fearing, and will not reconcile people."[166]

L1460 Thus they were forbidden to make their oaths by God a reason for abandoning those things. God knows best which of these it is.

L1461–1469 Maintenance: And His—exalted is He—saying: "The one for whom the child is born is responsible for their provision and clothing according to what is right" is an argument for making maintenance obligatory for young children. In my view, however, it is not so, since provision and clothing are

والاستدلال بهذا أحسن من الاستدلال بأذى الحيض والجمع بينه وبين الغائط لأن ذلك قياس، وما استدللنا به نص.

أيمان:

وقوله تعالى: (وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ) .

دليل على أن اليمين بالله تجتنب على كل حال - بر فيها الحالف أم فجر وكان الربيع بن أنس يقول: في قوله: (وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ) كان الرجل يحلف ألا يصل رحمه، ولا يصلح بين الناس كأنه يذهب - والله أعلم - إلى أن في (تَبَرُّوا) ضمير لا كأنه قال: لا تجعلوا الله عرضة لأيمانكم أن لا تبروا، ولا تتقوا، ولا تصلحوا بين الناس.

فنهوا أن يجعلوا أيمانهم بالله سببا لترك ذلك - والله أعلم - أي ذلك هو.

نفقة: وقوله تعالى (وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ) حجة في إيجاب نفقة صغار الأولاد. وليس هو عندي كذلك، إذ الرزق والكسوة واجب لهن بالزوجية قبل ولادتهن، وقبل حاجة الزوج إلى من ترضع أولاده منهن، فلا وجه لاعتبار نفقة الصغار بهذا، ولو كان متخوفا من هذا الموضع، ما كان على الأزواج نفقة الزوجات قبل أن يلدن، وهذا لا يقوله بشر، ولا أعلم أحدا جعل للزوجة أجرة على الرضاع مضافة إلى نفقة الزوجية ولا ذكرها الله إلا للوالدات المطلقات إذا أرضعن بعد الطلاق، قال الله تبارك وتعالى: (وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ)

[163] **Qur'an references (L1451):** Qur'an 23:5 (Al-Mu'minun); Qur'an 70:29 (Al-Ma'arij); Qur'an 23:6 (Al-Mu'minun); Qur'an 70:30 (Al-Ma'arij); Qur'an 23:7 (Al-Mu'minun); Qur'an 70:31 (Al-Ma'arij).

[164] **Translator's note (L1456):** The relation of "that you should" to the preceding prohibition is interpretively ambiguous. The subsequent discussion considers an understood negation before these actions.

[165] **Qur'an references (L1456):** Qur'an 2:224 (Al-Baqarah).

[166] **Qur'an references (L1458):** Qur'an 2:224 (Al-Baqarah).

due to these women by virtue of marriage before they give birth and before the husband needs someone to nurse his children by them. There is therefore no basis for inferring the maintenance of young children from this. If it were apprehended from this passage, husbands would not be responsible for their wives' maintenance before they gave birth, and no human being says this. Nor do I know of anyone who has assigned a wife payment for nursing in addition to marital maintenance. God mentioned it only for divorced mothers when they nurse after divorce. God—blessed and exalted—said: "Mothers shall nurse their children for two complete years" He did not mention any payment. Then, in the course of the discussion, He said: "If the two of them desire weaning by mutual consent and consultation, there is no blame upon them. And if you wish to have your children suckled by others, there is no blame upon you, provided that you hand over what you have agreed to give in accordance with what is right." Thus He mentioned payment for suckling only after separation. Likewise, in the chapter Divorce, He said concerning divorced mothers: "If they are pregnant, then provide for them until they deliver their burdens. Then, if they suckle for you, give them their payments." Thus, deriving the maintenance of young children from the payment of a suckling fee to the mother after marital maintenance has ceased through divorce—when we know that the payment reaching her is necessarily on account of suckling, not on account of marriage—is more fitting. And God knows best.[167][168][169][170]

L1470 It is also possible that the separation means separating the newborn from suckling before two years have passed, with the wife's consent. If that is so, then engaging someone to suckle in this passage refers to women other than

فلم يذكر أجرة، ثم قال في سياق الكلام: (فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُمْ بِالْمَعْرُوفِ) فلم يذكر أجرة الرضاع إلا بعد الفصال وكذا قال في سورة الطلاق في الوالدات المطلقات: (وَإِنْ كُنَّ أُولَاتِ حَمْلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ) فأخذ نفقة الصغار بإعطاء الوالدة أجرة الرضاع بعد انقطاع نفقة الزوجية بالطلاق - وعلمنا أن الواصل "إليها من الأجرة لا محالة بسبب الرضاع لا بسبب الزوجية أشبه، والله أعلم.

ويحتمل أن يكون الفصال فصال المولود عن الرضاع قبل سنتين برضا الزوجة فإن كان كذلك، فالاسترضاع في هذا الموضع من الأجنبيات، لأمن الوالدات، والمعول فيما نكتنا على الآية في سورة الطلاق.

[167] **Translator's note (L1465):** The supplied mutakhawwafan ordinarily means "feared" or "apprehended with fear" and is anomalous here. The translation retains "apprehended"; the argument appears to require a word meaning "derived" or "inferred."

[168] **Translator's note (L1468):** "Separation" translates fiṣāl, ordinarily "weaning." The following discussion shows that the author is considering whether it denotes marital separation here.

[169] **Translator's note (L1469):** The Arabic construction is strained: "deriving" renders akhdh as the apparent intended sense of the unvocalized fa-akhadha. A stray quotation mark precedes "to her" in the supplied text.

[170] **Qur'an references (L1461):** Qur'an 2:233 (Al-Baqarah); Qur'an 65:6 (At-Talaq).

the mothers, not to the mothers. The basis of the point we have made is the verse in the chapter Divorce.[171]

L1471

And His saying: “Those of you who die and leave wives behind—the wives L1472–1473 shall wait by themselves for four months and ten.” Evidence, from grammatical inflection, that nights take precedence over days in the waiting period is His saying “and ten,” using ʿashran, rather than ʿasharatan. We know of no instance in which the feminine takes precedence over the masculine except that of nights over days.[172][173]

L1474 On the Oath to Abstain from Marital Intercourse

L1475

His saying: “And do not resolve upon the marriage bond until the prescribed L1476 term reaches its end.”[174]

This is an argument for those who require the man who has sworn to abstain L1477–1478 from intercourse to be made to decide, and who hold that resolving upon divorce is done with the tongue, not through an inward intention, since the expression must convey something under the interpretation of either position.[175]

We therefore say that, according to those who hold that divorce takes effect, L1479 divorce becomes binding upon him after the four months because he resolved

[171] **Translator’s note (L1470):** The supplied la-amn al-wālidāt is apparently a spacing or transcription error for lā min al-wālidāt, “not from the mothers,” as translated.

[172] **Translator’s note (L1473):** The supplied ilā, “to,” apparently stands for illā, “except.” The grammatical argument concerns the form of “ten”: ʿashran accompanies a feminine counted noun, such as “nights,” while ʿasharatan accompanies a masculine one, such as “days.”

[173] **Qur’an references (L1472):** Qur’an 2:234 (Al-Baqarah).

[174] **Qur’an references (L1476):** Qur’an 2:235 (Al-Baqarah).

[175] **Translator’s note (L1478):** “Made to decide” renders the technical position that, after four months, the husband must choose between resuming marital relations and divorcing. The ending kullā al-madhhabī is grammatically defective; “either position” follows its apparent sense.

وقوله: (وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا)
دليل: من جهة الإعراب أن الليالي غلبت على الأيام في العدة لقوله: “ وَعَشْرًا) ” ولم يقل: “ وعشرة ” ولا نعلم المؤنث غالبا على المذكر في شيء من الأمكنة إلي الليالي على الأيام.

في الإيلاء

قوله: (وَلَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ)

حجة لمن يقف المولي ويجعل عزيمة الطلاق باللسان لا بالإضمار إذ لابد للفظها من أن تفيد شيئا على تخريج كلا المذهبي.

فنقول إن الطلاق لزمه بعد الأربعة الأشهر لعزمه عليه في الأربعة لولا ذلك لفاء وخرج من حكمه قبل انصرامها في قول من يوقعه.

upon it during those four months. Otherwise, he would have resumed marital relations and escaped its ruling before they expired.

L1480–1486 According to those who require him to be made to decide, the resolve is constituted by an utterance after the four months, which are treated as an appointed period during which no action can be taken against him. The ruling of divorce arises after that period, and it arises through resolve. In that case, resolve can only mean uttering divorce, through which it takes effect in every instance; no effect follows from an inward intention devoid of outward expression. This is confirmed by His saying, which we have mentioned: "And do not resolve upon the marriage bond until the prescribed term reaches its end." For this necessarily takes place through the utterance by which marriage is contracted, since He permits a man to conceal within himself—before the term of her waiting period has elapsed—what he wishes to do after the waiting period, and removes blame from him for that (7), and likewise for alluding to what he has forbidden him at that time to state explicitly. Thus concealing it within himself did not impose a contract upon him, nor did alluding to it establish a legal effect, until resolve upon marriage came after the waiting period through an utterance. If resolve consisted in inward intention just as it does in outward expression, concealing it within oneself would be forbidden just as contracting marriage is forbidden. Although resolve may convey the sense of inward intention in some circumstances, it is a word connected with carrying something through and settling it decisively [text unclear]. That is evident only through speech that constitutes a decisive determination On the One in Whose Hand Is the Marriage Bond: And His saying: "And do not forget generosity between yourselves." This is evidence that the one in whose hand is the marriage bond is the husband, because each has an act of generosity to offer the other, which God urges them not

وفي قول من يوقفه يجعل العزم بالنطق بعد الأربعة أمدا مضروبا لا سبيل عليه فيه، وحكم الطلاق حادث بعده، وهو بالعزم، فلا عزم حينئذ إلا النطق بالطلاق الذي به يقع في جميع الأماكن ولا يقع بالإضمار الخلو من الإظهار شيء، ويؤكده ما ذكرناه من قوله: (وَلَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ) إذ هو لا محالة بالنطق الذي ينعقد به النكاح لإباحته له الإكتان في نفسه - قبل خلو الأجل من عدتها - ما يريد فعله بعد العدة وإزالته الجناح عنه به (٧) ، وبالتعريض معا بما نهى عن النطق به حينئذ مصرحا، فلم يوجب الإكتان عليه عقدا، ولا التعريض به حكما إلى أن جاء العزم بعد العدة على النكاح بالنطق، ولو كان العزم بالإضمار كما يكون بالإظهار لحرم الإكتان كما يحرم العقد. والعزم إن كان مقتضبا معنى الإضمار في بعض الأحوال، فهي كلمة منوطة بإمضاء الشيء وقطعها أي. وذلك غير بين إلا بالكلام الذي يكون فصلاً في الذي بيده عقدة النكاح: وقوله (وَلَا تَنْسَوُا الْفَضْلَ بَيْنَكُمْ) دليل على أن الذي بيده عقدة النكاح الزوج، لأن لكل واحد منهم فضلا على صاحبه حثه الله على ترك نسيانه، منهن بالتجافي عن النصف ومنهم بإكماله.

to forget: on the women's part, relinquishing the half, and on the men's part, paying it in full.[176][177][178][179][180]

L1487–1490 According to whoever says, "It is the guardian," generosity would be on one side alone, in the waiver, whether on the woman's part or on her guardian's part. Ibn ʿUyaynah used to relate from Ibn Shubrumah, who said: "I discussed this with Abū al-Zinād. He said, 'It is the guardian,' while I said, 'It is the husband.' And I asked: 'Suppose her guardian himself married her, then divorced her before consummating the marriage, and she refused to waive her right: may he waive it in his own favor?' He fell silent."[181][182]

L1491 This is a fine, subtle point made by Ibn Shubrumah, and his statement accords with the interpretation we have given.

L1492

L1493 His saying: "And that you waive is nearer to piety."[183][184]

L1494–1496 is an address to husbands concerning payment in full. Thus ʿafw here means

ومن قالت: هو الولي كان الفضل من جانب واحد في العفو من قبل المرأة كان أو من عند وليها وكان ابن عيينة يحدث عن ابن شبرمة قال: كلمت أبا الزناد في ذلك، فقال: هو الولي وقلت أنا: هو الزوج ورأيت إذ كان وليها هو الذي تزوج بها فطلقها قبل أن يدخل بها فأبت أن تعفو أله أن يعفو عن نفسه، فسكت.

وهذه لطيفة حسنة من قول ابن شبرمة وكان قوله على تأويل ما قلناه.

قوله: (وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى)

مخاطبة للأزواج في الإتمام، فيكون العفو في هذا الموضع بمعنى الزيادة والنماء، لا بمعنى النقصان والمحق. والعفو من الأضداد فإذا أتم لها الصداق كان أقرب إلى التقوى إذ الزائد على ما يجب عليه أقرب إليها من الذاهب بكله.

[176] **Translator's note (L1480):** The syntax around "after the four months, an appointed period" is disordered. The translation follows the apparent argument that the four months are a protected interval and that an effective verbal decision follows them.

[177] **Translator's note (L1481):** The supplied wa-ya-l-taʿrīḍ apparently stands for wa-bi-l-taʿrīḍ, "and for alluding." The marker (7) is retained; no corresponding note was supplied. The sentence continues in the next segment.

[178] **Translator's note (L1483):** The expression muqtaḍaban maʿnā al-iḍmār is awkward; "convey the sense of inward intention" gives its probable force. The supplied ending wa-qaṭʿihā ay is corrupt or incomplete. "Settling it decisively" renders the apparent sense of qaṭʿ, but the feminine pronoun and isolated ay cannot be resolved securely.

[179] **Translator's note (L1486):** "The half" and "it" refer to the bridal payment.

[180] **Qur'an references (L1480):** Qur'an 2:235 (Al-Baqarah); Qur'an 2:237 (Al-Baqarah).

[181] **Translator's note (L1487):** The supplied qālat, "she said," has an unexpected feminine ending after "whoever"; the apparent general reference is retained in translation. The phrase continues in the next segment.

[182] **Translator's note (L1490):** The supplied wa-raʾaytu idh, literally "and I saw when," is awkward in this hypothetical question and may be corrupt. "And I asked: 'Suppose'" renders the apparent intended sense.

[183] **Translator's note (L1493):** "Waive" renders taʿfū provisionally; the ensuing argument interprets the same word as giving an increase rather than relinquishing a right.

[184] **Qur'an references (L1493):** Qur'an 2:237 (Al-Baqarah).

increase and growth, rather than diminution and effacement. The word ʿafw has opposite meanings. When he pays her bridal payment in full, that is nearer to piety, since one who gives more than is obligatory upon him is nearer to it than one who takes it all away.

L1497–1498 The reciters have agreed upon leaving the wāw unvocalized and upon reading it with tāʾ; this is among the things that remove uncertainty about its being an address to husbands. For if it were a statement about the women, it would have yāʾ and retain the nūn; or, if it concerned the guardian, it would have tāʾ and [an unclear description of] the wāw. What removes every uncertainty that it is the husband is His saying: "Or the one in whose hand is the marriage bond waives." If it were the seeking, it would be the one in whose hand is the bond of denial. And God knows best.[185][186][187]

L1499–1503 Chapter: Instances in Which Supposition Means Certainty: Muḥammad ibn ʿAlī said: Among the instances in which supposition means certainty and knowledge is His saying: "Those who supposed that they would meet God said: 'How many a small company has overcome a large company by God's permission!'"[188][189]

وقد اتفق القراء على إرسال الواو، وأنه بالتاء وذلك مما يزيل الالتباس عنه أنه مخاطبة الأزواج، إذ لو كان إخبارا عنهن لكان يكون بالياء وإثبات النون، أو عن الولي كان بالتاء ونصفا الواو، والذي يزيل كل لبسة أنه الزوج قوله: (أَوْ يَعْفُوَ الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ) ولو كان الطلب لكان الذي بيده عقدة الإنكار، والله أعلم.

باب: من المواضع الذى يكون الظن فيه بمعنى اليقين: قال محمد بن علي: ومن المواضع الذي يكون الظن فيه بمعنى اليقين والعلم قوله: (قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُو اللَّهِ كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ) .

[185] **Translator's note (L1497):** "Leaving the wāw unvocalized" renders irsāl al-wāw, referring here to the pronunciation of taʿfū. The grammatical discussion continues in the next segment.

[186] **Translator's note (L1498):** The supplied wa-niṣfā al-wāw, literally something like "and the two halves of the wāw," is corrupt. It may refer to giving the wāw a fatḥah, but that cannot be established from the supplied text. The final sentence reads al-ṭalab, "the seeking," and ʿuqdat al-inkār, "the bond of denial." Both are problematic in context. They are translated as supplied rather than silently replaced by conjectural readings.

[187] **Qur'an references (L1497):** Qur'an 2:237 (Al-Baqarah).

[188] **Translator's note (L1503):** "Supposed" preserves the lexical sense of yaẓunnūna under discussion; the author argues that it means "knew with certainty" here.

[189] **Qur'an references (L1500):** Qur'an 2:249 (Al-Baqarah).

وفي قوله: (بِإِذْنِ اللَّهِ) وهو رد على من يجعل الإذن من الله بمعنى العلم، إذ لو كان العلم من الله بغير معنى المعونة والإطلاع ما كان لاتكال الفئة القليلة عليه معنى، ولاستوى في العلم القليلة والكثيرة، ولما كان للقليلة مطمع في غلبها الكبيرة، بل نعقد المعونة بطلب الكثيرة في عرف البشر، وما تدل عليه عقولهم، وقد حقق جل وتعالى طمعهم بقوله: (فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ) .

رد على من يقول بخلق القرآن:

قوله: (تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ)

حجة: على من يقول بخلق القرآن، وينفي الكلام عن الله، وقد أخبر الله عن نفسه - جل وتعالى - بأن في الرسل من كلمه، وهذا هو الموضع الذي يحسن فيه حذف (هو) المفعول به، لا الموضع الذي يغلطون فيه فيدعون حذفها من قوله: (اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (١)

رد علي القدرية والمعتزلة:

In His saying “by God’s permission” there is a refutation of those who make permission from God mean knowledge. For if it meant knowledge on God’s part, without the sense of assistance and apprising, the small company’s reliance upon it would have no meaning; the small and the large would be equal with respect to knowledge, and the small company would have no hope of overcoming the large. Rather, according to ordinary human understanding and what human reason indicates, we associate assistance with seeking the larger company. Yet He, majestic and exalted, fulfilled their hope through His saying: “So they routed them by God’s permission.”[1][2]

A Refutation of Those Who Say the Qur’an Is Created:

His saying: “Those messengers—We favored some of them over others. Among them are those to whom God spoke.”[3]

This is an argument against those who say that the Qur’an is created and deny speech to God. God, majestic and exalted, has reported of Himself that among the messengers are those to whom He spoke. This is the place where omitting the direct-object pronoun ‘him’ is appropriate, rather than the place where they err by claiming that it is omitted from His saying: “Recite in the name of your Lord who created (1).”[4][5]

A Refutation of the Qadariyyah and the Muʿtazilah:

[1] **Translator’s note (L1504):** The supplied al-iṭlāʿ means “apprising” or “making aware,” although “authorization” would fit the argument more readily; it has not been silently substituted. The wording naʿqidu al-maʿūnata bi-ṭalabi al-kathīrah is awkward. The translation preserves its apparent claim that ordinary human reasoning seeks strength in greater numbers.

[2] **Qur’an references (L1504):** Qur’an 2:251 (Al-Baqarah).

[3] **Qur’an references (L1508):** Qur’an 2:253 (Al-Baqarah).

[4] **Translator’s note (L1509):** The supplied parenthetical pronoun is huwa, the independent subject form “he,” although the author calls it a direct object. The translation uses “him” to express the grammatical function being discussed while flagging this discrepancy. The numeral (1) is the supplied verse number; the quotation’s parentheses are incomplete in the source.

L1511

L1512 His saying: “Had God willed, those who came after them would not have fought one another after the clear proofs had come to them. But they differed: among them were those who believed, and among them were those who disbelieved. Had God willed, they would not have fought one another. But God does what He wills (253).”[6]

L1513–1515 This is an argument against the Qadariyyah and the Muʿtazilah of great force: He begins the verse by denying that their fighting one another occurred apart from His will, confirms that at the end of the verse, and explicitly mentions volition in the compliance of both groups.[7]

L1516 Rejecting Knowledge as the Meaning of Permission:

L1517

L1518 His saying: “Who is there who can intercede with Him except by His permission?”[8]

L1519 This more thoroughly stifles their very breath in rejecting knowledge as the meaning of permission, and establishes against them the meaning of authorization. For if permission were knowledge, His sovereignty in authorizing intercession would not be evident, and anyone who wished would intercede, since His knowledge of their intercession does not prevent an intercessor from interceding when he wishes to do so.[9]

L1520 Before this, He had reported that there would be no intercession on the Day of Resurrection, where He says: “O you who believe, spend from what We have provided you before a day comes in which there is neither sale,

[5]**Qur’an references (L1509):** Qur’an 96:1 (Al-’Alaq).

[6]**Qur’an references (L1512):** Qur’an 2:253 (Al-Baqarah).

[7]**Translator’s note (L1515):** The supplied al-imtithāl means “compliance,” although “fighting one another” would fit the surrounding argument more naturally. The supplied reading is retained.

[8]**Qur’an references (L1518):** Qur’an 2:255 (Al-Baqarah).

[9]**Translator’s note (L1519):** The opening akhmadu bi-anfāsihim is an unusual and possibly corrupt expression. “More thoroughly stifles their very breath” preserves its apparent polemical imagery.

قوله: (وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ وَلَكِنِ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ (٢٥٣) .

حجة على القدرية والمعتزلة شديدة: لابتدائه الآية بنفي الاقتتال عنهم بغير مشيئته وتوكيده ذلك في آخر الآية وذكر الإرادة في الامتثال من الفريقين بلفظها.

نفي العلم عن الإذن:

قوله: (مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ) .

أخمد بأنفاسهم في نفي العلم عن الإذن، ومثبت عليهم معنى الإطلاق، إذ لو كان الإذن علما ما بان سلطانه في إطلاق الشفاعة، ولكان كل من شاء شفع إذ علمه بشفاعتهم لا يحجز على شافع شفاعة إذا أرادها.

وقد أخبر قبل هذا عن يوم القيامة بأنه لا شفاعة فيه حيث يقول: (يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ) ثم استثنى منهم - أي من الشافعين في هذه الآية - من يأذن له فيها - أي يطلق له.

nor friendship, nor intercession." Then, in this verse, He excepted from among them—that is, from among the intercessors—those whom He permits to intercede—that is, those whom He authorizes.[10]

L1521–1523 Whoever gives permission here a meaning other than authorization has assigned to God a partner in His sovereignty, since he has abolished His permission to His servants and set aside their seeking His permission to intercede on their behalf.

L1524 How astonishing are people whose fear of being bound to understand permission as authorization in His saying, "No soul can believe except by God's permission," drives them to deny it in every passage, so that they fall into something graver than what they fled.[11]

L1525–1528 A Refutation of the Jahmiyyah, His saying: "His Footstool encompasses the heavens and the earth." This is an argument against the Jahmiyyah. Indeed, word has reached me concerning some affected sophisticates among them, who err with sophistication, that they said: "His Footstool is His knowledge."[12][13]

L1529–1531 They argued from a fabricated half-line attributed to a poet who is unknown, while the half-line itself is likewise unknown. It is: "No created being encompasses God's knowledge."[14]

L1532–1533 Even if this half-line had been composed by Ḥassān ibn Thābit, who had recited it to the Messenger of God—may God bless him and grant him peace—and received his approval, reckoning the Footstool to mean knowledge on its account would still be mistaken on two grounds: The first is that "Footstool"

ومن جعل الإذن هاهنا بغير معنى الإطلاق، فقد جعل لله شريكا في سلطانه، إذ جعل إذنه لعباده مرفوعا واستئذانهم له في الشفاعة عنهم موضوعا.

والعجب لقوم يحملهم خوف لزومهم إطلاق الإذن في قوله: (وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ) على إنكاره في كل موضع فيقعون في أعظم مما فروا منه.

ردٌّعليه الجهمية، قوله (وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ) حجة على الجهمية، ولقد بلغني عن قوم متحذلقين منهم يغلطون بحذاقة أنهم قالوا: كرسيه علمه.

واحتجوا بمصراع منتحل لشاعر لا يعرف ولا المصراع وهو: ولا يكرسيء علم الله مخلوق.

وهذا المصراع لو كان من قول حسان بن ثابت قد أنشده رسول الله - صلى الله عليه وسلم - وصوبه له. لكان إعداد الكرسي من أجله علما خطأ من جهتين: إحداهما: أن الكرسي في القرآن مثقل غير مهموز والمصراع قد خففه وهمزه.

[10] **Qur'an references (L1520):** Qur'an 2:254 (Al-Baqarah).

[11] **Qur'an references (L1524):** Qur'an 10:100 (Yunus).

[12] **Translator's note (L1526):** The supplied heading reads raddun ʿalayhi al-Jahmiyyah, literally "a refutation against him, the Jahmiyyah," and appears corrupt. The translation gives its apparent intended heading.

[13] **Qur'an references (L1526):** Qur'an 2:255 (Al-Baqarah).

[14] **Translator's note (L1531):** "Encompasses" is a tentative rendering of the unusual verb written yukarsiʾ in the supplied text. Its spelling and derivation are uncertain; the following argument explicitly contrasts its undoubled consonant and hamzah with the Qur'anic kursī.

in the Qur'an has a doubled consonant and no hamzah, whereas the half-line makes it undoubled and gives it a hamzah.

L1534–1536 The second is what we have demonstrated in more than one place in our book: that when a word has a recognized apparent meaning and a possible underlying meaning, it may not be shifted from its recognized apparent meaning to its possible underlying meaning except on the basis of the community's consensus, or an explicit text of a Qur'anic verse or the Sunnah.

L1537–1538 If it is said: "Has not Muṭarrif transmitted it from Jaʿfar ibn Abī al-Mughīra, from Saʿīd ibn Jubayr, from Ibn ʿAbbās, concerning His statement, 'His Footstool encompasses the heavens and the earth,'" "that he said: 'His knowledge'?"[15]

L1539–1545 It is answered: This report contains weakness, except on Muṭarrif's part, but on Jaʿfar ibn Abī al-Mughīra's part; for the sound, well-known report from Ibn ʿAbbās is what ʿAbd al-Raḥmān ibn Salm al-Rāzī (2) related to us, saying: Sahl ibn Zanjaya al-Rāzī said: Wakīʿ from Sufyān, from ʿAmmār al-Duhnī, from Muslim al-Baṭīn, from Saʿīd ibn Jubayr, from Ibn ʿAbbās, who said: "The Footstool is the place of His two feet, and no one can measure the magnitude of the Throne." How, then, could knowledge be the place of His two feet, and do they themselves acknowledge the two feet, so that the transmission from Ibn ʿAbbās would not be contradictory?[16]

L1546–1548 And is the rule concerning conflicting transmissions, were they equal, ['the appeal is incompatible'] anything other than adopting the more evident of them? How much more so when Muṭarrif's transmission from Jaʿfar does not equal Muslim al-Baṭīn's transmission, especially since al-Thawrī transmitted it from Muṭarrif without tracing it beyond Saʿīd, whereas Ibn Idrīs did trace it beyond him? Both are errors—and God knows best—for 'al-rūsī' in the Qurʾān has a doubled consonant, and this transmission did not come with an undoubled consonant and a hamza, as those people maintained. Nor do

والثانية: ما دللنا عليه في غير موضع من كتابنا من أن الكلمة إذا كان لها ظاهر معروف وباطن محتمل لم يجز أن تزال عن ظاهرها المعروف إلى باطنها المحتمل إلا بإجماع الأمة أو بنص آية أو سنة.

فإن قيل: فليس قد رواه مطرف عن جعفر بن أبي المغيرة عن سعيد بن جبير عن ابن عباس في قوله: (وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ) قال: علمه.

قيل: هذا حديث فيه وهن إلا من مطرف، وأما من جعفر بن أبي المغيرة، لأن الصحيح المشهور عن ابن عباس ما حدثناه عبد الرحمن ابن سلم الرازي (٢) ، قال سهل بن زنجية الرازي قال: وكيع عن سفيان عن عمار الدهني، عن مسلم البطين عن سعيد بن جبير عن ابن عباس قال: " الكرسي موضع قدميه، والعرش لا يقدر قدره أحد " وكيف يكون العلم موضع قدميه، وهل يقرون هم بالقدمين، حتى لا تكون الرواية عن ابن عباس متعارضة.

وهل حكم ما تعارض من الروايات لو استوت الدعاء مناف إلا لأخذ بأظهرها، وكيف ورواية مطرف عن جعفر لا تكافئ رواية مسلم البطين مع أن الثوري رواه عن مطرف فلم يجاوز به سعيدا كما تجاوزه ابن إدريس وكلاهما وهم، والله أعلم، لأن الروسي في القرآن مثقل وهذه الرواية لم ترد على التخفيف والهمز كما ذهب إليه القوم، ولا نعرف في لغة شاذة ولا معروفة عن عربي أنه سمى العلم بالكرسي المثقل إلا ما جاء في هذه الرواية ويزول به فيها تعارض عن رجل واحد بعينه.

[15] **Qur'an references (L1537):** Qur'an 2:255 (Al-Baqarah).

[16] **Translator's note (L1540):** The wording 'except on Muṭarrif's part, but on Jaʿfar ibn Abī al-Mughīra's part' is syntactically defective. It may intend to locate the weakness in either Muṭarrif or Jaʿfar, but the supplied text does not establish this securely. The marker (2) refers to a note whose contents are not supplied.

we know, in any anomalous or recognized dialect, of any Arab who called knowledge ‘al-kursī’ with a doubled consonant, except for what occurs in this transmission; and through it, within this transmission, a contradiction is removed in reports from one and the same man.[17]

L1549 Thus we do not abandon the current, well-known usage of ‘al-kursī’ with a doubled consonant among both specialists and ordinary people, among Arabs of pure stock and those who have joined them. The undoubled form with a hamza has no basis in any dialect. Language is an accepted form of speech: it is not apprehended through speculation and analogies, and it admits of no alteration.

L1550 Chapter:

L1551

L1552–1556 And His statement, exalted is He: “Or like the one who passed by a town that lay collapsed upon its roofs,” through His statement: “Rather, you have remained a hundred years,” is evidence that the dead person, after the questioning and whatever befalls him along with it, does not perceive the length of his stay in the intermediate realm until God raises him on the Day of Resurrection, since had he perceived a stay of a hundred years, he would not have said what he said.[18]

L1557 If it is said: “He failed to perceive the length of his stay only because this was not the death connected with his being gathered for resurrection, which would convey him into his hereafter. Had it been that death, he would have perceived it.”

فلا نترك اللغة السائرة الشهيرة عند الخاصة والعامة من لباب العرب والدخلاء فيهم في الكرسي المثقل، والمخفف المهموز لا أصل له في شيء من اللغات - واللغة لسان مسلم له لا يدرك بالنظر والمقاييس ولا يمكن فيه التبديل.

باب:

وقوله تعالى: (أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا) إلى قوله: (بَلْ لَبِثْتَ مِائَةَ عَامٍ) دليل على أن: الميت بعد المساءلة وما يصيبه معها لا يشعر بطول مكثه في البرزخ حتى يبعثه الله يوم القيامة إذ لو كان يشعر بمكث مائة عام كان لا يقول ما قال.

فإن قيل: فإنما لم يشعر بطول مكثه، لأنها لم تكن مونته المتصلة بحشره الناقلة به إلى آخرته، ولو كانت تلك الموتة - لشعر.

[17] **Translator’s note (L1546):** The words ‘الدعاء مناف’ are incoherent in this syntax; the bracketed literal rendering preserves their presence without claiming to recover the intended wording. The supplied ‘الروسي’ (al-rūsī) appears corrupt in a discussion otherwise concerning ‘الكرسي’ (al-kursī, ‘the Footstool’). It has not been silently replaced. The discussion contrasts a form with a doubled consonant with a form lacking that doubling and containing a hamza; the precise intended alternative pronunciation is not supplied. The final clause concerning the removal of a contradiction is awkward and potentially corrupt. Its apparent wording is retained.

[18] **Qur’an references (L1552):** Qur’an 2:259 (Al-Baqarah).

L1558–1559 He is answered: God, blessed and exalted is He, has said: “On the day He calls you, and you respond with His praise, and you think that you have remained only a little while” (52). Thus He has given the account you see of those whom He caused to die that death. Had they been aware, they would have known that they had remained a long time, not a little while. There is much of this kind in the Qurʾān.[19]

L1560–1562 If it is said: “Things have been transmitted in the reports that indicate that the dead know and perceive,” it is answered: Most of them are reports with weak chains of transmission, and the Qurʾān contradicts them concerning what we have mentioned, confirming this by His statement: “The living and the dead are not equal. Indeed, God causes whomever He wills to hear, and you cannot cause those in the graves to hear” (22).[20]

L1563–1564 Those among them that are sound have clear meanings, such as the Messenger of God’s standing—may God bless him and grant him peace—at the well of Badr, his calling out to the slain men of Quraysh within it, and his statement: “You hear no better than they do, except that they are incapable of answering.”

L1565–1568 This, then, was a miraculous sign for the Messenger of God, may God bless him and grant him peace, specific to them at that time, so that God might give His Messenger immediate joy by causing them to hear his words and confirming what they had denied, until they were buried; once they were buried, He did not cause them to hear.

L1569 Likewise with what has been transmitted concerning the martyrs: although they have been killed, they are alive with their Lord, receiving provision, rejoicing in what God has given them of His bounty.

L1570

L1571–1572 His statement, exalted is He: “Their guidance is not your responsibility,” is the verse that most chokes the Muʿtazila; for if they take it to mean clari-

قيل له: فقد قال تبارك وتعالى: (يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِنْ لَبِثْتُمْ إِلَّا قَلِيلًا (٥٢) فأخبر عمن قد أماته تلك الموتة بما ترى، فلو كانوا يشعرون لعلموا أنهم أقاموا طويلا ليس قليلا ومثل هذا كثير في القرآن.

فإن قيل: قد روي في الأخبار أشياء تدل على أن الموتى يعلمون ويشعرون قيل: عامتها أخبار واهية الأسانيد والقرآن مكذب لها فيما ذكرنا، ومحقق ذلك بقوله: (وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ إِنَّ اللَّهَ يُسْمِعُ مَنْ يَشَاءُ وَمَا أَنْتَ بِمُسْمِعٍ مَنْ فِي الْقُبُورِ (٢٢) .

وما كان منها صحيحة فلها معان واضحة مثل وقوف رسول الله صلى الله عليه وسلم على قليب بدر، ونداء من فيه من قتلى قريش وقوله: “ ما أنتم لأسمع منهم، غير أنهم لا يطيقون الجواب.

فهذه الآية لرسول الله صلى الله عليه وسلم في وقتها خاصة فيهم ليقر الله عين رسوله عاجلا بإسماعهم قوله، وتحقيق ما كانوا يكذبون فيه حتى يقبروا فإذا قبروا لم يسمعهم.

ومثل ما روي في الشهداء، فإنهم وإن قتلوا فهم أحياء عند ربهم يرزقون فرحين بما آتاهم الله من فضله.

قوله تعالى: (لَيْسَ عَلَيْكَ هُدَاهُمْ) أخنق آية للمعتزلة، لأنهم إن ذهبوا به إلى البيان كفروا فيحصل عليهم أنها إلى الله وحده.

[19] **Qur’an references (L1558):** Qur’an 17:52 (Al-Isra).
[20] **Qur’an references (L1560):** Qur’an 35:22 (Fatir).

fication, they commit unbelief, and so it is established against them that it belongs to God alone.[21][22]

L1573

L1574–1577 His statement: “O you who believe, spend from the good things you have earned and from what We have brought forth for you from the earth,” is evidence that zakāt is due on merchandise held for trade and on what the earth produces of fruits and grains, since spending in this passage, and throughout most of the Qur’ān, means nothing other than zakāt. The evidence for this is His statement: “O you who believe, spend from the good things you have earned and from what We have brought forth for you from the earth, and do not deliberately select the bad from it to spend.”[23]

L1578–1580 For if the spending were upon oneself, it would be permissible to spend upon oneself both inferior and superior goods. It is therefore clear beyond doubt that this is spending upon someone else, which consists in delivering his due to him. ‘Due’ is general, encompassing the needy, dependents, and voluntary charity.

L1581–1587 For the obligatory payment, only the best property is to be given, because of His statement in this passage and His statement: “You will never attain righteousness until you spend from what you love,” and the Messenger of God, may God bless him and grant him peace, says concerning the spiny-tailed lizard: “Do not give in charity what you do not eat.” On Financial Hardship and Ease: His statement: “And if there is someone in hardship, then a postponement until a time of ease,” is evidence that someone who owes a due and has been ordered to pay it is treated as solvent until his hardship is established. For if his legal status were that of insolvency, God would not have made this a condition or granted him a postponement of what he owes until he attains ease. Anyone who makes insolvency the presumptive

قوله: (يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ) دليل على أن الزكاة في أموال التجارة وفيما أخرجت الأرض من الثمار والحبوب إذ النفقة في هذا الموضع وفي عامة القرآن لا تكون إلا الزكاة والدليل عليه قوله (يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ)

إذ لو كانت النفقة على النفس لجاز أن ينفق عليها الرذال والرفيع، فبان بغير إشكال أنه النفقة على الغير وهو إخراج حقه إليه، والحق عام يدخل فيه المساكين والعيال وصدقة التطوع.

والفرض لا يخرج فيها إلا خيار الأموال لقوله في هذا الموضع وفي قوله (لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ) ويقول رسول الله - صلى الله عليه وسلم - في الضب " لا تصدقوا بما لا تأكلون " في العسر واليسار: قوله (وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَى مَيْسَرَةٍ) دليل على أن من عليه حق محكوما عليه بدفعه، حكمه حكم الموسر حتى تثبت عليه العسرة، إذ لو كان حكمه حاكم الإعسار ما اشترطه الله ولا جعله منظرا بما عليه إلى ميسرته، ومن جعل أصل الناس الإعسار حتى يظهر يسارهم، فقد خالف عندي معنى هذه الآية.

[21] **Translator’s note (L1572):** The feminine pronoun in ‘it belongs to God alone’ most naturally refers to guidance, although the intervening discussion of clarification makes the reference somewhat awkward.

[22] **Qur’an references (L1571):** Qur’an 2:272 (Al-Baqarah).

[23] **Qur’an references (L1574):** Qur’an 2:267 (Al-Baqarah).

condition of people until their solvency becomes apparent has, in my view, contradicted the meaning of this verse.[24][25]

فإن قال: فأصل الإنسان أنه طفل معدم، واليسار حادثة فيه، فلم لا يحاكم بأصله حتى يعلم حدوث اليسار فيه.

L1588–1589 If he says: "A human being's original condition is that of a penniless child, and solvency arises subsequently in him; why, then, is he not judged according to his original condition until it is known that solvency has arisen in him?"

قيل، قد يرث الطفل بالميراث ألوفا ويوصى له بها فيقبلها وصاية له، والشيخ الكبير معدم لا شيء له، فليس لاعتبار حيال العسرة بولادة الإنسان على العدم وجه.

L1590 It is answered: A child may inherit thousands, or have them bequeathed to him, and they are accepted under guardianship on his behalf, while an elderly man may be penniless, possessing nothing. There is thus no basis for assessing the condition of hardship by the fact that a person is born without property.[26]

فما كان بالغا صحيح العقل غير محجور عليه، فحكمه فيما لزمه للناس حكم الواجد حتى يثبت عدمه عند الحاكم بالبينة العادلة، تشهد على ظاهر عدمه، وعليه اليمين فيما غاب عن عيون المشهود من ناض الأموال، ثم يكون منظرا إلى ميسرته.

L1591 Whoever is an adult, of sound mind, and not under legal interdiction is therefore treated, regarding obligations he owes to people, as someone with means, until his lack of means is established before the judge by upright testimony attesting to his apparent lack of means. He must also swear an oath concerning liquid assets concealed from the witnesses' eyes. He is then granted a postponement until he attains ease.[27]

ورأي مطالبة الحكام البينة بإثبات الشهادة علي يسار من شهدوا عليه يوم أشهدهم من الحشو الذي لا يحتاج إليه.

L1592–1594 The view that judges should require witnesses to establish, through their testimony, the solvency of the person against whom they testify on the day he called them to witness is needless excess.[28]

[24] **Translator's note (L1587):** The supplied 'حكمه حاكم الإعسار' is grammatically irregular, literally 'his ruling [is] the judge of insolvency.' The context strongly suggests 'his legal status were that of insolvency.'

[25] **Qur'an references (L1581):** Qur'an 3:92 (Ali 'Imran); Qur'an 2:280 (Al-Baqarah).

[26] **Translator's note (L1590):** The wording 'فيقبلها وصاية له' is awkward and leaves the recipient's agent unstated; the translation understands acceptance on the child's behalf under guardianship. The phrase 'حيال العسرة' is unusual in this construction and may be corrupt; 'the condition of hardship' gives the apparent contextual sense.

[27] **Translator's note (L1591):** 'تشهد' appears to be a typographical corruption of 'تشهد,' 'attests.' 'المشهود,' literally 'the person witnessed concerning,' is awkward after 'eyes'; the context appears to require the witnesses.

[28] **Translator's note (L1594):** The reference to 'the day he called them to witness' most naturally concerns the original transaction or acknowledgment, although the supplied wording does not specify it.

L1595 A judge's invalidating their testimony when it lacks this attestation, and refraining from ruling against ['the peoples against him'] on the basis of their testimony until someone testifies who establishes the testimony in that manner, is likewise ignorance for which no one can be excused, and a destruction of Muslims' rights without any serviceable argument or any obscurity arising from a doubt.[29]

وإبطاله شهادتهم إذا عريت من هذا الإثبات وترك القضاء على الشعوب عليه بشهادتهم حتى يشهد من يثبت الشهادة كذلك من الجهل الذي لا يعذر أحد به، واتلاف حقوق المسلمين بلا طائل من حجة ولا التباس من شبهة.

L1596 I see most judges of our time employing this practice and thereby nullifying people's rights. God is the one whose help is sought.[30]

وأرى أكثر حكام زماننا يستعملونه ويبطلون حقوق الناس به، والله المسعان.

L1597–1598 The Bridal Due: Among the strange things they have introduced, and the ugly things they have deemed good, is their refraining from imprisoning husbands who acknowledge the bridal dues owed to wives with whom they have consummated marriage, if the wives did not demand them before consummation. They offer the justification that the bridal due is the price of sexual access: if she surrendered it before receiving the price, she has no right to demand his imprisonment in court, although he must give it to her as a matter between himself and God.

الصداق: ومن طريف ما أحدثوه وقبيح ما استحسنوه، ترك حبس الأزواج المعترفين بصدقات نسائهم المدخول بهن إذا لم يطالبن بها قبل الدخول، واعتلالهم بأن الصداق ثمن بضع، فإذا سلمته قبل أخذ الثمن لم يكن لها أن تطالب بحبسه في الحكم، وعليه أن يعطيها فيما بينه وبين الله.

L1599–1600 Their leading proponent is therefore asked: "Why do you not imprison him for a due whose obligatory character he acknowledges but which he refuses to pay? Either it is not obligatory upon him, and he is wronged by the demand, or it is obligatory upon him, and he does wrong by delaying it," If he says: "He is wronged," he is asked: "Why is he wronged? Because it was never obligatory upon him, or because it was deferred and its term has not yet fallen due?" He will be unable to say this.[31][32]

فيقال لزعيمهم: لم لا تحبس بحق هو معترف بوجوبه ممتنع من أدائه، إلا أنه غير واجب عليه، وهو بالمطالبة مظلوم، أو واجب عليه ظالم بتأخيره، فإن قال: مظلوم. قيل: لم هو مظلوم، ألأنه لم يجب عليه قط، أم كان منسيا به لم يحن أجله ولن يستطيع أن يقوله.

وإن قال: كان واجبا عليه بالعقد فأبطله الدخول، قيل: فلم يجب عليه أداؤه إليها فيما بينه وبين ربه وقد أبطله الدخول، وإن قال: هو ظالم لها في الباطن غير ظالم في الظاهر، كابر في الدعوى، وجار في الفتوى.

[29] **Translator's note (L1595):** 'الشعوب عليه,' literally 'the peoples against him,' is corrupt in context. It apparently refers to the person testified against, but the supplied wording does not support a secure restoration.

[30] **Translator's note (L1596):** 'المسعان' appears to be a typographical corruption of 'المستعان,' 'the one whose help is sought.'

[31] **Translator's note (L1599):** The connective 'إلا أنه' is awkward here; the translation follows the apparent either–or argument developed in the subsequent segments.

[32] **Translator's note (L1600):** The supplied 'منسيا به' literally suggests 'forgotten concerning him' and is ill suited to the argument. 'Deferred' reflects the apparent intended sense, supported by 'its term has not yet fallen due,' but requires a different reading.

L1601–1603 If he says: “It became obligatory upon him through the marriage contract, but consummation annulled it,” he is asked: “Why, then, must he pay it to her as a matter between himself and his Lord, when consummation has annulled it?” If he says: “He wrongs her inwardly but does not wrong her outwardly,” he is obstinate in his claim and unjust in his legal opinion.

وإن قال: هو ظالم في الحالين. قيل: فلم لا تحول بينه وبين الظلم وأنت تقدر عليه، ويقال له: ألها أن تطالبه به قبل الدخول، فإن قال، بلى. قيل: فطالبته وامتنع أتحبسه، فإن قال: بلى، قيل: كيف تحبسه ولم يتلف شيئا، والذي جعل الصداق ثمنه حاصل في يد غيره ومحول دونه.

L1604–1608 If he says: “He does wrong in both respects,” he is asked: “Why, then, do you not prevent him from doing wrong, when you have the power to do so?” He is also asked: “May she demand it from him before consummation?” If he says: “Yes,” he is asked: “Then suppose she demands it and he refuses: do you imprison him?” If he says: “Yes,” he is asked: “How can you imprison him when he has consumed nothing, and that for which the bridal due was made the price remains in someone else’s possession, with him barred from it?”

فإن قال: آخذه من يدي من هو في يديه، بأن أسلم المرأة منه. قيل: ولم تفعل ذلك، ولأن يزول الظلم عنه بوصوله إلي البضع المشترى بالصداق، وليحق حبسه إذا أخذ شيئا ولم يسلم ثمنه، فإن قال: نعم. قيل: أفتحبسه بإرادة التحول ولا تحبسه بالتحول نفسه، ما أراك إلا تكابر عقلك ويقال: له أسلمت المرأة البضع فإن قال: بغير ثمن. كابر عقله. وإن قال: بثمن. قيل: بثمن يجب أو لا يجب، فإن قال: بثمن لا يجب. كفى خصمه محنته. وإن قال: بثمن يجب. قيل: فقد ماطل بدفعه، فكيف الوصول إلى أخذه وأنت لا تحبسه ولا تبيع عليه عقارا، أرأيت إن ماتت في المطالبة قبل أن تأخذه، أيكون الوارث بمثابتها لا يحبس خصمه، فيصير حقا تاليا لا يصل إلى الورود، ولا إلى الوارث إلى القيامة. أم يحبس للوارث بما لم يحبس للموروث، فيكون زيادة في القبح والإحالة.

L1609–1613 If he says: “I take it from the hands of the one in whose hands it is, by delivering the woman from him,” he is asked: “Why do you do that? Is it so that the wrong done to him may cease through his gaining access to the sexual enjoyment purchased with the bridal due, and so that his imprisonment becomes justified once he has taken something without handing over its price?” If he says: “Yes,” he is asked: “Do you then imprison him for intending the transfer, but not for the transfer itself? I see you doing nothing but obstinately defying your own reason.” He is also asked: “The woman surrendered sexual access If he says, “Without a price,” he defies his own reason. If he says, “For a price,” he is asked, “For a price that is obligatory or one that is not obligatory?” If he says, “For a price that is not obligatory,” he has spared his opponent the trouble of refuting him. If he says, “For a price that is obligatory,” he is told, “But he has procrastinated in paying it. How, then, can it be recovered when you neither imprison him nor sell real estate belonging to him? Tell me: if she dies while pursuing her claim, before recovering it, is her heir in the same position as she was, with his adversary not imprisoned, so that it becomes a claim that follows on but never reaches collection or reaches the heir until the Resurrection? Or is he imprisoned for the heir over something for which he was not imprisoned for the person

from whom the heir inherited, making the position still more objectionable and absurd?”[33][34][35]

L1614 We have seen that God—majestic and exalted—made consummation the ground for the entire bridal due becoming obligatory; thus half of it is not annulled by divorce.

L1615–1619 I therefore see this claimant weakening what God has confirmed. Would that I knew, then, what benefit there is in His saying, “Give women their bridal dues as a gift,” and in His saying, “And you have given one of them a great sum, so take nothing from it. Would you take it through calumny and manifest sin? (20) And how can you take it when you have gone in to one another and they have taken from you a solemn covenant? (21)” This necessarily concerns the period after consummation, since He refers to it indirectly by “going in to one another.” And when is the time at which it must be paid, if, before consummation, no Muslim is imprisoned over it who is of sound mind, because each of the two may say, “I shall not hand over until I receive,” while after consummation he is not imprisoned because the woman surrendered sexual access to herself before receiving payment? I thus see that, of all entitlements, the bridal due has become something vanishing and lost, and the recitation of these verses and others concerning it has been disregarded. God regards hearing it as a grave matter; how, then, can it be embraced? I know of no two rulings introduced into Islam more appalling

وقد رأينا الله - جل وعلا - جعل الدخول سببا لوجوب جميع الصداق، فلا يبطل نصفه بالطلاق.

فأرى هذا الزاعم يوهن ما وكده الله، وليت شعرى ما الفائدة إذا في قوله: (وَآتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً) ، وفي قوله: (وَآتَيْتُمْ إِحْدَاهُنَّ قِنْطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا أَتَأْخُذُونَهُ بُهْتَانًا وَإِثْمًا مُبِينًا (٢٠) وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ وَأَخَذْنَ مِنْكُمْ مِيثَاقًا غَلِيظًا (٢١) وهذا لا محالة بعد الدخول لكنايته بالإفضاء عنه، ومتى وقته الذي يجب دفعه فيه إذا كان قبل الدخول لا يحبس به مسلم يعقل من أجل أن لكل واحد منهما أن يقول: لا أدفع حتى أقبض، وبعد الدخول لا يحبس من أجل تسليم المرأة بضعها قبل الأخذ. فأرى الصداق من بين الحقوق قد عاد متلاشيا تالفا وأهملت تلاوة هذه الآيات وغيرها فيه، والله يعظم سماعه فكيف احتباؤه، ولا أعلم حكمين أحدثا في الإسلام أوحش منهما، أحدهما هذا والآخر الذي قابله من طرح بينه لم يشهد - يعني من أشهدهم عليه.

[33] **Translator’s note (L1609):** ‘بأن أسلم المرأة منه’ is unclear: literally, it can suggest delivering or safeguarding the woman ‘from him,’ whereas the argument appears to require delivering her to the husband. The preposition has not been silently changed.

[34] **Translator’s note (L1610):** The supplied ‘ولأن’ is awkward after the question; the translation follows the evident proposal of a reason for the action.

[35] **Translator’s note (L1613):** The wording describing the claim as “following on” and not reaching “collection” is obscure in the supplied text; the translation preserves its apparent argument that the claim remains perpetually unrecoverable.

than these: this one, and its counterpart, the rejection of testimony that he did not witness—meaning those whom he called upon to witness it.[36][37]

L1620–1624 The obligation to record debts in writing: Muḥammad ibn ʿAlī said: I see that people have ceased to apply unequivocal verses of the Qur'an and have failed to give a sound justification for disregarding them. Among these practices is their failure to record their credit transactions in writing, although scribes are available. No exception was made to this except the trade conducted among them. And He—blessed and exalted—said, "O you who believe, when you contract a debt for a specified term, write it down, and let a scribe write between you with justice," up to His saying, "And do not weary of writing it down, small or large, together with its term," then up to His saying, "Unless it is an immediately transacted trade that you conduct among yourselves; then there is no blame upon you if you do not write it down."[38][39]

L1625–1626 Another is that, even when they write it down, the person who owes the obligation does not undertake its dictation, whether he is able to do so or is unable to do so.

L1627–1628 Another is that his guardian—when he is unable to do it through any form of incapacity—does not undertake it on his behalf, whether he knows how to do it well or does not.

L1629–1635 Another is their failure to call witnesses to their sales transactions. All of this has been explicitly prescribed by a command from God—majestic and exalted—concerning it. God Most High said, "Let him write, and let the

وجوب كتابة الدين: قال محمد بن علي: أرى الناس تركوا استعمال آيات من القرآن محكمات وأغفلوا الإصابة في تخريج إهمالها: فمنها ترك كتابة ما داينوا، والكتاب موجودون ولم يستثن منها إلي التجارة المدارة بينهم، وقالت تبارك وتعالى: (يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَى أَجَلٍ مُسَمًّى فَاكْتُبُوهُ وَلْيَكْتُبْ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ) إلى قوله: (وَلَا تَسْأَمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَى أَجَلِهِ) ثم إلى قوله (إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا) .

ومنها: أنهم إذا كتبوها أيضا لم يتول إملاءه من عليه الحق استطاعه أو لم يستطعه.

ومنها: أن وليه - إذا عجز عنه بأحد وجوه العجز - لا يتولاه عنه. أحسنه أو لم يحسنه.

ومنها: ترك إشهادهم في مبايعاتهم، وكل هذا قد نص عليه أمر من الله جل وتعالى فيه، قال الله تعالى (فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ) ، وقال: (فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ) وفي البيوع قال: (وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ) فهذا ما أهملوا استعماله من هذه السورة سوى ما في غيرها مما سنأتي عليه في موضعه إن شاء الله، ورأيت بعض من تطرق إلى التسهيل فيها - بل رمقها بعين المنسوخ بما لا التباس فيه أنه وضعه غير موضعه - زعم أن قوله: (وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَانٌ مَقْبُوضَةٌ) دله على ترك الكتابة وقوله: (فَإِنْ أَمِنَ بَعْضُكُمْ بَعْضًا) دله على ترك الإشهاد.

[36] **Translator's note (L1619):** The supplied wording about God regarding "hearing it" as grave and about "embracing it" is obscure and may be corrupt; the rendering is provisional. The final clause about rejecting testimony is syntactically unclear. The explanatory words "meaning those whom he called upon to witness it" appear to be a gloss, though their authorship is not evident.

[37] **Qur'an references (L1615):** Qur'an 4:4 (An-Nisa); Qur'an 4:20 (An-Nisa); Qur'an 4:21 (An-Nisa).

[38] **Translator's note (L1621):** The supplied text has an apparent error in the word introducing the exception, rendered here according to the evident sense "except." It also gives "said" in a feminine form before the divine honorific, an apparent grammatical or transcriptional error.

[39] **Qur'an references (L1620):** Qur'an 2:282 (Al-Baqarah).

person who owes the obligation dictate." And He said, "But if the person who owes the obligation is deficient in judgment, or weak, or unable to dictate himself, then let his guardian dictate with justice." Concerning sales, He said: "And call witnesses when you transact sales." These, then, are the provisions of this surah whose application they have neglected, apart from those in other surahs, which we shall address in their proper places, God willing. I have seen someone who sought a way to relax these provisions—indeed, regarded them as abrogated on the basis of something that he had unmistakably applied in the wrong place—claim that His saying, "And if you are on a journey and cannot find a scribe, then pledges taken into possession," indicated to him that writing could be omitted, and that His saying, "But if some of you trust others," indicated to him that calling witnesses could be omitted.[40]

L1636–1637

Were it not that heedlessness encompasses humankind and deficiency attaches to them, this excess concerning these provisions would expose the shame of the person advancing it and reveal his imbecility. Since God, in His generosity, stipulated the absence of scribes while traveling, why should writing cease to be obligatory when one is resident and scribes are available? Or how should it cease to be obligatory on a journey when there is a scribe among one's traveling companions? And if He permitted dispensing with taking a pledge, which He made a substitute for writing when no scribe is available, how should calling witnesses to a sales transaction cease to be obligatory merely because He permitted dispensing with taking a pledge when we trust one another? Yet the proponent of this opinion is an eminent man, and this lapse on his part can only be attributed to innocence, inadvertence, and heedlessness[41]

فلولا أن الغفلة شاملة للخلق والنقص لاحق بهم لكان هذا الإفراط فيها يكشف عن عورة قائله، وينبئ عن عتهه. إذا كان الله بجوده اشترط عدم الكتاب في السفر فما بال الكتابة تسقط في الحضر مع وجود الكتاب، أم كيف تسقط في سفر فيه كاتب في الرفقة وإذا أباح ترك الارتهان الذي جعله عن ما من الكتاب عند عدم الكاتب فكيف يسقط الإشهاد في التباين، لأنه أباح ترك الارتهان إذا أمن بعضنا بعضا، ولكن صاحب هذا القول رجل جليل لا يصرف هذا منه إلا إلى السلامة والسهو والغفلة

[40] **Qur'an references (L1629):** Qur'an 2:282 (Al-Baqarah); Qur'an 2:283 (Al-Baqarah).

[41] **Translator's note (L1637):** The phrase rendered "a substitute for writing" is corrupt in the supplied text; this rendering reflects its apparent contextual sense. The supplied word rendered "a sales transaction" reads literally as "mutual separation" or "difference," apparently a transcriptional error in this context.

CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة آل عمران

Surah 3: Family of Imran (Ali ’Imran)

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

Return to the reading collection

L1638–1639 **[Surah Āl ʿImrān]**

L1640–1643 An argument against the Qadariyyah and the Muʿtazilah: “He is the One who sent down to you the Book. In it are unequivocal verses, which are the foundation of the Book, and others that are ambiguous. As for those in whose hearts is deviation, they follow what is ambiguous in it, seeking discord and seeking its interpretation. And no one knows its interpretation except God. Those firmly grounded in knowledge say, ‘We believe in it; all is from our Lord.’ And none take heed except those possessed of understanding. (7) Our Lord, do not cause our hearts to deviate after You have guided us, and grant us mercy from Yourself. You are indeed the Bestower. (8)” This is a clear argument against the Qadariyyah and the Muʿtazilah, if they would reflect upon it; they would find it sufficient in place of all the other evidence against them elsewhere in His Book. For He described those whose hearts deviate as following its ambiguous passages in pursuit of their interpretation. He then deprived them of hope of attaining it by declaring that He alone possesses knowledge of it, to the exclusion of all creation, and characterized the person seeking knowledge of it as pursuing discord. Thus, aspiring to attain knowledge of its ambiguity, after the Majestic One has reserved that knowledge to Himself, and plunging into the manipulation of it, become a knowing advance into falsehood and an ignorance for which no one is excused.[1][2][3]

L1644–1646 He characterized those firmly grounded in knowledge by a particular quality and praised them for an utterance. The Qadariyyah and the Muʿtazilah supposed that they had a better claim to both than their opponents, and that their opponents were the ones following its ambiguous passages. Had they considered some of what those firmly grounded were praised for, their

[سورة آل عمران]

حجة على القدرية والمعتزلة: (هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ (٧) رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ (٨) حجة على القدرية والمعتزلة واضحة لو تدبروه، ولاكتفوا به من سائر ما عليهم في غيره من كتابه، وذلك أنه وصف الزائغة قلوبهم باتباع متشابهه ابتغاء تأويله، ثم آيسهم من بلوغه بما أخبر من انفراده بعلمه دون جميع الخلق، ووصف بالفتنة من ابتغى علمه فصار الطمع في بلوغ علم التشابه به بعد انفراد الجليل به، والخوض في تصرفه تقدما إلى الباطل على بصيرة، وجهلا لا يعذر أحد به.

ووصف الراسخين في العلم بصفة ومدحهم بقول ظن القدرية والمعتزلة أنهم أسعد بهما من خصومهم، وأن خصومهم هم المتبعون متشابهه، ولو تأملوا بعض ما مدح به الراسخون لانعكست ظنونهم وفضلوا بالتزام ما نحلوا خصومهم من حيث لا التباس فيه وهو قوله: (رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا) فمدحهم بالدعاء المحال لديه، ونسبتهم زيغ القلوب إليه، وهذا عندهم كالافتراء عليه، ولا يعتبرون أن الله جل جلاله ما مدحهم إلا بالحق ولا دعوه إلا بالصدق، فإنه مزيغ القلوب وهاديها فسألوه التثبيت على الإيمان بما أخبر عنهم في صدر المدح حيث يقول: وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ

[1] **Translator’s note (L1641):** The translation places the interpretive pause after “except God,” following the author’s explicit interpretation in the ensuing discussion; the supplied Arabic itself has no punctuation fixing that pause.

[2] **Translator’s note (L1643):** The wording rendered “knowledge of its ambiguity” is awkward in the supplied Arabic. In context, it concerns knowledge of the interpretation of the ambiguous passages.

[3] **Qur’an references (L1640):** Qur’an 3:7 (Ali ’Imran); Qur’an 3:8 (Ali ’Imran).

suppositions would have been reversed, and they would have been left committed to what they attributed to their opponents, in a matter admitting of no ambiguity: His saying, "Our Lord, do not cause our hearts to deviate after You have guided us." Thus He praised them for a supplication deemed impossible in their view, and for attributing the deviation of hearts to Him. In their view, this amounts to fabricating a lie against Him. They do not consider that God—majestic is His majesty—praised them only for what is true, and that they invoked Him only truthfully. For He is the One who causes hearts to deviate and who guides them. They therefore asked Him for steadfastness in faith, as He reported of them at the beginning of the praise, where He says, "Those firmly grounded in knowledge say, 'We believe in it; all is from our Lord,'" fearing that a deviation might afflict their hearts and lead them along the path of those who deviate, those followers of the ambiguous passages of the Qur'an who are described as seeking discord in pursuing them. What clearer argument could be sought than this, if they would abandon contentiousness and cease persisting in falsehood and obstinacy? Is there any obscurity, contradiction, or impossibility left after what we have explained in this section? Does not that for which those firmly grounded were praised in this verse—their fear of deviation after guidance—agree with the supplication of the Messenger of God—God bless him and grant him peace—when he would say, "O Turner of hearts, make our hearts steadfast upon Your religion"? One of his wives said to him, "Do you fear for us, even though we have believed in you and in what you have brought?" He replied, "The hearts of the children of Adam are between two fingers of the All-Merciful. If He wills to set them straight, He sets them straight; and if He wills to cause them to deviate, He causes them to deviate."[4][5]

L1647–1650 This is a hadith that they believe and do not reject, except that they interpret the fingers as blessings, taking care not to undermine their position denying the attributes. They argue that the Arabs call a beautiful sight of lush, green, flowering herbage a "finger." They therefore claim that every blessing may be

آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا) خشية أن يلحق قلوبهم زيغ يسلك بهم سبيل الزائغين من المتبعة متشابه القرآن الموصوفين بالفتنة في ابتغائه. فأي حجة تلتمس أوضح من هذه لو أضربوا عن اللجاج، ولم يصروا على البهت والعناد، وهل دون ما شرحناه في هذا الفصل إشكال، أو تناقض أو محال، أوليس ما مدح به الراسخون - في هذه الآية - الراهبون من الزيغ بعد الهداية يوافق ما كان رسول الله - صلى الله عليه وسلم -، يدعو به، فيقول: " يا مقلب القلوب ثبت قلوبنا على دينك " فقالت له امرأة من نسائه: أو تخاف علينا وقد آمنا بك وبما جئت به، فقال: " إن قلوب بني آدم بين أصبعين من أصابع الرحمن إن شاء أن يقيمها أقامها وإن شاء أن يزيغها أزاغها.

وهذا حديث يؤمنون به ولا يردونه إلا أنهم يتأولون في الأصابع أنها النعم حذرا من نقض قولهم في إنكار الصفات ويحتجون بأن العرب تسمي المنظر الحسن من العشب الخضر الريان الزهر بالأصبع، فيزعمون أن كل نعمة يقع عليها اسم أصبع، وأن معنى قلوب بني آدم بين أصبعين من أصابع الرحمن: بين نعمتين من نعمه، وليس قصاراهم إلا وضع الشيء في غير موضعه، أولا يفكرون أن العرب وإن سمت النعمة بالأصبع

[4] **Translator's note (L1644):** The word rendered "would have been left" is uncertain as supplied. The contextual sense appears to be that they would find themselves committed to the position they ascribed to their opponents.

[5] **Qur'an references (L1644):** Qur'an 3:8 (Ali 'Imran); Qur'an 3:7 (Ali 'Imran).

called a finger, and that "the hearts of the children of Adam are between two fingers of the All-Merciful" means "between two of His blessings." All they accomplish is to put something where it does not belong. Do they not consider that, even if the Arabs call a blessing a finger, this context is far removed from that usage? For if hearts were guarded between two blessings, there would be no fear that they might deviate. How, then, could the Messenger of God—God bless him and grant him peace—pray for their steadfastness when, according to them, they are made steadfast to the utmost degree and guarded by two blessings? And if, according to them, their deviation remains possible despite the two blessings, and so the Messenger of God—mighty and majestic—was praying for their steadfastness, since neither we nor they allow that he would pray for something impossible, then this is all the more forceful in establishing what they denied and confirming what they repudiated. We nevertheless grant them latitude concerning the use of this hadith to establish the attributes against them, since, through God's praise and favor, we have ample scope and sufficient alternatives in other reports and in what is written in the Qur'an.[67]

فهذا الموضع منه بعيد؛ إذ القلوب لو كانت محروسة بين نعمتين ما خشي الزيغ عليها، فكيف يدعو رسول الله، صلى الله عليه وسلم بثباتها، وهي مثبتة بغاية التثبيت محروسة بنعمتين عندهم ولئن كان زيغها ممكنا عندهم مع النعمتين، فكان رسول الله - عز وجل - يدعو بتثبيتها إذ لا يجوز عندنا وعندهم عليه أن يدعو بالمحال - إنه لأبلغ - في تثبيت ما أنكروه وتصديق ما جحدوه، ونحن نسامحهم في تثبيت الصفات عليهم من هذا الحديث، إذ لنا في غيره من الأخبار وفيما هو مسطر في القرآن سعة ومندوحة بحمد الله ونعمته.

A refutation of the Jahmī:

رد على الجهمي:

And His saying, "Say: If you love God, then follow me; God will love you and forgive you your sins. And God is forgiving, merciful. (31)" is an argument against the Jahmiyyah, since God has expressly made clear that He loves whoever follows His Messenger—may God bless him and grant him peace—by making this a reward for their loving Him and a recompense to them for what they harbored within themselves. Then He said: "Say: Obey God and the Messenger. But if they turn away, then God does not love

وقوله: (قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ (٣١) حجة على الجهمية، إذ قد بين الله نصاً أنه يحب من تبع رسوله - صلى الله عليه وسلم - بأن جعله جزاء لما أحبوه، ومقابلة لهم على ما أضمروه، ثم قال: (قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ (٣٢) فأخبر عن نفسه - جل جلاله - أنه يحب قوماً ولا يحب آخرين.

[6] **Translator's note (L1648):** The asserted Arabic use of "finger" for the sight of lush, flowering vegetation is the author's report of his opponents' lexical argument; the translation preserves the unusual example.

[7] **Translator's note (L1650):** The supplied text places the divine honorific "mighty and majestic" after "the Messenger of God." This apparent honorific error has been retained rather than silently replaced. "Through God's praise and favor" renders the closing formula, which may also be understood as "with praise to God and by His favor."

the unbelievers." (32) Thus He reported concerning Himself—majestic is His glory—that He loves some people and does not love others.[8]

The specific expressed in general wording:

His saying: "God chose Adam and Noah, the family of Abraham and the family of ʿImrān, above all peoples." (33) is evidence for the specific being expressed in general wording, since it is known with certainty that He did not choose them above Muhammad—may God bless him and grant him peace. Likewise is His saying in al-Baqarah: "Children of Israel, remember My favor which I bestowed upon you, and that I favored you above all peoples." (47) For He did not favor them above the prophets before them who were not descendants of Israel, nor did He favor them above Muhammad—may God's blessings and peace be upon him and upon all the prophets. It is as though He meant the people of their own time. Similar to this is the saying of Moses—peace be upon him— "And I am the first of the believers." (143) He means—and God knows best—the first of the believers among his people, since Adam, the prophets and messengers between the two of them, and the great multitudes who believed in them preceded him in faith. Some used to say concerning "And I am the first of the believers" (143): that is, the first to believe that You cannot be seen in this world. This amounts to nothing, because every prophet before him believed that God cannot be seen in this world. The correct interpretation is the first, and God knows best.[9][10]

An argument in support of ascetics: His saying, reporting the words of ʿImrān's wife, "My Lord, I have vowed to You what is in my womb, set free," is an argument in support of ascetics when they say: "So-and-so is in bondage to this world," and "So-and-so is a slave to his desire," and "He

[8] **Qur'an references (L1653):** Qur'an 3:31 (Ali 'Imran); Qur'an 3:32 (Ali 'Imran).

[9] **Translator's note (L1662):** The phrase "and upon all the prophets" is read as part of the blessing upon Muhammad; the irregular punctuation also permits attaching it to the preceding statement about preference.

[10] **Qur'an references (L1660):** Qur'an 3:33 (Ali 'Imran); Qur'an 2:47 (Al-Baqarah); Qur'an 2:122 (Al-Baqarah).

خصوص في ذكر العموم:

قوله: (إِنَّ اللَّهَ اصْطَفَى آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ (٣٣) دليل على الخصوص في ذكر العموم لإحاطة العلم بأنه لم يصطفهم على محمد - صلى الله عليه وسلم - كذلك قوله في البقرة: (يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ (٤٧) إذ لم يفضلهم على من كان قبلهم من الأنبياء، من غير ولد إسرائيل، ولا فضلهم على، محمد، صلى الله عليه وسلم، وعلى جميع الأنبياء، فكأنه أراد عالم زمانهم. ومثله قول موسى عليه السلام - (وَأَنَا أَوَّلُ الْمُؤْمِنِينَ (١٤٣) يعني - والله أعلم - أول مؤمني قومه، إذ تقدمه بالإيمان آدم ومن بينهما من الأنبياء والرسل، ومن آمن بهم من الدهم الكثير. وكان بعضهم يقول في: (وَأَنَا أَوَّلُ الْمُؤْمِنِينَ (١٤٣) أي أول من آمن أنك لا ترى في الدنيا، وهذا ليس بشيء، لأن كل من قبله من الأنبياء كان يؤمن أن الله لا يرى في الدنيا والقول هو الأول، والله أعلم.

حجة للمتنسكين: قوله إخبارا عن امرأة عمران: (رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا) حجة للمتنسكين، فيما يقولون: فلان في رق الدنيا، وفلان عبد شهوته، وترك الشهوات فصار حرا، ولا يكون شيء من ذلك كذبا، فيقال: كيف يصير حراً من لم يزل حراً، وكيف يكون للدنيا رقٌ على الأحرار، ألا ترى أن جنينها كان حرا فنذرت أن تحرره أي لا تشغله عن العبادة بشيء فأخبر الله عنها بما قالت وتقبل منها نذرها.

abandoned desires and became free." None of this constitutes a lie, such that one could say: "How can someone who has always been free become free? And how can this world hold free people in bondage?" Do you not see that her unborn child was free, yet she vowed to set it free—that is, not to distract it from worship with anything? God therefore reported what she said and accepted her vow from her.[11]

L1671–1675 An argument for calling created beings "master": And in His saying, "And a master, and one who abstains from women," there is evidence that calling a created being "master" is not objectionable on the grounds that God—majestic and exalted—is called by it. For John—may God bless him and grant him peace—although a prophet, is nevertheless a created being. Moreover, "the Master" is one of the names of God—mighty and majestic—that has not been revealed in the Qur'an. A created being may also be called by a name that has been revealed in the Qur'an, without this being objectionable. "The Faithful," "the Knowing," "the Seeing," and "the Wise" are among His names, and people are called by them without this being objectionable. Although "the Master" is not among His names in the Qur'an, it has been transmitted from the Messenger of God—may God bless him and grant him peace—and there is a consensus among people that it is among His names—majestic and mighty is He. If those who object to it do so because it encroaches upon His right to His name, we have already demonstrated its permissibility sufficiently to make repetition unnecessary. If it is because an evildoer is called by it, then God—majestic and exalted—called a prophet by it. And "believer," "knowing," and "wise" are applied to both righteous people and the evildoer.[12]

L1676 Although the evildoer is an evildoer because of his sins, he is called a believer because of his faith. "Seeing" is the opposite of "blind," and a seeing person

حجة في تسمية المخلوقين بالسيد: وفي قوله: (وَسَيِّدًا وَحَصُورً) دليل على أن تسمية المخلوقة بالسيد من أجل أن الله جل وعلا، يسمى به ليس بمنكر لأن يحيى، صلى الله عليه وسلم، وإن كان نبيا فهو مخلوق مع أن السيد من أسامي الله، عز وجل، غير نازل في القرآن. وقد يسمى بما نزل في القرآن المخلوق فلا يكون منكرا،، فالمؤمن والعالم والبصير والحكيم من أساميه، وهي تسمى بها الناس، فلا يكون منكرا. والسيد وإن لم يكن من أساميه في القرآن، فقد روي عن رسول الله صلى الله عليه وسلم، وإجماع الناس أنه في أساميه جل وعز، فإن كان نكيره عند من ينكره من أجل أنه مزاحمة حقه في اسمه، فقد دللنا على جوازه بما يغني عن إعادته، وإن كان من أجل أنه يسمى به فاسق، فالله، جل وعلا، سمى به نبيا، والمؤمن والعالم والحكيم يسمى به الصالحون والفاسق.

والفاسق وإن كان فاسقا بذنوبه فقد سمي مؤمنا بإيمانه والبصير ضد الأعمى، وقد يكون فاسدا وصالحا. والحاذق بالصنائع يسمى حكيما، وبصيرا، وعالما، وربما كان في دينه فاسقا.

[11] **Qur'an references (L1667):** Qur'an 3:35 (Ali 'Imran).

[12] **Translator's note (L1673):** The source has the feminine form "created being," although the discussion concerns created beings generally and immediately cites John. The opening syntax is awkward; the translation takes the objection under discussion to be the sharing of a divine name. "The Faithful" renders al-Mu'min, which, when applied to people, means "the believer."

may be corrupt or righteous. Someone skilled in crafts is called wise, discerning, and knowledgeable, although he may be an evildoer in his religion.

L1677 Why, then, is "master" singled out from among these for objection, while the rest are permitted? We see the domineering evildoer called "overpowering" and "arrogant," both of which are among God's names. Applied to God—majestic is His glory—they are praise; applied to the evildoer, they are blame. None of this is objectionable, since names are merely signs by which persons are identified, and nothing more.[13]

L1678–1680 If every name applied to one bearer could not be applied to another unless the latter resembled the former in all his attributes, no one could be given the names of prophets or angels, because they differ from them in some attributes even if they share others. That would contradict the Qur'an, demolish the language, and depart from convention and custom. I consider counting the practice of calling people "master" objectionable to arise only from the asceticism of non-Arabs and those ignorant of the Arabic language. Are not the owners of slaves called masters? The Messenger of God—may God bless him and grant him peace—and the Companions used this expression. They were Arab ascetics, the best people beneath the green canopy of heaven after the prophets. The Successors after them, the jurists, and the imams also used it, recorded it in their compilations, and repeated it in their debates, with no one objecting to it or finding fault with it. The Messenger of God—may God bless him and grant him peace—said to a delegation that came to him: "Who is your master, the one obeyed among you?"[14][15]

L1681–1683 And he said: "This son of mine is a master, and perhaps God will reconcile through him two groups of Muslims." And he said concerning Saʿd ibn

فما بال السيد من بينها يخص بالنكير، ويباح سائره، ونرى الفاسق المتسلط يسمى جبارا ويسمى متكبرا، وكلاهما من أسامي الله، وهما في الله - جل جلاله - مدح، وفي الفاسق ذم، فلا يكون شيء من ذلك منكرا، إذ الأسامي أمارات يعرف بها الأشخاص لا غير.

ولو كان كل اسم سمي به مسمى لا يجوز أن يسمى به غيره إلا أن يشبهه بجميع صفاته، ما جاز أن يسمى أحد بأسامي الأنبياء، والملائكة من أجل أنهم يخالفونهم في بعض صفاتهم وإن وافقوهم في بعضها، وذلك مخالفة القرآن وهدم اللغة والخروج من العرف والعادة، ولا أحسب إعداد تسمية الناس بالسيد نكيرا إلا من نسك العجم والجهال بلغة العرب. أليس مالكها المماليك يسمون سادة، وقد تكلم به رسول الله - صلى الله عليه وسلم - والصحابة، وهم عرب نساك أفضل من أظلته الخضراء بعد النبيين وتكلم به التابعون بعدهم والفقهاء، والأئمة ودونوه في المصنفات ورددوه في المناظرات، لا ينكره منكر ولا يعيبه عائب، وقال رسول الله - صلى الله عليه وسلم - لوفد قدم عليه: " من سيدكم والمطاع فيكم».

وقال: " إن ابني هذا سيد، وعسى الله أن يصلح به بين فئتين من المسلمين " وقال في سعد بن معاذ: " قوموا إلى سيدكم، وأشباه ذلك مما يطول الكتاب بذكره.

[13] **Translator's note (L1677):** The shared Arabic terms are jabbār and mutakabbir. Their connotations differ when used as divine names and as descriptions of human beings; the author's argument depends on the same terms being used in both cases.

[14] **Translator's note (L1678):** The wording rendered "counting … objectionable" contains iʿdād, an awkward reading here; the intended sense appears to be regarding or reckoning the practice as objectionable.

[15] **Translator's note (L1680):** The wording rendered "the owners of slaves" is corrupt or malformed in the supplied text, which reads mālikuhā al-mamālīk. The translation gives the apparent intended sense.

Muʿādh: “Rise to your master,” and there are similar instances whose mention would lengthen the book.

L1684–1686 If someone objects to applying it to anyone other than a leader, because it applies to leaders, so that applying it to others would, in his view, be a lie, we have already demonstrated in Sūrat al-Baqarah that someone who intends emphatic praise or blame of a thing and speaks in terms whose outward sense is excessive has not thereby lied. We cited as evidence His saying—mighty and majestic: “Deaf, dumb, blind; so they do not return.” (18) There is therefore no ground whatsoever for objecting to it, except in one situation that I disapprove of.[16]

L1687–1688 Indeed, I forbid it: when a particular person is known for hypocrisy, he must not be called by it, because of the report of Buraydah al-Aslamī from the Messenger of God—may God bless him and grant him peace—that he said: “Do not call the hypocrite ‘master,’ for if he is your master, you have angered your Lord.” This report, too, is an argument for its permissibility, since his prohibition against calling a hypocrite by it is evidence that calling someone who is not a hypocrite by it is permissible.

L1689–1692 Muhammad ibn ʿAlī said: Likewise, when a person is called “patron” (mawlā), its permissibility follows precisely the same rule as “master,” with no difference, and the argument for it is the same. For one says “the master of a male slave,” “the master of a female slave,” “the patron who bestows favor,” and similar expressions. God—blessed and exalted—said, reporting the words of Zechariah: “I fear the kinsmen after me, and my wife is barren, so grant me from Yourself an heir.” (5) And the Prophet—may God bless him and grant him peace—said: “Whoever has me as his patron has ʿAlī as his patron.” In the language, mawlā means a supporter. God Most High said: “That is because God is the supporter of those who believe, and because the unbelievers have no supporter.” (11) For it is known with certainty that He is their Creator, their Provider, and the One who governs their affairs, just as

[16] **Qur’an references (L1684):** Qur’an 2:18 (Al-Baqarah).

وإن كان ينكر أن يسمى به غير رئيس، لأنه واقع على الرؤساء، فإذا سمي به غيرهم كان كذبا عنده - فقد دللنا في سورة البقرة على أن: من أراد المبالغة في مدح الشيء، أو ذمه فتكلم بما يكون ظاهره إفراطا لم يكن كذبا، واحتججنا فيه بقوله عز وجل: (صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَرْجِعُونَ (١٨) . فليس فيه معنى النكير بوجه من الوجوه إلا في حالة واحدة أكرهها.

بل أنهى عنها، وهو أن يعرف إنسان بعينه بنفاق فلا يسمى به، لحديث بريدة الأسلمي عن رسول الله - صلى الله عليه وسلم - أنه قال: " لا تقولوا للمنافق سيد فإن يكن سيدكم فقد أغضبتم ربكم " وهذا الحديث أيضا: حجة في جوازه، إذ في نهيه أن يسمى المنافق به دليل على أن تسمية غير المنافق به جائز.

قال محمد بن علي: وكذلك المولى إذا سمي به إنسان يجري في الجواز مجرى السيد لا يخالفه، والحجة فيه واحده، لأنه يقال: مولى العبد ومولى الأمة، ومولى النعمة، وأشباه ذلك، قال الله - تبارك وتعالى - إخبارا عن زكريا: (وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا (٥) وقال النبي صلى الله عليه وسلم: " من كنت مولاه فعلي مولاه، والمولى في اللغة. هو الناصر قال الله تعالى (ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَأَنَّ الْكَافِرِينَ لَا مَوْلَى لَهُمْ (١١) فالعلم يحيط أنهم خالقهم ورازقهم ومدبر أمورهم كهو للمؤمنين منفرد بنصر المؤمنين دونهم.

He is for the believers, while He reserves His support for the believers to their exclusion.[17][18][19]

An argument for those who uphold drawing lots:

حجة لمن يقول بالقرعة:

His saying: "You were not with them when they cast their pens to determine which of them would take charge of Mary, and you were not with them when they disputed." (44) is a refutation of those who say that drawing lots is gambling, and God—blessed and exalted—said in Sūrat al-Ṣāffāt, reporting concerning Jonah—may God bless him and grant him peace: "Jonah was indeed one of the messengers, (139) when he fled to the laden ship. (140) Then he drew lots and was among those who lost." (141) When the Messenger of God—may God bless him and grant him peace—traveled, he would draw lots among his wives, and whichever one's lot came out, he would take her with him. He also drew lots concerning six slaves belonging to a man who freed them at his death and had no property other than them: by drawing lots, he freed two and kept four enslaved. The Companions after him and the righteous imams practiced it. How, then, can it be gambling in the face of these clear arguments and radiant signs? But whoever wishes may drive himself mad.[20]

قوله: (وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ (٤٤) . رد على من يقول القرعة قمار، وقال الله - تبارك وتعالى - في سورة الصافات إخبارا عن يونس، صلى الله عليه وسلم،: (وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ (١٣٩) إِذْ أَبَقَ إِلَى الْفُلْكِ الْمَشْحُونِ (١٤٠) فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ (١٤١) . وكان رسول الله - صلى الله عليه وسلم - إذا سافر أقرع بين نسائه، فأيتهن خرج سهمها خرج بها معه وأقرع في ستة مملوكين لرجل أعتقهم عند موته لا مال له غيرهم، فأعتق بالقرعة اثنين، وأرق أربعة. وعمل بها الصحابة من بعده، والأئمة الصالحون، فكيف يكون قمارا مع هذه الحجج الواضحة، والأعلام النيرة، ولكن من شاء جنَّ نفسه.

Using one word in place of another: His saying concerning Jesus—may God bless him and grant him peace: "And as a messenger to the Children of Israel: I have come to you with a sign from your Lord: I create for you out of clay something like the form of a bird," is evidence that someone who

وضع الكلمة موضع غيرها: قوله في عيسى، صلى الله عليه وسلم: (وَرَسُولًا إِلَى بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ) دليل على أن من وضع الكلمة موضع غيرها، لا يكون كاذبا إذ لا يشك أحد من المسلمين أن عيسى ليس بخالق، وإنما أراد - والله أعلم - أنى أصور لكم صورة طير، فأنفخ فيه فيكون طيرا بإذن الله - أي بإطلاق الله - لا محالة لا بعلمه كما تزعم القدرية: أن الإذن بمعنى العلم، إذ لو كان (فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ) بمعنى علمه، لا بإطلاقه لكان خالق الطير عيسى لا ربه، إذ كان، جل وتعالى، لا يخلق بعلمه إنما يخلق بقدرته، ويدبر بعلمه، وهذا من قولهم: هي النصرانية بعينها، بل زيادة عليها.

[17] **Translator's note (L1689):** Mawlā has several related senses, including master, patron, supporter, and kinsman. The translation varies the English according to the examples while preserving the author's discussion of a single Arabic term. Mawlā al-niʿmah, rendered "the patron who bestows favor," can refer particularly to a patron through manumission.

[18] **Translator's note (L1692):** The supplied text reads annahum ("that they") where the syntax and argument require annahu ("that He"). The translation follows that apparent intended reading; the sentence is otherwise also syntactically compressed.

[19] **Qur'an references (L1689):** Qur'an 19:5 (Maryam); Qur'an 47:11 (Muhammad).

[20] **Qur'an references (L1695):** Qur'an 3:44 (Ali 'Imran); Qur'an 37:139 (As-Saffat); Qur'an 37:140 (As-Saffat); Qur'an 37:141 (As-Saffat).

uses one word in place of another is not a liar, since no Muslim doubts that Jesus is not a creator. Rather, he meant—and God knows best—"I fashion for you the form of a bird, then breathe into it, and it becomes a bird by God's permission"—that is, unquestionably, by God's allowing it, not by His knowledge, as the Qadariyyah claim: that permission means knowledge. For if "and it becomes a bird by God's permission" in the sense of His knowledge, rather than His granting leave, then the creator of the bird would be Jesus, rather than his Lord, since He—majestic and exalted—is not one who creates through His knowledge: He creates only through His power, and governs through His knowledge. This statement of theirs is Christianity itself—indeed, it goes beyond it.[21][22]

في القضاء والقدر: قوله تعالى، إخبارا عنه - صلى الله عليه وسلم - (وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَى بِإِذْنِ اللَّهِ) حجة عليهم في إنكارهم إضافتنا الأفعال إلينا وقضاءها وخلقها إلى الله، جل جلاله إذ لا محالة أن الله هو: مبرئ الأكمه والأبرص، ومحيي الموتى، وقد نسبه إلى عيسى في الإخبار عنه، بما جعله له آية، وكذا نقول: إن الله جل جلاله خالق أفعالنا، والقاضي علينا بذنوبنا ونحن فاعلين لها، وهو واضح لمن تميزه واستعان بالله على معرفته ولحوق لطيفة نكتته.

L1706–1710 On Divine Decree and Predestination: His saying, exalted is He, reporting his words—may God bless him and grant him peace—"And I heal the one born blind and the leper, and bring the dead to life by God's leave," is an argument against them in their rejection of our attributing acts to ourselves, while attributing their decreeing and creation to God—majestic is His majesty since God is unquestionably the one who heals the person born blind and the leper, and brings the dead to life. Yet He attributed this to Jesus when reporting his words, through what He made a sign for him. Likewise, we say: God—majestic is His majesty—is the creator of our acts and the one who decrees our sins for us, while we are the ones who perform them. This is clear to anyone who discerns it and seeks God's assistance in understanding it and grasping the subtlety of its point.[23]

L1711 Abrogating and Abrogated Provisions:

ناسخ ومنسوخ:

L1712

L1713–1714 His saying, exalted is He, "And to make lawful for you some of what was forbidden to you," is evidence that the scriptures revealed before the Crite-

قوله تعالى: (وَلِأُحِلَّ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ) دليل: على أن في الكتب المنزلة قبل الفرقان ناسخا ومنسوخا كهو فيه. وأن الله ينسخ على ألسنة أنبيائه ما أنزله من وحيه كما ينسخه بوحيه.

[21] **Translator's note (L1705):** The segment continues a conditional argument begun earlier. "His granting leave" renders the contextually intended sense of iṭlāq, literally "releasing" or "allowing."

[22] **Qur'an references (L1700):** Qur'an 3:49 (Ali 'Imran).

[23] **Qur'an references (L1706):** Qur'an 3:49 (Ali 'Imran).

rion contain abrogating and abrogated provisions, just as it does, and that God abrogates through the tongues of His prophets what He has sent down of His revelation, just as He abrogates it through His revelation.[24]

L1715 His saying, "The disciples said: 'We are God's helpers. We have faith in God; bear witness that we are Muslims'" (52), is evidence that although faith and Islam may be distinguished by a designation, a designation may also bring them together. This is a refutation of the Murji'ah.[25]

L1716–1720 His saying, "And they plotted, and God plotted, and God is the best of plotters" (54), is a refutation of the Jahmiyyah. I see them as doing nothing but making arbitrary assertions, alongside their ignorance, in treating plotting and similar things attributed to Him as figurative Would you then allow someone to say that His saying, "God created the heavens and the earth in truth," is figurative rather than literal, just as plotting and similar things are figurative rather than literal—thereby agreeing with the eternalist in his assertion and ascribing beginningless existence to the heavens and the earth? What has permitted them to make their claim of figurative meaning wherever they please, while not permitting someone else to do so wherever he pleases? Is this anything but arbitrary assertion itself, in addition to the ignorance inherent in it?![26][27]

L1721 Evidence That the Arabs Designate Many Meanings by a Single Term:

L1722

L1723–1725 And His saying, "When God said: 'Jesus, I shall take you and raise you to Me,'" is evidence that the Arabs designate many meanings by a single term since the taking of Jesus—may God bless him and grant him peace—is not a

قوله قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ آمَنَّا بِاللَّهِ وَاشْهَدْ بِأَنَّا مُسْلِمُونَ (٥٢) دليل: على أن الإيمان والإسلام وإن فرق بينهما اسم فقد يجمعهما اسم، وهو رد على المرجئة.

قوله (وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ (٥٤) . رد على الجهمية ولا أراهم إلا متحكمين مع جهلهم فيما يجعلون المكر وأشباهه منه على المجاز أفتجيزون لمن يقوله إن قوله: (خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ) على المجاز لا على الحقيقة، كما المكر وأشباهه على المجاز لا على الحقيقة - فيوافق الدهري في قوله، وينسب السموات والأرض إلى الأزل. وما الذي جوز لهم دعواهم فيما يشتهون من المجاز، ولم يجوز لغيرهم فيما يشتهيه، هل هذا إلي التحكم بعينه بعد الجهل في نفسه،!

دليل على أن العرب تسمي باسم واحد المعاني الكثيرة:

وقوله: (إِذْ قَالَ اللَّهُ يَا عِيسَى إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ) دليل على أن العرب تسمي بالاسم الواحد المعاني الكثيرة إذ وفاة عيسى، صلى الله عليه وسلم، ليست بوفاة موت وتسمى وفاة الميت وفاة. ومثل هذا

[24] **Qur'an references (L1713):** Qur'an 3:50 (Ali 'Imran).

[25] **Qur'an references (L1715):** Qur'an 3:52 (Ali 'Imran).

[26] **Translator's note (L1720):** The supplied "ilā" in the final question appears to be a transcription error for "illā," "except"; the translation follows the interrogative construction indicated by the context.

[27] **Qur'an references (L1716):** Qur'an 3:54 (Ali 'Imran); Qur'an 29:44 (Al-'Ankabut).

taking in death, while the taking of someone who dies is also called a taking. Similar to this is[28][29][30]

L1726–1727 His saying, "God takes the souls at the time of their death, and those that have not died during their sleep."[31]

L1728 Thus He used the same term for the two takings, despite the difference between the two meanings. This contains an argument against the Jahmiyyah in their refusal to designate a thing by the same term as another if it differs from that other in some of its attributes

L1729

L1730–1731 And His saying, "And purify you of those who disbelieved," is similar to our statement that purification applies to filth and to other things, as I explained concerning His saying, "Purify My House for those who circumambulate, those who remain in devotion, and those who bow and prostrate" (125).[32]

L1732

L1733–1734 And His saying, "And place those who followed you above those who disbelieved until the Day of Resurrection," is evidence that "making" does not mean "creating" in every instance, as the Jahmiyyah claim that His saying, "We have made it an Arabic Qur'an," means "We have created it." They are mistaken: it means only "We have rendered it." Likewise,[33]

L1735–1741 His saying, "And place those who followed you," means: "And render those who followed you above those who disbelieved." One of the subtle thinkers of our school used to claim that when "making" takes two objects, it means rendering something into a state, and when it takes one object, it means something created. I can regard this as nothing but a lapse on his part,

قوله: (اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا)

فسوى في الاسم بين الوفاتين مع اختلاف المعنين وفيه حجة على الجهمية في امتناعهم من تسمية الشيء باسم غيره إذا خالفه في بعض صفاته

وقوله: (وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا) مثله قولنا بكون الطهارة واقعة على الأقذار وغيرها على ما بينت في قوله: (أَنْ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ (١٢٥) .

وقوله: (وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ) ، دليل على أن الجعل لا يكون بمعنى الخلق في كل موضع كما تزعم الجهمية أن قوله: (إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا) هو بمعنى خلقناه. وقد غلطوا، إنما هو بمعنى صيرناه، وكذا

قوله: (وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ) أي: ومصير الذين اتبعوك فوق الذين كفروا. وكان بعض ملطفي نحلتنا يزعم: أن الجعل إذا تعدى إلى مفعولين، كان بمعنى الصيرورة، وإذا تعدى إلى مفعول واحد كان بمعنى المخلوق، ولا أحسب هذا منه إلا هفوة، لأن قوله تبارك وتعالى: (هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا) متعدي إلى مفعولين، والشمس مخلوقة، وقد يجوز أن يقال: " جعل " في الشمس والقمر ها هنا بمعنى صير، على تأويل أن الشمس خلقت غير مضيئة، والقمر غير منور، ثم صير لهما ضياء ونورا، وأصل المجعولين من متبعي عيسى فوق الذين كفروا مخلوق، ثم صيروا فوقهم. فهذا توجيه قول اللطف فيما قال في الجعل المتعدي إلي مفعولين - ولكنه يكسره من

[28] **Translator's note (L1723):** "Take you" renders mutawaffīka; the following discussion expressly distinguishes this taking from death.

[29] **Translator's note (L1725):** The repeated "taking" preserves the argument concerning the different applications of wafāh.

[30] **Qur'an references (L1723):** Qur'an 3:55 (Ali 'Imran).

[31] **Qur'an references (L1727):** Qur'an 39:42 (Az-Zumar).

[32] **Qur'an references (L1730):** Qur'an 3:55 (Ali 'Imran); Qur'an 2:125 (Al-Baqarah).

[33] **Qur'an references (L1733):** Qur'an 3:55 (Ali 'Imran); Qur'an 43:3 (Az-Zukhruf).

because His saying—blessed and exalted is He—"He is the one who made the sun a radiance and the moon a light," takes two objects, and the sun is created. It may, however, be said that "made," as applied here to the sun and moon, means "rendered," on the interpretation that the sun was created without radiance and the moon without illumination, and then He provided them with radiance and light; and those followers of Jesus who were placed above those who disbelieved were originally created, and were then rendered above them. This, then, is a way of construing the subtle thinker's statement about "making" when it takes two objects—but it undermines his argument in two respects: The first is that the sun's radiance and the moon's light are features of their creation and attributes of their very essences, whereas the elevation of Jesus's followers above those who disbelieved is neither a feature of their creation nor an attribute of their essence. Thus rendering something into a state is an appropriate expression for what is not an attribute of the essence, but is not appropriate for essential attributes.[34][35][36][37]

جهتين: إحداهما: أن ضوء الشمس ونور القمر خلقة فيهما ونعوت من نعوت ذاتهما، وليست رفعة متبعي عيسى على الذين كفروا خلقة فيهم ولا نعتا من نعوت ذاتهم، فالصيرورة تحسن فيما ليس من نعوت الذات، ولا تحسن في النعوت الذاتية.

L1742–1743 The other is that this subtle thinker intended to make the distinction between the two senses of "making," by mentioning its taking two objects, a means of denying createdness of the Qurʾan, since "making" there takes two objects, whereas His saying, "And made darkness and light," takes one object. The Qurʾan is not something originally created and then rendered Arabic, as it is conceivable that the sun was created without radiance and then provided with radiance. Rather, it is God's uncreated speech, which He sent down in the language of the Arabs so that He might be understood, just as He sent down the Torah in Hebrew and the Gospel in Syriac so that each people

والأخرى: أن هذا الملطف أراد أن يجعل الفرق بين الجعلين بذكر المتعدي إنما المفعولين ذريعة إنما نفي الخلق عن القرآن، إذ الجعل فيه متعدي إلى مفعولين، وقوله: (وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ) متعدي إلى مفعول واحد وأصل القرآن ليس بمخلوق، ثم صير عربيا، كما يحتمل أن تكون الشمس خلقت غير مضيئة، ثم صير لها ضوء، ولكنه كلام الله غير مخلوق، أنزله بلسان العرب، ليفهم عنه كما أنزل التوراة بالعبرانية والإنجيل بالسريانية، ليفهم كل عنه، وبأي لسان أنزل كتبه فهي غير مخلوقة.

[34] **Translator's note (L1737):** "Subtle thinkers" renders the unusual mulṭifī, whose precise nuance is uncertain. The source says "something created," rather than "creating," in its account of the one-object construction. The final word of the Qurʾanic quotation has a defective case-ending notation in the supplied text; its lexical meaning, "light," is clear.

[35] **Translator's note (L1738):** The supplied qawl al-luṭf, literally "the statement of subtlety," is awkward. "The subtle thinker's statement" follows the apparent reference to the thinker mentioned immediately before, but the reading may be corrupt.

[36] **Translator's note (L1740):** The pronoun in "it undermines" has an uncertain antecedent; the ensuing discussion supplies the objections.

[37] **Qur'an references (L1736):** Qur'an 3:55 (Ali 'Imran); Qur'an 10:5 (Yunus).

might understand Him. In whatever language He sent down His scriptures, they are uncreated.[38][39][40]

L1744–1746 The point that is the foundation of the argument for denying createdness of the Qurʾan and all the other revealed scriptures is the affirmation of speech as belonging to the Creator, and the indication that He speaks. Once the denier's admission of this has been secured, it suffices in place of all other arguments, since speech is then one of His attributes, and the opponent cannot say that it is created. Thus denying createdness of the Qurʾan on the basis of a meaning derived from "making" is a support that proves weak in argument; and "making" has usages indicated by the context of the discourse: when it calls for creation, it means creation, and when it calls for rendering something into a state, it means rendering it into a state.

L1747 Setting Forth Comparisons and the Prohibition of Disputation:

L1748

L1749–1752 His saying, "The likeness of Jesus in God's sight is as the likeness of Adam: He created him from dust, then said to him, 'Be,' and he comes to be (59). The truth is from your Lord, so do not be among those who doubt" (60), is an argument for setting forth comparisons and a prohibition of disputation. Some who affirm analogy used to make it an argument for establishing analogy. In my view, this is a gross error, because analogy consists in likening one thing to another, whereas Jesus's creation does not resemble Adam's creation in any respect: he was born, while Adam was fashioned; he came into being from a female, while Adam did not come into being from either a female or a male; he is a child, while Adam is a parent. In what respect, then, does he resemble him, except in being flesh and blood and a composite form, the two being alike in eating, drinking, sleeping, and similar things? This is some-

والنكتة التي هي أم الاحتجاج في نفي الخلق عن القرآن وسائر الكتب المنزلة هي تثبيت الكلام على الخالق، والدالة على أنه متكلم، فإذا أخذ اعتراف المنكر بهذا استغني به عن سائر الحجج، إذ الكلام يكون نعتا من نعته ولا يقدر الخصم على أن يقول بخلقه، فنفي الخلق عن القرآن بما خرج من معنى الجعل دعامة تضعف عند الاحتجاج، وللجعل مواضع يدل عليه سياق الكلام، فإذا اقتضى الخلق فهو خلق، وإذا اقتضى صيرورة فهو صيرورة.

ضرب الأمثال والنهى عن المراء:

قوله: (إِنَّ مَثَلَ عِيسَى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ (٥٩) الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ (٦٠) حجة: في ضرب الأمثال، ونهي عن المراء، وكان بعض مثبتي القياس يجعله حجة في تثبيت القياس، وهو عندي غلط فاحش، من أجل أن القياس: هو تشبيه الشيء بالشيء، وعيسى لا يشبه خلقه خلق آدم في شيء من الأشياء من أجل أنه مولود، وآدم مصنوع، وهو حادث من أنثى، وآدم غير حادث من أنثى ولا ذكر، وهو ولد، وآدم والد، ففي أي شيء يشبهه، إلا في أنه لحم ودم وصورة مؤلفة يستويان في الأكل والشرب والنوم وأشباهه، وهذا شيء يشاركه فيه جميع الناس، فأي فائدة تكون حينئذ في ضرب الكل به مع آدم عليهما السلام، إنما الفائدة فيه: أن الناس لم يكن في عرفهم أن تلد أنثى من غير ذكر، فلما أحدث الله خلق عيسى، وأخرجه من بطن مريم من غير مسيس ذكر لها تعاظم عندهم مالم يكن في عرفهم وعادتهم، حتى هلك فيه من هلك، فأعلمهم الله، أنه

[38] **Translator's note (L1742):** The supplied text has "innamā" twice where the syntax appears to require "ilā," "to": in "taking two objects" and "a means of denying." The translation follows that apparent intended construction.

[39] **Translator's note (L1743):** The clause about the Qurʾan's original state is syntactically compressed. The translation takes the negation as applying to the proposed sequence of being created and then rendered Arabic, in keeping with the ensuing explanation.

[40] **Qurʾan references (L1742):** Qurʾan 6:1 (Al-Anʾam).

thing all people share with him. What benefit, then, would there be in making the comparison with him and Adam apply to everyone—peace be upon them both— The benefit lies only in this: people had no experience of a female giving birth without a male. When God brought Jesus into existence and brought him forth from Mary's womb without a male having touched her, what lay outside their experience and custom seemed momentous to them, until those who perished on his account perished. God therefore informed them that He had created him by His power, without a male, in his mother's womb, just as He had created Adam, and that His power encompassed the creation of them both without a drop of semen. If the practitioner of analogy claims that when God prohibited one thing, He was able to prohibit two things, then, by my life, he has indeed correctly identified the resemblance in the comparison set forth concerning the creation of Adam and Jesus—may God bless them both and grant them peace.[41][42]

خلقه بقدرته من غير ذكر في بطن أمه كما خلق آدم، وكانت قدرته محيطة بخلقهما من غير نطفة. فإن كان القائس يزعم: أن الله لما حرم شيئا واحدا كان قادرا على تحريم شيئين، فلعمري إنه قد أصاب الشبه من المثل المضروب في خلق آدم وعيسى صلى الله عليهما وسلم.

L1753 But if he claims that he prohibits something resembling what God prohibited, and that doing so was obligatory for him, relying on the claim that when God created Adam, He made Jesus his counterpart in creation, and that it was incumbent upon Him to do so—then he has fabricated a lie against God and missed the resemblance relevant to analogical comparison in this example.[43]

وان كان يزعم أنه يحرم شبه ما حرمه الله، وفرض عليه فعله اعتمادا على أن الله لما خلق آدم جعل نظيره في الخلق عيسى، وكان حتما عليه أن يفعله - افترى على الله وأخطأ الشبه من باب المقايسة في المثل.

L1754–1761 A Refutation of the Jahmiyyah: And His saying, "Those who exchange God's covenant and their oaths for a small price—those shall have no share in the Hereafter; God will neither speak to them nor look upon them on the Day of Resurrection," is an argument against the Jahmiyyah concerning speech and looking. For if speech were figurative, His withholding it from them would not harm them, nor would Muslims have any enjoyment in it. We do not doubt that He made the withholding of His speech from them a

رد على الجهمية: وقوله (إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ) حجة: على الجهمية في الكلام والنظر، إذ لو كان الكلام على المجاز ما ضرهم حجبه عنهم ولا كان للمسلمين فيه تمتع، ولا نشك أنه جعل حجب كلامه عنهم عقوبة، فإن جاز أن يكون ذلك على المجاز جاز أن يكون - (وَلَهُمْ عَذَابٌ أَلِيمٌ (٧٧) - على المجاز، وإن كان العذاب حقيقة، فالكلام والنظر مثلهما قوله (كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ (٨٦) حجة على القدرية

[41] **Translator's note (L1750):** The phrase "in making the comparison with him and Adam apply to everyone" renders the awkward wording fī ḍarb al-kull bihi maʿa Ādam; its precise construction is uncertain.

[42] **Qur'an references (L1749):** Qur'an 3:59 (Ali 'Imran); Qur'an 3:60 (Ali 'Imran).

[43] **Translator's note (L1753):** The pronouns in "he prohibits" and "obligatory for him" are ambiguous: they may concern the practitioner's claimed obligation to extend a prohibition, or a purported obligation upon God to prohibit the analogous case. The final claim explicitly presents God's creating Jesus as supposedly incumbent upon Him.

punishment. If it is permissible for that to be figurative, it is permissible for "And they shall have a painful punishment" (77) to be figurative. But if the punishment is literal, speech and looking are likewise His saying, "How shall God guide a people who disbelieved after their faith, and bore witness that the Messenger is true, and to whom the clear proofs came? God does not guide the wrongdoing people" (86), is a clear argument against the Qadariyyah and the Muʿtazilah, since He has expressly stated of Himself that He withholds guidance from one who does wrong through his disbelief, after the path of guidance had become clear to him and he had followed it through his faith. Thus he cannot return to it because of the barrier constituted by His preventing him from reaching it.[44][45][46]

والمعتزلة بينة، إذ قد أخبر نصًا عن نفسه أنه يحجب الهداية عن ظالم بكفره بعد ماتبين له طريق الهداية فسلكها بإيمانه، فهو لا يستطيع الرجوع إليه للحائل من منعه دونه.

L1762 The Prohibition of Vying with the Lord:

النهى عن مزاحمة الرب:

L1763

L1764–1765 His saying, exalted is He: "And a Garden whose breadth is the heavens and the earth, prepared for the God-fearing" (133). This is an argument against those who marvel at our statement, in what we maintain, that God leads astray those whom He punishes for their going astray, decrees disobedience for those who disobey Him, and admits them into the Fire in accordance with His justice. They reject it because it takes the form of injustice in their minds. They are therefore asked: Can your minds conceive the possibility of a place in which the length of the Garden extends, when the heavens and the earth are entirely taken up by its breadth, and of there being a place for the Fire despite its vastness and the multitude of its inhabitants?[47]

قوله تعالى: (وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ (١٣٣) حجة على من يعجب من قولنا فيما نزعم أن الله مضل من يعذبه على ضلاله وقاض على من يعصيه بعصيانه ويدخلهم النار بعدله، فيردونه من أجل أنه متصور في عقولهم بصورة الجور. فيقال لهم: أفيتصور في عقولكم إمكان مكان يمتد فيه طول الجنة إذ كانت السموات والأرض مستفرغة في عرضها، ويكون للنار مكان مع كبرها وكثرة أهلها،

L1766–1768 If he says, "It is conceivable to minds in terms familiar to created beings,"

فإن قال: هو متصور في العقول من حيث تعرفه الخليقة. قال محالة، إذ العقول نائية عن ذلك من حيث أطباع بشريتها.

[44] **Translator's note (L1757):** The final word is dual, literally "like the two of them," although only punishment supplies a clear comparison. "Are likewise" conveys the apparent argument while preserving this note of the grammatical irregularity.

[45] **Translator's note (L1761):** The final Arabic construction is awkward; the translation takes the prevention as God's, in accordance with the preceding argument.

[46] **Qur'an references (L1755):** Qur'an 3:77 (Ali 'Imran); Qur'an 3:86 (Ali 'Imran).

[47] **Qur'an references (L1764):** Qur'an 3:133 (Ali 'Imran).

he has asserted an impossibility, since minds are far removed from that by virtue of their human natures.[48]

L1769–1771 But if he says, "That is not possible for minds to conceive, yet it is possible within the Creator's power, admitting of no doubt concerning it, no rejection of His statement, and no diversion of it from its apparent meaning through objectionable interpretations," he is told: Likewise, what your minds conceive as injustice in the punishment of someone whom He has led astray and for whom disobedience and unbelief have been decreed is, in the Creator's knowledge, justice beyond doubt. His judgment in it is to be accepted, without diverting any expression from its apparent meaning or imposing upon it an interpretation rejected alike by language and rational examination. Another section has already encompassed His dealings—glorious and exalted is He—with beasts in the wilderness, the illness of young children, His granting some people possession of others while the person granted possession is disobedient and the servant obedient, and similar things that do not take the form of justice in the minds of created beings, although they are undoubtedly just. We are relieved of the obligation to know all this, and of reflection upon how it occurs.[49][50]

L1772–1775 A Refutation of the Qadariyya and the Muʿtazila: His saying: "Then, after distress, He sent down upon you security—drowsiness enveloping a group of you—while another group were preoccupied with themselves, thinking of God what was untrue, the thinking of the age of ignorance. They say, 'Do we have any part in the affair?' Say, 'The affair belongs entirely to God.' They conceal within themselves what they do not disclose to you. They say, 'Had we had any part in the affair, we would not have been killed here.' Say, 'Even if you had been in your houses, those for whom being killed had been decreed

وإن قال: ذلك غير ممكن في العقول ولكنه ممكن في قدرة الخالق من حيث لا ارتياب فيه ولا رد لقوله، ولا مزالا عن ظاهرة بالتأويلات المنكرة. قيل: وكذلك التصور في عقولكم من عذاب من أضل، وقضيت عليه المعصية والكفر بصورة الجور في علم الخالق - عدل لا ريب فيه، ومسلم فيه له من أن يزال لفظ عن ظاهره، أو يتأول عليه تأويل تدفعه اللغة والنظر معا، وقد حوى فصل غير هذا صنيعه، جل وعلا، بالبهائم في الفلوات ومرض الصغار وتخويل بعضه بعضا والمخول عاص، والخول مطيع، وأشباه ذلك مما لا يتصور في عقول الخليقة بصورة عدل، وهو عدل لا شك فيه وعلم كل هذا عنا موضوع، والفكر في كيفيته مرفوع.

رد على القدرية والمعتزلة: قوله (ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمَنَةً نُعَاسًا يَغْشَى طَائِفَةً مِنْكُمْ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنْفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنْفُسِهِمْ مَا لَا يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَاهُنَا قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ) حجة على القدرية والمعتزلة، لأنهم يزعمون أن القتل غير مكتوب على أحد، وأن من قتل آخر فقد قتله بغير أجله، فماذا يقال لقوم يعمدون إلى نص القرآن، فيخالفونه،!

[48] **Translator's note (L1768):** The expression spanning the preceding segment and this one is awkward: literally, "he has said an impossibility." The translation preserves that sense.

[49] **Translator's note (L1769):** The wording translated as "no diversion of it from its apparent meaning" is grammatically irregular in the supplied text.

[50] **Translator's note (L1771):** The supplied "some of it" in the expression about granting possession has an unclear antecedent; the surrounding references to a disobedient possessor and an obedient servant indicate people. The construction translated as accepting His judgment "without diverting" an expression is syntactically compressed and irregular.

would have gone forth to their resting places.'" This is an argument against the Qadariyya and the Muʿtazila, because they maintain that being killed is not decreed for anyone, and that someone who kills another has killed him at a time other than his appointed term. What, then, can be said to people who deliberately turn to the explicit text of the Qurʾan and contradict it![51]

L1776–1778 Their predecessors used to claim that al-Ḥasan al-Baṣrī belonged to them. Muḥammad ibn ʿAbd al-Ghaffār related to me, saying: al-Ḥasan ibn ʿAlī al-Ḥulwānī said: ʿAbd al-Ṣamad ibn ʿAbd al-Wārith, from al-Aswad ibn Sinān, from ʿIsl ibn Sufyān, who said: I came to al-Ḥasan and said, "I am leaving, and people ask me about your position on divine predestination. What do you say about a man who attacks another man and kills him?" He said, "He killed him at his appointed term and disobeyed his Lord." Thus ʿIsl tested him on the basis of what he knew of those people's doctrine. When he gave him this answer, he was cleared of the accusation.

L1779–1782 Muḥammad also related to me, saying: al-Ḥasan ibn ʿAlī ibn Muḥammad said: Sulaymān ibn Ḥarb and Yaḥyā ibn Ādam both said: Ḥammād ibn Zayd, from Khālid al-Ḥadhdhāʾ, who said: I returned from Syria and heard that al-Ḥasan had said something concerning divine predestination. I came to him and said, "Abū Saʿīd, tell me about Adam: was he created for the earth or for heaven?" He said, "For the earth." I said, "Could he, then, have kept himself from the tree?" He said, "No, by God."

L1783–1785 I said, "His saying, 'And for that He created them'?" He said, "He created these for His Garden, and those for His Fire."

L1786–1788 Muḥammad also related to us, saying: ʿAbd Allāh ibn Khālid ibn Yazīd al-Luʾluʾī said: Dāwūd ibn Muḥabbar said: Mubārak ibn Faḍāla, from al-Ḥasan, concerning His saying, blessed and exalted is He: "Thus We cause it to enter the hearts of the criminals" (12), he said, "Associating partners with God."[52]

L1789–1793 And concerning His saying, "And they will continue to differ" (118), he said, "He created them for disagreement." And concerning His saying, "And they have deeds besides that which they will perform" (63), he said, "His

[51] **Qur'an references (L1772):** Qur'an 3:154 (Ali 'Imran).
[52] **Qur'an references (L1786):** Qur'an 15:12 (Al-Hijr).

وكان القدماء منهم ينسبون الحسن البصري إلى أنه منهم. فحدثني محمد بن عبد الغفار قال الحسن بن علي الحلواني قال: عبد الصمد بن عبد الوارث عن الأسود بن سنان عن عسل بن سفيان قال: أتيت الحسن فقلت: إني خارج، وإن الناس يسألوني عن قولك في القدر، فما تقول في رجل عدا على رجل فقتله، قال: قتله بأجله وعصى ربه. فامتحنه عسل بما عرفه من مذهب القوم، فلما أجابه بهذا الجواب برئ من التهمة.

وحدثني محمد قال: الحسن بن علي بن محمد، قال: سليمان بن حرب ويحيى بن آدم قالا: حماد بن زيد عن خالد الحذاء قال، قدمت من الشام فبلغني أن الحسن تكلم في شيء من القدر، فأتيته فقلت: يا أبا سعيد، حدثني عن آدم أللأرض خلق أم للسماء، قال: للأرض. قلت: فهل كان يستطيع أن يعتصم من الشجرة، قال: لا والله.

قلت: قوله (وَلِذَلِكَ خَلَقَهُمْ) ، قال: خلق هؤلاء لجنته، وهؤلاء لناره.

وحدثنا محمد قال: عبد الله بن خالد بن يزيد اللؤلؤي قال: داود بن محبر قال: مبارك بن فضالة عن الحسن في قوله تبارك وتعالى: (كَذَلِكَ نَسْلُكُهُ فِي قُلُوبِ الْمُجْرِمِينَ (١٢)) قال: الشرك.

وقال في قوله: (وَلَا يَزَالُونَ مُخْتَلِفِينَ (١١٨) قال: خلقهم للاختلاف، وفي قوله: (وَلَهُمْ أَعْمَالٌ مِنْ دُونِ ذَلِكَ هُمْ لَهَا عَامِلُونَ (٦٣) قال: أعماله كتبت لابد أن يواقعوها، وفي قوله: (وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ) قال: خلقنا.

deeds have been written down; they must inevitably commit them." And concerning His saying, "And We have indeed brought into being for Hell," he said, "'We created.'"[5354]

L1794–1795 And concerning His saying, "And when We intend to destroy a town, We command its affluent inhabitants," he said, "We increase the number of its affluent inhabitants."[5556]

L1796–1799 And concerning His saying, "You cannot entice anyone away from Him" (162), he said: He is saying, "You, O children of Iblīs, will never lead astray any of My servants except those for whom I have ordained the Fire."[5758]

L1800–1801 And concerning His saying, "He intervenes between a person and his heart," he said, "He intervenes between the unbeliever and faith, and between the believer and unbelief."[59]

L1802–1803 Muḥammad also related to us, saying: ʿAbd Allāh ibn Khālid, Dāwūd ibn Muḥabbar said: Abū al-Ashhab, from al-Ḥasan, concerning God's saying, "And a barrier was placed between them and what they desire," he said, "God placed a barrier between them and faith."[606162]

L1804–1808 Muḥammad also related to us, saying: al-Ḥasan ibn ʿAlī al-Khallāl al-Ḥulwānī said: al-Ḥajjāj ibn Nuṣayr said: Sahl al-Sarrāj, from al-Ḥasan, concerning

وفي قوله (وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا) قال: كثرنا مترفيها.

وفي قوله: (مَا أَنْتُمْ عَلَيْهِ بِفَاتِنِينَ (١٦٢) قال: يقول: إنكم يا بني إبليس لن تضلوا من عبادي إلا من أوجبت له النار.

وفي قوله: (يحول بين المرء وقلبه) قال: يحول بين الكافر وبين الإيمان، وبين المؤمن وبين الكفر.

وحدثنا: محمد قال: عبد الله بن خالد، داود ابن محبر قال: أبو الأشهب عن الحسن في قول الله: (وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ) قال: حيل الله بينهم وبين الإيمان.

وحدثنا: محمد قال الحسن بن على الخلال الحلواني، قال: الحجاج ابن نصير قال: سهل السراج عن الحسن في قول الله تعالى: (أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَؤُزُّهُمْ أَزًّا (٨٣) قال: تزعجهم إلى المعاصي إزعاجا.

[53]**Translator's note (L1792):** The supplied text says "his deeds," with a singular possessive, before shifting to "they." This inconsistency is preserved.

[54]**Qur'an references (L1790):** Qur'an 23:63 (Al-Mu'minun); Qur'an 7:179 (Al-A'raf).

[55]**Translator's note (L1795):** This gloss gives the preceding verb the sense "increase in number," whereas the supplied vocalization in the quotation gives "command." The difference is preserved.

[56]**Qur'an references (L1794):** Qur'an 17:16 (Al-Isra).

[57]**Translator's note (L1796):** The pronoun in the quoted phrase can also be understood as "against Him"; its precise relation to the verb is interpretively disputed.

[58]**Qur'an references (L1796):** Qur'an 37:162 (As-Saffat).

[59]**Qur'an references (L1800):** Qur'an 8:24 (Al-Anfal).

[60]**Translator's note (L1802):** The supplied transmission chain places ʿAbd Allāh ibn Khālid and Dāwūd ibn Muḥabbar together without an explicit connecting formula.

[61]**Translator's note (L1803):** The supplied verb has a passive form despite the following explicit subject "God." The translation conveys the apparent intended sense while noting the irregularity.

[62]**Qur'an references (L1802):** Qur'an 34:54 (Saba).

God's saying, exalted is He: "Have you not seen that We have sent the devils against the unbelievers, urging them on insistently?" (83), he said, "They drive them forcefully to acts of disobedience."[63]

L1809–1811 Muḥammad also related to us, saying: al-Ḥasan ibn ʿAlī said: Abū al-Walīd al-Ṭayālisī and Sulaymān ibn Ḥarb, from Marḥūm al-ʿAṭṭār, from his father and his paternal uncle, who both said: We heard al-Ḥasan say, "Do not sit in the company of Maʿbad al-Juhanī, for he is astray and leads others astray."

L1812 There are many reports from al-Ḥasan that clear him of the doctrine of the Qadariyya. Were we to mention them in this section, it would become lengthy. What we have mentioned suffices in place of what we have left out.[64]

L1813–1815 If it is said: After this verse that you have adduced as an argument, He said, "Those of you who turned away on the day the two hosts met—it was only Satan who caused them to slip because of some of what they had acquired," thus attributing the causing of the slip to Satan and the acquisition to them.[65]

L1816 And He said in Sūrat al-Baqara, "Then Satan caused them both to slip from it and brought them out of what they had been in."[66]

L1817–1818 The reply is: We have already stated that the act is attributed to its agent, and the decree to God—majestic is God.

L1819–1820 And in one of the sections on this sūra we mentioned what He reported about Jesus son of Mary: that he heals the person blind from birth and the leper, with this attributed to him.

L1821–1825 Yet there is no doubt that God is their healer. Moreover, He—mighty and majestic is He—has said in Sūrat al-Anfāl, "You did not kill them, but God killed them; and you did not throw when you threw, but God threw." He thereby removed every doubt. When a king punishes a slave through the

وحدثنا محمد قال: الحسن بن علي، قال: أبو الوليد الطيالسي وسليمان بن حرب، عن مرحوم العطار، عن أبيه وعمه قالا: سمعنا الحسن يقول: لا تجالسوا معبدا الجهني فإنه ضال مضل.

والأخبار عن الحسن فيما يبرئه من القدر كثيرة، لو ذكرناها في هذا الفصل لطال، وفيما ذكرنا كفاية عما تركنا.

فإن قيل: فقد قال بعد هذه الآية التي احتججت بها: (إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا) فنسب الاستزلال إلى الشيطان والكسب إليهم.

وقال في سورة البقرة: (فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ) .

قيل: قد تقدم قولنا في أن الفعل منسوب إلى فاعله، والقضاء إلى الله جل الله.

وذكرنا في بعض فصول هذه السورة، ما أخبر عن عيسى ابن مريم أنه يبرئ الأكمه والأبرص منسوبا إليه.

ولا شك أن الله مبريها مع أنه قد قال - عز وجل - في سورة الأنفال: (فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى) فأزال بذلك كل ريب، والملك إذا عاقب عبدا على يدي بعض عبيده، فهو معاقبه وإن لم يتول بيده، ألا تراه يقول في سورة التوبة: (قَاتِلُوهُمْ يُعَذِّبْهُمُ اللَّهُ بِأَيْدِيكُمْ) والشيطان أيضا عبد له يملكه، فإذا استزل عبدا، فبإطلاقه، وبما سبق في قضائه لا باقتدار نفسه ألا تراه يقول: (إِنَّ

[63] **Qur'an references (L1804):** Qur'an 19:83 (Maryam).

[64] **Translator's note (L1812):** "The doctrine of the Qadariyya" renders the polemical use of "predestination" here: the author means the position he attributes to that group, rather than belief in divine predestination generally.

[65] **Qur'an references (L1814):** Qur'an 3:155 (Ali 'Imran).

[66] **Qur'an references (L1816):** Qur'an 2:36 (Al-Baqarah).

hands of some of his slaves, he is the one punishing him even if he does not undertake it with his own hand. Do you not see that He says in Sūrat al-Tawba, “Fight them: God will punish them by your hands”? Satan, too, is His slave, whom He owns. When he causes a servant to slip, it is by His granting him leave and in accordance with what has already been determined in His decree, rather than through his own independent power. Do you not see that He says, “Indeed, over My servants you have no authority, except those of the erring who follow you” (42)? Thus none follows him except someone for whom it has been decreed, while he has no access to the person whom God protects.[67][68]

L1826–1827 And in His saying, “Say: The affair belongs entirely to God,” there is the removal of every doubt that no one possesses anything alongside God, and that He alone is the Possessor. Whoever maintains that he controls his own affair with regard to harm or benefit, faith or unbelief, has fabricated a lie against God and made himself a partner of God. Exalted is God![69]

L1828 On the Qadariyya and the Muʿtazila, and Their Statement That Someone Killed Dies at a Time Other Than His Appointed Term.

L1829

L1830 His saying: “O you who believe, do not be like those who disbelieved and said of their brothers, when they traveled through the land or were out on military expeditions, ‘Had they been with us, they would not have died and would not have been killed,’ so that God may make that a source of anguish in their hearts.”[70]

L1831–1833 This entails a judgment of unbelief against the Qadariyya and the Muʿtazila for their claim that someone killed dies at a time other than his appointed term, since God reports that statement from them. Then He said in refutation

[67] **Translator’s note (L1821):** The supplied “their healer” has an irregular feminine singular pronominal ending, although the preceding objects are the person blind from birth and the leper.

[68] **Qur’an references (L1821):** Qur’an 8:17 (Al-Anfal); Qur’an 9:14 (At-Tawbah); Qur’an 15:42 (Al-Hijr).

[69] **Qur’an references (L1826):** Qur’an 3:154 (Ali ’Imran).

[70] **Qur’an references (L1830):** Qur’an 3:156 (Ali ’Imran).

عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغَاوِينَ (٤٢) فليس يتبعه إلا من قضي عليه، والمعصوم لا وصول له إليه.

وفي قوله: (قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ) زوال كل ريب أن أحدا لا يملك مع الله شيئا، وأنه المالك وحده، فمن زعم أنه يملك أمر نفسه في ضر أو نفع أو إيمان أو كفر، فقد افترى على الله، وجعل نفسه شريكا لله، تعالى الله.

في القدرية والمعتزلة: وقولهم: إن المقتول ميت بغير أجله.

قوله: (يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُزًّى لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ)

موجب على القدرية والمعتزلة: الكفر فيما يزعمون أن المقتول ميت بغير أجله، لإخبار الله ذلك عنهم، ثم قال ردا عليهم: (وَاللَّهُ يُحْيِي وَيُمِيتُ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ (١٥٦)

of them, “And God gives life and causes death, and God sees what you do” (156).[71]

L1834 If it is said: He has distinguished between death and killing in His saying, “And whether you die or are killed, to God you will surely be gathered” (158).[72]

L1835 The reply is: He addressed them using the expressions familiar to them according to the differences between the causes. What it ultimately comes down to is departure from life. This is called death, whatever designation derived from its causes precedes it.[73]

L1836–1837 Do you not see that He—glorious and exalted is He—when refuting their statement, “Had they been with us, they would not have died and would not have been killed,” answered with a single expression, saying, “And God gives life and causes death,” and did not say, “causes death and kills,” as He said, “You did not kill them, but God killed them,” since death comes upon them? The Arabs call a single thing by many names, as when they say, “he arrived,” “he reached,” and “he came,” intending by all these expressions his arrival at the place.[74]

L1838–1840 And they say, “he went,” “he set off,” “he went out,” and “he departed,” intending his leaving the place in which he had been residing. The greatest affliction of the innovators is their inability to accommodate the breadth of the Arabs’ language, in whose tongue the Qur’an was revealed. When they seek to follow its usage in certain places, they misconstrue it, producing such things as those we have already mentioned concerning the Footstool, permission, and the finger, and others that we shall address in their proper place, if God Most High wills.[75]

فإن قيل: فقد فرق بين الموت والقتل بقوله: (وَلَئِنْ مُتُّمْ أَوْ قُتِلْتُمْ لَإِلَى اللَّهِ تُحْشَرُونَ (١٥٨) .

قيل: خاطبهم على ما يعرفون من ألفاظهم باختلاف الأسباب، والمرجوع فيه إلى مفارقة الحياة، وهذا بأي اسم تقدمه من معاني أسبابه يسمى موتا.

ألا تراه - جل وعلا - حين رد عليهم قولهم: (لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا) ، رد بلفظة واحدة فقال: (وَاللَّهُ يُحْيِي وَيُمِيتُ) ولم يقل يميت ويقتل كما قال: (فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ) إذ الموت آت عليهم، والعرب تسمي الشيء الواحد بالأسماء الكثيرة كقولهم قدم، ووافى، وجاء، وهم به يريدون في كل هذه الألفاظ حلوله بالموضع.

ويقولون: ذهب، وانطلق، وخرج، وشخص، وهم يريدون مفارقته المكان الذي كان حالا به، وأكثر بلية المبتدعة ضيقهم عن سعة لسان العرب التي نزل القرآن بلسانها، فإذا أرادوا الاقتداء بها في بعض الأمكنة غلطوا عليها، فيأتون بمثل ما قدمنا ذكره من الكرسي والإذن والأصبع، وما سنأتي عليه في موضعه إن شاء الله تعالى.

[71] **Qur’an references (L1831):** Qur’an 3:156 (Ali ’Imran).

[72] **Qur’an references (L1834):** Qur’an 3:158 (Ali ’Imran).

[73] **Translator’s note (L1835):** The final clause is syntactically awkward; it appears to mean that the event remains death regardless of the name used for the cause that brings it about.

[74] **Qur’an references (L1836):** Qur’an 3:156 (Ali ’Imran); Qur’an 8:17 (Al-Anfal).

[75] **Translator’s note (L1840):** The opening continues a preceding sentence. The supplied word al-idhn means “permission”; in this list, it may be a corruption of al-udhun, “the ear.”

His saying: “If God helps you, none can overcome you; but if He forsakes you, who is there who can help you after Him? And in God let the believers put their trust.” (160) This is an argument against them, because they deny that God, mighty and exalted, forsakes anyone.[76]

In this matter they have opposed consensus as well as the Book, for people without exception, learned and ignorant alike, say when reviling someone, “What is wrong with you? May God forsake you!” They intend thereby to invoke abandonment upon him, just as they say, “May God slay you and curse you!” They pass down among themselves the acknowledgment that this is admissible of God, even though they disapprove of it in exchanges of insults.

A refutation of the Jahmiyyah:

His saying: “Is one who follows God’s good pleasure like one who has incurred wrath from God?”[77]

This is an argument against the Jahmiyyah concerning wrath, and against the Qadariyyah concerning incurring it, since whatever wrath of His they have incurred is the opposite of good, whatever it may be[78]

And His saying: “Those who said of their brothers, while they themselves stayed behind, ‘Had they obeyed us, they would not have been killed.’ Say: ‘Then ward off death from yourselves, if you are truthful.’” (168) It has left no obscurity through which their assertion concerning killing could seem plausible to them, if only they were fair.[79]

قوله (إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ (١٦٠) حجة عليهم: لأنهم ينكرون أن يكون الله جل وعز يخذل أحدا.

وهذا شيء خالفوا فيه الإجماع مع مخالفة الكتاب، إذ الناس بأجمعهم عالمهم وجاهلهم يقولون عند الشتيمة: مالك خذلك الله، يريدون الدعاء عليه بالخذلان، كما يقولون: قاتلك الله، ولعنك، متواصين على جوازه على الله، وإن كرهوه في التشاتم.

رد على الجهمية:

قوله: (أَفَمَنِ اتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِنَ اللَّهِ)

حجة على الجهمية في السخط وعلى القدرية: في البوءة، إذ ما باءوا به من سخطه ضد الخير ما كان

وقوله: (الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا قُلْ فَادْرَءُوا عَنْ أَنْفُسِكُمُ الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ (١٦٨) لم يغادر لبسة تشبه عليهم قولهم في القتل لو أنصفوا.

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[76] **Qur’an references (L1841):** Qur’an 3:160 (Ali ’Imran).

[77] **Qur’an references (L1846):** Qur’an 3:162 (Ali ’Imran).

[78] **Translator’s note (L1849):** The concluding expression ma kana is syntactically awkward and may be incomplete; it is rendered as “whatever it may be.”

[79] **Qur’an references (L1851):** Qur’an 3:168 (Ali ’Imran).

وقوله: (وَلَا يَحْزُنْكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَنْ يَضُرُّوا اللَّهَ شَيْئًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حَظًّا فِي الْآخِرَةِ) حجة عليهم، لأن إرادة الله - جل وتعالى - في حرمان حظهم من الآخرة حائلة بينهم وبين المسارعة إلى الإيمان - الذي ينمي لهم حظ الآخرة، وكيف يقدرون أن يكتسبوا بالطاعة حظ الآخرة، والله يريد ألا يجعله لهم، وهذا من العدل الذي لا يحيطون بمعرفته فيتصور عندهم بصورة الجور.

L1854–1855 And His saying: "Do not let those who hasten into unbelief grieve you. They will never harm God in any way. God wills to assign them no share in the Hereafter." This is an argument against them, because God's will—majestic and exalted is He—to deprive them of their share in the Hereafter stands between them and hastening to faith, which would increase their share in the Hereafter. How can they acquire a share in the Hereafter through obedience when God wills not to assign it to them? This belongs to the justice whose knowledge they cannot encompass, so that it takes on the appearance of injustice in their eyes.[80]

رد على القدرية:

L1856 **A refutation of the Qadariyyah:**

L1857

وقوله: (وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُمْلِي لَهُمْ خَيْرٌ لِأَنْفُسِهِمْ إِنَّمَا نُمْلِي لَهُمْ لِيَزْدَادُوا إِثْمًا) حجة عليهم في الإملاء منه للكفار، ولقد بلغني أن بعض جهلة القدرية كاشف الأمة بالخلاف فيما أطبقوا عليه من فتح " أنما " الأولى وكسر الثانية، فكسر في قراءته الأولى، وفتح الثانية جرأة على الله، واغترارا بحلمه. يريد بذلك أن يحعل الإملاء من الله لهم لخير يريده بهم لا للازدياد في إثمهم. ولا يبالي بما يلحق الكلام من الخلل والقلب، وسوء النظم، وبما لا يليق بالله في حكمته وجليل علمه. وهذا ما زعمنا: أنهم إذا أرادوا متابعة العرب تبعوها بأقبح الوجوه وأفحش الغلط، وماذا عسى يحسن أن يكون إملاؤه لهم في الخير حتى يزيلوا الكلام عن جهته، ويجعلوا بدل الإثم خيرا، أيعدوا هذا الخير الذي جعلوه بدل الإثم لهم من أن يكون في طول عمر أو مال أو ولد، وكل ذلك مما يزيد في إثمهم، ولا ينجيهم من عذاب ربهم، قال الله تبارك وتعالى: (وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاةٍ وَمِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحْزِحِهِ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ) وقال: (فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ (٥٥)

L1858–1867 And His saying: "Let those who disbelieve not suppose that Our granting them respite is good for them. We grant them respite only so that they may increase in sin." This is an argument against them concerning His granting respite to the unbelievers. Indeed, I have heard that one of the ignorant Qadariyyah openly opposed the community over what they unanimously accepted: pronouncing the first "annama" with an initial a-vowel and the second with an initial i-vowel. In his reading, he pronounced the first with an i-vowel and the second with an a-vowel, out of insolence toward God and delusion concerning His forbearance. By this he intends to make God's granting them respite serve some good that He wills for them, rather than an increase in their sin. He cares nothing for the defects, inversion, and poor composition this introduces into the discourse, or for what is unbefitting of God in His wisdom and His sublime knowledge. This is what we have maintained: when they seek to follow the Arabs, they follow them in the ugliest ways and with the most egregious errors. What possible good could His granting them respite properly serve, that they should divert the discourse from its direction and put good in place of sin? Can this good that they have substituted for sin for them amount to anything beyond length of life, wealth, or offspring? All of that increases their sin and does not save them from their Lord's punishment. God, blessed and exalted, said: "You will

[80] **Qur'an references (L1854):** Qur'an 3:176 (Ali 'Imran).

وقال: (لَا يَغُرَّنَّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ (١٩٦) مَتَاعٌ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ (١٩٧) وأشباه ذلك فكيف يملي لهم فيما هو خير لأنفسهم.

surely find them the most eager of people for life, and more so than those who associate partners with God. Each of them would wish to be granted a thousand years of life; yet being granted that life would not remove him from the punishment." And He said: "So let neither their wealth nor their children impress you. God only wills to punish them through these in the life of this world, and that their souls should depart while they are unbelievers." (55) And He said: "Let not the unbelievers' movement about the lands deceive you. (196) A little enjoyment; then their refuge is Hell—what an evil resting place!" (197) And there are other passages like these. How, then, could He grant them respite in something that is good for them?[81][82]

وفي قوله: (وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ) رد على الإمامية، فيما يزعمون: أن الإمام لابد من علمه الغيب.

L1868–1871 And in His saying: "God would not disclose the unseen to you, but God chooses from His messengers whomever He wills," there is a refutation of the Imamiyyah concerning their claim that the imam must necessarily have knowledge of the unseen.[83]

لأن الله نفاه عن جميع خلقه نفيا عاما ومنهم أمير المؤمنين علي بن أبي طالب، رضى الله عنه، فلم يستثن به ولا بأحد من ولده، وأكد ذلك بقوله: (وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ) أي يجتبيه فينزل عليه الغيب.

L1872–1873 For God denied it of all His creatures in a general negation, and among them is the Commander of the Faithful, Ali ibn Abi Talib, may God be pleased with him. He made no exception for him or for any of his descendants, and confirmed this by saying: "But God chooses from His messengers whomever He wills." That is, He chooses him and sends down to him knowledge of the unseen.[84]

إنه لا يعلمه إلا بالوحي لا بغيره، والإمام لا يوحى إليه، وكذلك في سورة الجن: (عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا (٢٦) إِلَّا مَنِ ارْتَضَى مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا (٢٧)

L1874–1875 He knows it only through revelation, and through nothing else, whereas the imam receives no revelation. Likewise, in Surat al-Jinn: "Knower of the unseen, He discloses His unseen to no one, (26) except a messenger whom He approves; then He stations watchers before him and behind him." (27)[85]

[81] **Translator's note (L1861):** The supplied yuhʿila is an apparent typographical corruption of yajʿala, "make," which is the sense translated.

[82] **Qur'an references (L1858):** Qur'an 3:178 (Ali 'Imran); Qur'an 2:96 (Al-Baqarah); Qur'an 9:55 (At-Tawbah); Qur'an 3:196 (Ali 'Imran); Qur'an 3:197 (Ali 'Imran).

[83] **Qur'an references (L1868):** Qur'an 3:179 (Ali 'Imran).

[84] **Qur'an references (L1872):** Qur'an 3:179 (Ali 'Imran).

[85] **Qur'an references (L1874):** Qur'an 72:26 (Al-Jinn); Qur'an 72:27 (Al-Jinn).



CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة النساء

Surah 4: The Women (An-Nisa)

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

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[Surat al-Nisa’: Women]

Concerning slave women:

And His saying: “But if you fear that you will not act justly, then one woman, or those whom your right hands possess.”[1]

This is evidence that slave women have no entitlement to an allocation of nights. For God made them, together with a single free woman, an alternative to four wives when there is fear of injustice through failing to discharge their rights toward them, of which the allocation of nights is one.

And His saying: “Do not give the foolish your property, which God has made a means of support for you, but provide for them from it and clothe them.”[2]

This establishes maintenance for wives and young children, because “the foolish” here means women and children. Since He, majestic and exalted, commanded that they be provided for and clothed, we know that they are the man’s own wives and children, since this is not an obligation upon him in the case of unrelated persons.

His prohibition against giving them property reinforces the prohibition against buying and selling with children. For if giving someone property without compensation is impermissible, then giving it to him in exchange for compensation is still more strictly prohibited, because he is incapable of recognizing the loss through unfair dealing and the squandering to which he exposes himself.

Although women are included with them in this, buying and selling with women is permissible on another ground: they become legally accountable upon reaching puberty, they fully understand loss through unfair dealing, and they guard against deception. God has commanded that orphans’ prop-

[1] **Qur’an references (L1880):** Qur’an 4:3 (An-Nisa).
[2] **Qur’an references (L1883):** Qur’an 4:5 (An-Nisa).

[سورة النساء]

في الإماء:

وقوله: (فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ) .

دليل على أن الإماء لا قسم لهن. إذ كان الله جعلهن والحرة الواحدة عوضا من الأربع مع خيفة الجور في ترك الخروج إليهن بحقوقهن والقسم منها.

وقوله: (وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ) .

يثبت نفقة الزوجات، وصغار الأولاد، لأن السفهاء في هذا الموضع النساء والصبيان، فلما أمر، جل وتعالى، برزقهم وكسوتهم علمنا: أنهم نساؤه وصبيانه، إذ ليس ذلك بفرض عليه في الأجنبيين.

وفي نهيه عن إيتائهم المال توكيد لحظر الشرى والبيع مع الصبيان، من أجل أن من لم يجز إيتاؤه مالا بلا عوض فهو بعوض أشد حظرا لعجزه عن معرفة ما يدخل عليه من الغبن والتضييع.

والنساء وإن كن قد دخلن معهم في ذلك، فإجازة الشرى والبيع جائز معهن من موضع آخر، وهو جري القلم عليهن بالبلوغ، وإحاطة معرفتهن بالغبن، واحترازهن من الخلابة، وقد أمر الله بدفع أموال اليتامى إليهم بعد البلوغ وإيناس الرشد، واسم اليتم

واقع على الذكور والإناث، قال الله، جل وتعالى، على أثر هذه الآية: (وَابْتَلُوا الْيَتَامَى حَتَّى إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ)

في أكل مال اليتيم:

وقوله: (وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ) .

يبيح عندي للفقير إذا ولي مالي يتيم أن يأكل منه بلا قرض، ولكن لا يجوز له أن يتجاوز ما لا غني عنه، وذلك ما يتماسك به بدنه عندما يخاف تلفه ويواري عورته، ويقيه من حر أو برد غير متبجح في الشهوات، وفضول الكسوة، ولا يفعل ذلك إلا عند انقطاع جميع حيله، ونزول الضرورة به التي يسمى معها فقيرا، ولا أعرف وجه من قال: " المعروف " هو القرض، إذ القرض يباح للغنى أيضا أن يأخذه لنوائبه ثم يرده من مكانه، بل يكون ذلك من صلاح مال اليتيم إذ ما أخذه وليه قرضا مضمونا عليه حتى يرده، وما لم يأخذه قرضا فهلاكه من مال اليتيم، إذا هلك بغير عدوان، وإذا كان ذلك كذلك، فأين يبين موضع الرخصة للفقير،.

وكان الحكم بن عتيبة يقول في قوله: (وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ) . قال يأكل من مال نفسه بالمعروف حتى لا يحتاج إلى مال اليتيم.

erty be handed over to them after puberty and the discernment of sound judgment, and the designation of orphanhood applies to males and females. God, majestic and exalted, said immediately after this verse: "Test the orphans until they reach marriageable age; then, if you discern sound judgment in them, hand over their property to them."[3]

Concerning consuming an orphan's property:

And His saying: "Whoever is wealthy, let him abstain; and whoever is poor, let him consume according to what is reasonable."[4]

In my view, this permits a poor man who administers an orphan's property to consume some of it without taking it as a loan. But he may not exceed what he cannot do without: what sustains his body when he fears its destruction, covers his nakedness, and protects him from heat or cold, without indulging exultantly in desires or superfluous clothing. He may do this only when all his means have failed and necessity has befallen him such that he is called poor. I do not understand the reasoning of those who say that "what is reasonable" means a loan, since a wealthy man too is permitted to take a loan for contingencies that befall him and then repay it from his own resources. Indeed, this may serve the interests of the orphan's property, since whatever his guardian takes as a loan remains his liability until he repays it, whereas whatever he does not take as a loan is a loss borne by the orphan's property if it perishes without wrongful conduct. If that is so, where does any concession specifically for the poor man become apparent?[5]

Al-Hakam ibn Utaybah used to say concerning His saying, "And whoever is poor, let him consume according to what is reasonable": He said: "He should consume from his own property according to what is reasonable, so that he has no need of the orphan's property."[6]

[3] **Qur'an references (L1887):** Qur'an 4:6 (An-Nisa).

[4] **Qur'an references (L1890):** Qur'an 4:6 (An-Nisa).

[5] **Translator's note (L1892):** The supplied mali yatim is grammatically irregular and appears to be a corruption of mal yatim, "an orphan's property."

[6] **Qur'an references (L1895):** Qur'an 4:6 (An-Nisa).

I do not understand the reasoning behind this. For if he possessed property from which to consume, whether reasonably or extravagantly, he would not be called poor, nor would he pass from the address to those required to abstain into the address to those allowed greater latitude.

فهذا لا أدرى ما وجهه، إذ لو كان له مال يأكل منه بمعروف أو سرف ما سمى فقيرا، ولا خرج من خطاب المتعففين إلى خطاب المتوسعين.

Bequests:

وصايا:

And His saying: "When relatives, orphans, and the needy are present at the division, provide for them from it and speak to them with kindly words." (8) Saʿid ibn al-Musayyab regarded it as abrogated by the inheritance verses, while Ibn Abbas interpreted it as an exhortation to the person approaching death to make a bequest to them.[7][8]

وقوله: (وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينُ فَارْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا (٨) كان سعيد بن المسيب يعده منسوخا بآي المواريث، وكان ابن عباس يذهب به إلى أنه حث للميت على الوصية لهم.

Al-Hasan and Mujahid regarded it as remaining in force.

وكان الحسن ومجاهد يجعلونها محكمة.

As for Ibn Abbas's view, I do not understand its basis! God has mentioned division, and division takes place after death. Unless, O God, there were among them people who divided their property at the approach of death according to the shares prescribed by God, and such a person was commanded not to exhaust his property in the division, but to make a bequest to them. Yet how can division be possible at the approach of death, when there are men whose wives are pregnant and who do not know what is in their wombs?

فأما: قول ابن عباس، فلا أدرى ما وجهه،! وقد ذكر الله القسمة، والقسمة تكون بعد الموت. اللهم إلا أن يكون فيهم من كان يقسم ماله عند الموت على فرائض الله، فأمر أن لا يستفرغ ماله في القسمة ويوصى لهم، وكيف تمكن القسمة عند الموت وفي الناس من تكون زوجته حبلى، وهو لا يدري ما في بطنها.

As for Saʿid's view, if the inheritance verses have abrogated it wherever they have done so, they have abrogated only the provision for those relatives who inherit. Why, then, should those among them who are not heirs, and the orphans and the needy, be deprived on their account? I consider the correct view to be none other than that of Mujahid and al-Hasan, because the apparent meaning of the verse requires giving to them when they are present. Thus the orphans, the needy, and those close relatives who are not heirs are to be given whatever the heirs willingly part with, little or much,

فأما قول سعيد فإن كانت آي المواريث أينما نسخته، فلم تنسخ إلا رزق من يرث من ذوى القربى، فما بال من ليس منهم وارثا، واليتامى والمساكين يحرمون من أجلهم، ولا أحسب القول إلا ما قال مجاهد والحسن، لأن ظاهر الآية يوجب إعطاءهم إذا حضروا، فيعطى اليتامى والمساكين، ومن ليس بوارث من الأقربين ما طابت به أنفسهم قل أم كثر، لأنه جل وتعالى يحد فيه حدا، والمخاطب بإعطاء هذا الوارثون وأولياؤهم، فمحال أن يعطوا أنفسهم شيئا جعله الله في أموالهم لغيرهم.

[7] **Translator's note (L1902):** The source literally says "the deceased"; the context concerns a person making a bequest before death.

[8] **Qur'an references (L1901):** Qur'an 4:8 (An-Nisa).

because He, majestic and exalted, sets a limit for it. Those addressed with the command to give this are the heirs and their guardians, so it is impossible that give themselves something that God has assigned to others out of their property.[9][10]

L1910 Inheritances:

L1911

L1912 His saying: "God instructs you concerning your children: the male shall have the equivalent of the share of two females."[11]

L1913–1914 establishes that the two females receive two-thirds of the estate, and dispenses with resorting to interpretations of "above." Thus "above" remains restricted to three or more, because describing the male's share as the equivalent of the share of two females is an explicit text admitting no interpretation.[12]

L1915–1917 Do you not see that the share of one son together with one daughter is two-thirds of the property, and God, majestic and exalted, has called it the share of two females? This is clear and presents no difficulty.

L1918–1919 There is another clear argument as well: when He said, "If they are females above two, they shall have two-thirds of what he leaves," it necessarily followed that three or more receive two-thirds. Then, when He separately

[9] **Translator's note (L1906):** The wording aynama nasakhat-hu, "wherever they have abrogated it," is awkward in this conditional argument and may be corrupt.

[10] **Translator's note (L1907):** The source says "sets a limit for it," although the argument appears to require "has not set a limit for it." The apparent omission of a negative has not been silently corrected.

[11] **Qur'an references (L1912):** Qur'an 4:11 (An-Nisa).

[12] **Translator's note (L1914):** The transmitted يمثل is syntactically awkward; the translation follows the apparent intended sense, "as the equivalent of." "Above" refers to the wording "above two" in the inheritance verse.

مواريث:

قوله: (يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنْثَيَيْنِ) .

مثبت للاثنتين ثلثي التركة، ومغني عن التطرق إلى التأويلات في فوق، ثم يكون فوق، واقفا على ثلاث فصاعدا، لأن تسمية حظ الذكر يمثل حظ الأنثيين نص لا تأويل فيه.

ألا ترى أن نصيب الابن الواحد مع الابنة الواحدة ثلثي المال، وقد سماه الله جل وتعالى حظ الأنثيين، فهو واضح لا إشكال فيه.

ووجه آخر واضح أيضا، وهو أنه لما قال: (فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ) وجب أن يكون للثلاث فصاعدا الثلثان، فلما فصل ميراث الواحدة بالنصف كان لما زاد عليها الثلثان بالنص للأولي وهو بين.

specified the inheritance of a single female as one-half, those exceeding one received two-thirds by the first explicit text. This is plain.[13][14]

L1920

L1921–1924 His saying: "If he has no child and his two parents inherit from him, his mother shall have one-third" is an argument for those who assign her, alongside a husband or a wife, one-third of what remains after their respective shares, since, after them, there is no heir other than the two parents. God has explicitly stated that whatever a deceased person's two parents do not inherit, the mother has only one-third of it. If we give her two-thirds of it, we are not, on the apparent meaning, treating her in accordance with the share specified for her.[15][16]

L1925 I know of no disagreement among the scholars of prescribed inheritance shares concerning the position we have adopted here, except what is reported from Ibn ʿAbbās: that he assigned her one-third of the entire original estate. Although he—may God have mercy on him—followed the pattern of the other divisions of estates, he thereby gave the mother more than the father, and we do not know of God, majestic and exalted, doing this in any instance.

L1926 Inheritances: Specific Application:

L1927

L1928–1931 His saying: "After any bequest he makes or any debt" has a specific application: it means—and God knows best—after a bequest amounting to one-third or less. I see that people have discarded al-Ḥārith's report from ʿAlī—may God be pleased with him—that the Messenger of God—may God bless him and grant him peace— ruled: "Debt takes precedence over a be-

قوله: (فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ) حجة لمن جعل لها مع الزوج والمرأة ثلث ما يبقى بعد نصيبهما، إذ لا وارث بعدهما غير الأبوين، وقد أخبر الله نصا أن ما لا يرثه أبَوَا هالكٍ لم يكن للأم إلا ثلثه، فإذا أعطيناها ثلثيه، لم نكن في الظاهر سالكين بها مسلك ما سمي لها.

ولا أعرف فيما انتحلناه من هذا بين أهل الفرائض خلافا، إلا ما روي عن ابن عباس: أنه جعل لها ثلث جميع أصل التركة، وهو - رحمه الله - وإن كان تأسى بنمط ساير القسم في التركات، فقد فضل الأم على الأب، ولا نعلم أن الله جل وعلا فعله في شيء من الأمكنة.

مواريث خصوص:

قوله: (مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ) خصوص وهو - والله أعلم - من بعد وصية تبلغ الثلث فأدنى، وأرى الناس قد ألقوا رواية الحارث عن على - رضي الله عنه - أن رسول الله - صلى الله عليه وسلم - قضى: بالدين قبل الوصية، وأنتم تقرءون: (مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ) ، وهذا - والله أعلم - مما يوهن رواية الحارث، ويحقق عليه ما نحل من الكذب، إذ على - رضى الله عنه - في جلالته ومنزلته من الإسلام لا يخفي عليه أن الله تبارك وتعالى لم يقدم الوصية على الدين ليبقى الدين على الميت إذا هلك، ويسعد أهل الوصايا بما أوصي لهم.

[13] **Translator's note (L1919):** The wording بالنص للأولي is irregular. "By the first explicit text" represents the probable sense, referring back to the earlier statement about the share of two females.

[14] **Qur'an references (L1918):** Qur'an 4:11 (An-Nisa).

[15] **Translator's note (L1922):** The source reads "do not inherit," which conflicts with the ensuing argument. A reading meaning "inherit exclusively" may have been intended; the supplied wording has been retained.

[16] **Qur'an references (L1921):** Qur'an 4:11 (An-Nisa).

quest, although you recite, ‘After any bequest he makes or any debt.’” This—and God knows best—is among the things that weaken al-Ḥārith’s report and substantiate the charge of lying attributed to him. For ʿAlī—may God be pleased with him—with his eminence and standing in Islam, could not have failed to understand that God, blessed and exalted, did not mention the bequest before the debt so that the debt would remain outstanding against the deceased when he died while the beneficiaries of bequests enjoyed what had been bequeathed to them.[17]

L1932–1934 He merely taught us that debts and bequests take precedence over inheritance. Thus there is nothing in mentioning the bequest before the debt in the wording that would cause confusion about it. And God knows best.

L1935 Marriage:

L1936

L1937 And His saying: “And that you unite two sisters, except what has already occurred.”[18]

L1938–1941 This explicitly prohibits uniting them, whether through marriage or through ownership by the right hand. I know of no basis for the confusion that has arisen concerning them when both are enslaved—because God says in one place, “Or those whom your right hands possess.” For if confusion could arise concerning this, it could also arise concerning a sister by blood or suckling, a paternal or maternal aunt, fathers’ wives, and sons’ wives when they are owned. For there is no disagreement among people that fathers’ wives and sons’ wives may come to be owned after this designation has come to apply to them. We and many scholars permit ownership of a sister—by blood or suckling—and a paternal or maternal aunt, although the verse includes them in its prohibition. Why, then, should confusion arise concerning two enslaved sisters in particular, when the verse prohibiting their union and prohibiting those mentioned alongside them is one and the same? Does His saying, “Or those whom your right hands possess,” at the beginning of the

[17] **Qur’an references (L1928):** Qur’an 4:11 (An-Nisa); Qur’an 4:12 (An-Nisa).

[18] **Qur’an references (L1937):** Qur’an 4:23 (An-Nisa).

إنما أفادنا أن الدين والوصايا مقدمان على الميراث، فليس في ذكر الوصية في اللفظ قبل الدين ما يوقع لبسه، والله أعلم.

نكاح:

وقوله: (وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ) .

نص على تحريم الجمع بينهما بنكاح كان أو بملك اليمين. ولا أعرف للالتباس الواقع في أمرهما إذا كانتا مملوكين - من أجل أن الله قال في موضع: (أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ) وجها، إذ لو جاز أن يقع فيها التباس جاز أن يقع، في الأخت من النسب والرضاع والعمة والخالة، ونساء الآباء، وحلائل الأبناء إذا ملكن، إذ لا خلاف بين الناس أن نساء الآباء وحلائل الأبناء قد يملكن بعد وقوع هذا الاسم عليهن ونحن وكثير من العلماء نجيز ملك الأخت - من نسب ورضاع - والعمة والخالة، وقد شملتهن الآية بالتحريم، فما بال الالتباس يقع في الأختين المملوكتين من بينهن، والآية المحرمة للجمع بينهن، والمحرمة من ذكر معهما واحدة، وهل قوله: (أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ) في أول سورة النساء إلا مبيحة لجمع أكثر من أربع إماء للوطء، وفي سورة "سأل سائل " إلا مبينة وجه الوطء المحلل الذي لا يخرج من حفظ الفروج، وليس في هذا من الإشكال ما يحتاج إلى هذا الشرح كله، ولا أحسب الرواية عمن قال: " أحلتهما آية،

Sūrah of Women do anything other than permit keeping more than four slave women together for intercourse? And in the sūrah "A Questioner Asked," does it do anything other than explain the form of lawful intercourse that does not fall outside guarding the private parts? There is no difficulty here requiring all this explanation. I can only suppose that the report from the person who said, "One verse made the two lawful, and another verse made them unlawful," is an error on the transmitter's part, since the person to whom this is attributed is too eminent to be confused by something that is not confusing.

L1942–1945 And His saying: "And married women, except those whom your right hands possess" applies—and God knows best—specifically to women protected by marriage, rather than generally to women protected by Islam. For if it applied generally to Muslim women, both those with husbands and those without, no woman would ever become lawful by virtue of marriage, and intercourse would be permitted solely through ownership by the right hand. His saying, majestic is His majesty, "And lawful for you are those beyond these," would then be devoid of benefit, or would abrogate His saying, "And those who guard their private parts (5), except with their spouses or those whom their right hands possess, for then they are free of blame (6)," along with similar passages, because they would have been prohibited under the designation of iḥṣān, encompassing both Islam and marriage.[19][20]

L1946–1948 And those named before them, namely mothers and the others named alongside them, [would be prohibited] by their explicit designation; thus it would be general, and that would entail the destruction of Islam and prevent its adherents from marrying.[21]

L1949

وحرمتهما آية " إلا وهما من الراوي، إذ المحكي عنه هذا أجل من أن يشتبه عليه ما ليس بمشتبه.

وقوله: (وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ) واقع - والله أعلم - على المحصنات بالأزواج خصوصا دون المحصنات بالإسلام عموما، إذ لو كان واقعا على المسلمات عموما ذوات الأزواج، وغير ذواتهم ما حلت امرأة أبدا باسم التزويج، ولكان التحليل في الوطء بملك اليمين دون غيره، ولكان قوله جل جلاله: (وَأُحِلَّ لَكُمْ مَا وَرَاءَ ذَلِكُمْ) فارغا من الفائدة أو ناسخا لقوله: (وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ (٥) إِلَّا عَلَى أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ (٦) في أشباه له، لأنهن كن يحرمن باسم الإحصان الشامل للإسلام والتزويج.

والمسميات قبلهن من الأمهات ومن معهن بالتسمية فكان يكون عاما، وفي ذلك هدم الإسلام ومنع أهله من التزويج.

[19] **Translator's note (L1944):** The Arabic quotation has no closing delimiter; its end is supplied typographically. The term iḥṣān is used here in the distinct senses of protection through marriage and protection through Islam.

[20] **Qur'an references (L1943):** Qur'an 4:24 (An-Nisa); Qur'an 23:5 (Al-Mu'minun); Qur'an 70:29 (Al-Ma'arij); Qur'an 23:6 (Al-Mu'minun); Qur'an 70:30 (Al-Ma'arij).

[21] **Translator's note (L1946):** The syntax is elliptical and awkward. The bracketed words supply the apparent predicate without changing the argument.

L1950–1951 And His saying, exalted is He: "Except those whom your right hands possess" means captive polytheist women who are enslaved through capture, rather than believing slave women who have husbands.[22]

وقوله تعالى: (إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ) مقصود به السبيات من المشركات اللواتي يسترققن بالاستيلاء دون الإماء ذوات الأزواج من المؤمنات.

L1952 That is because their capture separates them from their husbands without their husbands issuing a divorce, and makes them lawful for those whose slave women they have become, after a nonpregnant woman has menstruated and a pregnant woman has given birth.

وذلك لأن سبيهن يفرق بينهن وبين أزواجهن بلا إحداث طلاق منهم، ويحلهن لمن صرن له إماء بعد حيض الحائل ووضع الحامل.

L1953–1955 I do not think the report from Ibn Masʿūd—may God be pleased with him—that the verse was revealed concerning Muslims and polytheists is authentic, since the ruling of Islam and the consensus of all adherents of the faith are that a single woman's private parts cannot be lawful to two men at the same time. If the verse was also revealed concerning a Muslim woman, it would then permit the first owner to have intercourse with a slave woman whom he had placed in marriage to a husband, before her sale constituted her divorce for the second owner—since both possess ownership of an enslaved person, and the enslaved person is a possession of his right hand. Restricting permission for intercourse to one of them would therefore be an arbitrary determination of the verse's meaning, if it was revealed concerning this case.

ولا أحسب الرواية عن ابن مسعود - رضي الله عنه - في نزول الآية في المسلمين والمشركين تصح إذ حكم الإسلام، وإجماع أهل الملة كافة على أن لا يحل فرج واحد لرجلين في حال، فإن كانت الآية نازلة في المسلمة أيضا فهي إذا تبيح للمالك الأول وطي أمة شغلها بزوج قبل أن يكون بيعها طلاقها للمالك الثاني - إذ كلاهما مالك رق، والمرقوق ملك يمينه - فالاقتصار بتحليل الوطء على أحدهما: تحكم في معنى الآية إن كانت نازلة فيه.

L1956 And if the sale of a slave woman constitutes her divorce because she is a married woman excepted, by virtue of ownership, from the prohibition of intercourse, then her master's marrying her to someone else while his ownership of her continues would be an error. For if ownership newly acquired over her through sale makes her unlawful to her husband because it has greater force than the marriage bond, original ownership would have even stronger grounds to prevent the establishment of the marriage bond or to permit intercourse with her after marriage.[23]

ولئن كان بيع الأمة طلاقها من أجل أنها محصنة مستثناة بالملك في تحليل الوطء لتزويج سيدها إياها من غيره ما دام ملكه عليها قائما خطأ، لأن الملك الحادث عليها بالبيع إن كان يحرمها على الزوج لفضل قوته على عقدة النكاح - فالملك الأصلي أحرى أن يمنع من ثبوت عقد النكاح أو يبيح وطئها بعد النكاح.

L1957–1958 It has also been reported from Ibn ʿAbbās that he regarded her sale as her divorce, but I do not think this is reliably established from him. For he and Ibn Masʿūd—may God be pleased with them both—are too great in standing

وقد روي عن ابن عباس أيضا أنه جعل بيعها طلاقها، وما أحسبه ثابتا عنه، إذ هو وابن مسعود - رضي الله عنهما - أعظم قدرا، وأفقه نفرا من أن يذهب عليهما هذا مع وضوحه وقلة تشابهه.

[22]**Qur'an references (L1950):** Qur'an 4:24 (An-Nisa).

[23]**Translator's note (L1956):** The transmitted لتزويج is syntactically problematic; the argument appears to require a form introducing "her master's marrying her … would be an error." This apparent sense is rendered explicitly.

and too learned in jurisprudence for this to escape them, given its clarity and lack of ambiguity.[24]

L1959 As for the argument advanced by someone who sought to disprove that a slave woman is divorced when sold, citing the Prophet's—may God bless him and grant him peace—giving Barīrah a choice after ʿĀ'ishah had bought and emancipated her, I consider it remote from the point. For ʿĀ'ishah—may God be pleased with her—is a woman: her ownership of slave women does not make intercourse with them lawful for her as it does for men, such that she could have a share in the exception expressed in His saying, "Except those whom your right hands possess."[25]

L1960 Thus there is no basis for his inference that, had the Prophet—may God bless him and grant him peace—regarded her sale as a divorce, he would not have given her a choice, since the divorce brought about by her purchase would already have separated her from her husband. Rather, this is an error on his part, in which he overlooked the point he was addressing. May God forgive us and him.

L1961–1962 The prohibition in the verse therefore applies to married women who have husbands, among both Muslims and polytheists; the permission concerning those beyond them applies to all other women, except marrying a woman while already married to her paternal or maternal aunt, as established by the Sunnah of the Messenger of God—may God bless him and grant him peace. The exception applies to captive women, to the exclusion of all others. Mothers and the other women explicitly named require nothing beyond their explicit designation.[26]

L1963 The Revealed Law:

L1964

فأما احتجاج من احتج لإبطال طلاق الأمة إذا بيعت بتخيير النبي، صلى الله عليه وسلم، بريرة بعد ما اشترتها عائشة وأعتقها، فهو عندي بعيد منه، لأن عائشة - رضى الله عنها - امرأة لا يحل لها ملكها الإماء وطيا، كما يحل للرجال، حتى يلحقها حظ من استثناء قوله: (إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ) .

فليس لاعتباره بأن النبي - صلى الله عليه وسلم - لو كان رأى بيعها طلاقا لم يخيرها، وقد أبانها الطلاق الحادث عليها بالشرى - وجه، بل هو وهم منه أغفل فيه مقصده، والله يغفر لنا وله.

فالتحريم في الآية واقع على المحصنات ذوات الأزواج من المسلمين والمشركين، وإباحة ما وراءهن على سائر النساء، إلا تزويج المرأة على عمتها، أو خالتها بسنة رسوله الله - صلى الله عليه وسلم - والاستثناء على السبايا دون سائرهن والمسميات من الأمهات وغيرهن مستغنيات بالتسمية.

الشريعة:

[24] **Translator's note (L1958):** The expression وأفقه نفرا is unusual; it is rendered according to its apparent sense of superior understanding of jurisprudence.

[25] **Qur'an references (L1959):** Qur'an 4:24 (An-Nisa).

[26] **Translator's note (L1962):** The source's رسوله الله is grammatically irregular and appears to be a textual error for "the Messenger of God."

L1965–1967 His saying: “God wishes to make clear to you and guide you to the ways of those before you” is evidence that those who preceded us serve as an example for us in all revealed laws and rulings, except where scripture, Sunnah, or consensus indicates that a ruling has been abrogated for us and replaced with another.[27]

قوله: (يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ) دليل على أن لنا أسوة بمن مضى في جميع الشرائع والأحكام، إلا ما دلنا عليه كتاب، أو سنة، أو إجماع من نسخه عنا وتبديله بغيره لنا.

L1968 On the Interpretation of “Your Sons’ Wives”:

في تفسير حلائل أبنائكم:

L1969

L1970–1973 His saying: “And the wives of your sons who are from your own loins” is cited as an argument by some speculative theologians, who claim that a daughter’s son’s wife is lawful for the grandfather, because God, majestic and exalted, stipulated a son from one’s own loins. This is an error. This verse was revealed—as we have been informed—when the polytheists objected to the Messenger of God’s—may God bless him and grant him peace—marrying the wife of Zayd ibn Ḥārithah. He had adopted him, and he used to be called Zayd ibn Muḥammad, They said: “How can he marry his son’s wife while claiming that God has forbidden Muslims to marry their sons’ wives?” Then the verse was revealed: “And the wives of your sons who are from your own loins.”[28]

قوله: (وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ) يحتج قوم من أهل الكلام به، فيزعمون أن حليلة السبط حلال للجد، لاشتراط الله - جل وتعالى - ولد الصلب، وذلك غلط، إنما نزلت هذه الآية - فيما بلغنا - حيث أنكر المشركون تزويج رسول الله، صلى الله عليه وسلم، امرأة زيد بن حارثة، وكان قد تبناه، فكان يدعى زيد بن محمد، فقالوا: كيف يتزوج بحليلة ابنه، ويزعم أن الله حرم على المسلمين حلائل الأبناء، فنزلت الآية: (وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ) .

L1974–1979 And there was revealed: “He has not made your adopted sons your sons.” And there was revealed: “Muhammad is not the father of any of your men, but the Messenger of God and the Seal of the Prophets.” If it is asked: “How, then, could the Prophet—may God bless him and grant him peace—have forbidden sons’ wives before God revealed this verse prohibiting them along with the other women He prohibited?” the answer is: It is possible that “And the wives of your sons” and “And that you combine two sisters in marriage” had been revealed; then, when the polytheists of Mecca said what they said about his marrying Zayd’s wife, this phrase was revealed and appended to it, just as there had been revealed: “Those believers who remain seated, other than those with disabilities, and those who strive in God’s way are not equal.” Then, when Ibn Umm Maktum came and complained of his inability

ونزلت: (وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ) ونزلت: (مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ) فإن قيل: فكيف يجوز أن يكون النبي - صلى الله عليه وسلم - نهى عن حلائل الأبناء قبل أن ينزل الله هذه الآية في تحريمهن مع من حرم معهن، قيل: قد يجوز أن تكون نزلت: ((وَحَلَائِلُ أَبْنَائِكُمُ) ، (وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ) فلما قال مشركو مكة ما قالوا في تزويجه امرأة زيد، نزل هذا الحرف، فضم إليه كما كان نزل: (لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ) فلما جاء ابن أم مكتوم وشكي عجزه عن الجهاد نزل: (غَيْرُ أُولِي) فألحق به، والله “ أعلم.

[27] **Qur’an references (L1965):** Qur’an 4:26 (An-Nisa).
[28] **Qur’an references (L1970):** Qur’an 4:23 (An-Nisa).

to engage in jihad, “Other than those with” was revealed and appended to it. And God knows best.[29][30][31]

L1980–1981 We have already demonstrated that the designation “child” does not cease to apply to grandchildren, however far down the line of descent they may be, in Surat al-Baqarah, where we argued for this from His words, “O children of Israel, remember,” and His words elsewhere, “O children of Adam.” Since the son is an offspring, his descendants are sons of the grandfather, without any doubt.

L1982–1983 ## Refutation of the Qadariyya:

L1984

L1985–1987 And His words, exalted is He: “If something good befalls them, they say, ‘This is from God’; and if something bad befalls them, they say, ‘This is from you.’ Say: ‘All is from God.’ What is the matter with these people that they scarcely understand any discourse? (78) Whatever good befalls you is from God, and whatever bad befalls you is from yourself” constitute a clear argument against the Qadariyya, if only they would be fair and not obstinately dispute, for two reasons: The first is His saying, “If something good befalls them” and “If something bad befalls them,” and His returning to this after first mentioning it: “Whatever good befalls you” and “Whatever bad befalls you.” How can a person guard against what befalls him? He—majestic and exalted is He—has repeated it time after time, and has not said, “Whatever you have done.” This is one of the two arguments.[32][33]

L1988 The other is that He—majestic and mighty is He—has said, “Say: ‘All is from

[29] **Translator’s note (L1977):** “This phrase” evidently refers to “who are from your own loins” in the preceding discussion.

[30] **Translator’s note (L1979):** The initial quotation already includes the exception that the subsequent account says was revealed afterward. The later quotation stops at “other than those with,” omitting “disabilities”; both features have been preserved.

[31] **Qur’an references (L1974):** Qur’an 33:4 (Al-Ahzab); Qur’an 33:40 (Al-Ahzab); Qur’an 4:23 (An-Nisa); Qur’an 4:95 (An-Nisa).

[32] **Translator’s note (L1987):** The final contrast turns on what ‘befalls you’ versus what ‘you have done’; the Arabic uses the same verbal root with different subjects.

[33] **Qur’an references (L1985):** Qur’an 4:78 (An-Nisa); Qur’an 4:79 (An-Nisa).

وقد دللنا على أن اسم الولد لا يسقط عن الأسباط وإن سفلوا في سورة البقرة واحتججنا فيه بقوله: (يَا بَنِي إِسْرَائِيلَ اذْكُرُوا) ، وقوله في غيرها: ((يَا بَنِي آدَمَ) فإذا كان الابن مولودا فأسباطه أبناء الجد لا شك فيه.

رد على القدرية:

وقوله تعالى: (وَإِنْ تُصِبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا (٧٨) مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ) حجة على القدرية واضحة لو أنصفوا ولم يكابروا لحجتين: إحداهما، قوله: (وَإِنْ تُصِبْهُمْ حَسَنَةٌ) ، (وَإِنْ تُصِبْهُمْ سَيِّئَةٌ) وعوده له بعد بدء ما أصابك من حسنة، وما أصابك من سيئة “ فكيف يقدر المرء أن يحترز مما يصيبه، وقد كرره جل وتعالى مرة بعد أخرى، ولم يقل: ما أصبت، فهذه إحدى الحجتين.

والأخرى: أنه قد قال جل وعز: (قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ) تكذيبا لقولهم فيما فرقوا بين الإصابتين، فمحال أن ينقضه على إثر النكير والتكذيب، فيقول: الحسنة من عندي، والسيئة من نفسك.

God,'" declaring their assertion false insofar as they distinguished between the two things that befell them. It is therefore impossible that He should contradict this immediately after that repudiation and declaration of falsehood, saying: "The good is from Me, and the bad is from yourself."[34]

L1989–1992 This cannot escape a person of understanding who reflects upon it. Many adherents of our creed maintain that His words, "Whatever befalls you," contain an implicit "they say." It is as they say, God willing, as though He had said: "What is the matter with these people that they scarcely understand any discourse? (78) Whatever befalls you" , just as He—mighty and majestic is He—said: "If only you could see when the criminals hang their heads before their Lord: 'Our Lord, we have seen'" in which, God knows best, "they say" is implicit.[35][36]

L1993 Although this is so, there is no basis for arguing against them on its strength, because they deny it and plead that it is not written in the text. What we have used as our argument, however, they are unable to refute.

L1994

L1995–1997 His words: "What is the matter with you that you are two factions concerning the hypocrites, when God has cast them back because of what they have earned? Do you wish to guide those whom God has led astray? Whoever God leads astray, you will never find a way for him. (88)" constitute an argument against them, because at the beginning of the verse He attributes earning to them, and in its continuation attributes leading them astray to Himself, confirming this with His words: "Do you wish to guide those whom God has led astray? Whoever God leads astray, you will never find a way for him. (88)" This is also one of the places where omitting the object-pronoun hā' is appropriate. Do you not see that He says elsewhere: "Have you seen him

هذا ما لا يذهب على ذي حجي إذا تدبره، وكثير من أهل نحلتنا يزعمون: أن في قوله: (مَا أَصَابَكَ) ضمير " يقولون " وهو كما قالوا، إن شاء الله، كأنه قال: (فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا (٧٨) مَا أَصَابَكَ) ، كما قال عز وجل: (وَلَوْ تَرَى إِذِ الْمُجْرِمُونَ نَاكِسُو رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا) فيه: والله أعلم ضمير يقولون.

وهذا وإن كان كذلك، فالاحتجاج به عليهم لا وجه له، لإنكارهم واعتلالهم بأنه ليس بمسطور، وما احتججنا به غير مستطيعين رده.

قوله: (فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِئَتَيْنِ وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا أَتُرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ اللَّهُ وَمَنْ يُضْلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا (٨٨) حجة عليهم: لإخباره في ابتداء الآية عنهم بالكسب، وفي سياقها عن نفسه بالإضلال لهم، وتوكيده ذلك بقوله: (أَتُرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ اللَّهُ وَمَنْ يُضْلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا (٨٨) . وهذا أيضا من المواضع التي يحسن فيها حذف هاء المفعول ألا تراه يقول في موضع آخر: (أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَى عِلْمٍ) ،

[34] **Qur'an references (L1988):** Qur'an 4:78 (An-Nisa).

[35] **Translator's note (L1989):** The author's explanation posits an unexpressed "they say," but the ensuing quotation does not explicitly insert those words. This has been preserved.

[36] **Qur'an references (L1989):** Qur'an 4:78 (An-Nisa); Qur'an 32:12 (As-Sajdah).

who has taken his own desire as his god, and whom God has led astray with knowledge?"[37]

L1998–2000 Here He retains the hā', since both omission and retention are permissible. Then He says: "Whoever God leads astray, you will never find a way for him. (88)" It has indeed reached me that one of them said, concerning this and His words, "He leads astray whom He wills," and similar expressions in the Qur'an, that He attributes straying to them—as though he were suggesting that it means "He declares astray whom He wills," with the consonant doubled, in the sense that they are astray.[38][39]

فأثبت الهاء لجواز الحذف والإثبات. ثم قال: (وَمَنْ يُضْلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا (٨٨) ولقد بلغني عن بعضهم أنه قال في هذا وفي قوله: (يُضِلُّ مَنْ يَشَاءُ) وأشباهه في القرآن إنه ينسبهم إلى الضلال كأنه يومي إلى أنه يضلل من يشاء بالتثقيل بمعنى أنهم ضلال.

[37] **Qur'an references (L1995):** Qur'an 4:88 (An-Nisa); Qur'an 45:23 (Al-Jathiyah).

[38] **Translator's note (L2000):** The argument distinguishes aḍalla, 'to lead astray,' from ḍallala, with doubled lām, here understood as 'to declare or deem someone astray.'

[39] **Qur'an references (L1998):** Qur'an 4:88 (An-Nisa); Qur'an 4:143 (An-Nisa); Qur'an 13:27 (Ar-Ra'd); Qur'an 16:93 (An-Nahl); Qur'an 35:8 (Fatir).

This is a statement whose ugliness spares its hearer any need to adduce an argument to refute it. Anyone whose knowledge of the language extends only this far would do ill to shield himself with innovation.[1]

وهذا قول يستغني سامعه بقبحه عن إيراد الحجة في نقضه، ومن كان هذا مبلغ علمه باللغة لم يحسن به التروس بالبدعة.

The Matter of Prayer:

شأن الصلاة:

His words, exalted is He: "When you travel through the land, there is no blame upon you if you shorten the prayer, if you fear that those who disbelieve may assail you" constitute an argument for those who say that a traveler has the choice of performing the prayer in full or shortening it, and a refutation of those who say that his obligatory prayer is two rakʿas. For, if that were so, He would not have left the matter to them and removed blame from them for shortening it; rather, the wording would have been the imperative, "Then shorten it." And God knows best.[2]

قوله تعالى (وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا) حجة لمن يقول: إن المسافر بالخيار في إتمام الصلاة وقصرها، ورد على من يقول: فرضه ركعتان. إذ لو كان كذلك ما رد الأمر إليهم وأزال عنهم الجناح في القصر، ولكان فاقصروا على لفظ الأمر، والله أعلم.

His words, "If you fear," state its condition. Thus the concession permitting shortening in fear is established by the Qur'an, and in safety by the Sunna.

وقوله: (إِنْ خِفْتُمْ) - شرطه، فثبتت رخصة القصر في الخوف بالقرآن وفي الأمن بالسنة.

The great majority of the community hold it permissible; their disagreement concerns the kinds of journeys, not the state of safety.

وعلى جوازه دهماء الأمة، واختلافهم في أنواع الأسفار لا في الأمن.

Congregational Prayer:

صلاة الجماعة:

And His words: "When you are among them and establish the prayer for them, let a group of them stand with you, and let them take their weapons. When they have prostrated, let them be behind you, and let another group, who have not prayed, come and pray with you" constitute an argument for those who maintain that congregational prayer is obligatory. For actions

وقوله: (وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ) حجة لمن يزعم أن صلاة الجماعة فرض، إذ لا تجوز أفعال الضرورة - من التقدم والتأخر والانتظار - في صلاة يستطيع المنفرد أن لا يفعلها ولو فعلها فسدت عليه، إلا وإقامتها في الجماعة فرض، ويؤيد هذا من قوله: " تواعد رسول الله صلى الله عليه وسلم بإحراق بيوت من تخلف عنها".

[1] **Translator's note (L2002):** The unusual form al-turūs appears to denote shielding oneself, understood here as using doctrinal innovation as a shield; the reading may be corrupt.

[2] **Qur'an references (L2005):** Qur'an 4:101 (An-Nisa).

necessitated by exigency—moving forward, moving backward, and waiting—would not be permissible in a prayer in which a person praying alone could avoid them, and which would be invalidated for him if he performed them, unless performing it in congregation were obligatory. This is supported by the statement: "The Messenger of God, may God bless him and grant him peace, threatened to burn down the houses of those who stayed away from it."[3][4]

L2018–2023 Although this point drawn from the Book and the Sunna offers something to seize upon, the matter, in my view, is not so. The beginning of the verse contains no command to perform it in this manner; it merely teaches him—may God bless him and grant him peace—how to perform it with his companions. His inference from the actions necessitated by exigency within it that it is obligatory is likewise unsound. For physical activity in prayer is, as a general rule, invalidating, yet the Prophet—may God bless him and grant him peace—performed certain actions during prayer and commanded others, including his carrying Usama and his opening the door, and his command to kill a snake and a scorpion. It is therefore not permissible to allow all other actions during it by reasoning from the fact that the Prophet—may God bless him and grant him peace—performed some of them. Moreover, the person who declares congregational prayer obligatory by reasoning from the prayer in fear and the Sunna reports we have mentioned does not accept analogy. How, then, can he reason from the actions necessitated by exigency within it to its being obligatory? Rather, he must accept each of these things in its particular setting and not extend it to other things. What examination bears upon—God knows best—is that the prayer in fear was performed in congregation so that they could hasten to finish it before the prayer time elapsed, since an army cannot pray one man after another before the time expires. Perhaps, moreover, it was performed near the end of the time, making their circumstances still more pressing. As for his appeal to the Prophet's threat—may God bless him and grant him peace—to burn down

وهذه النكتة من الكتاب والسنة، وإن كان فيها متعلق، فليس الأمر عندي كذلك، إذ ابتداء الآية ليس فيه أمر بإقامتها كذلك. إنما هو تعليم له، صلى الله عليه وسلم، كيف يصليها بأصحابه، واستدلاله بأفعال الضرورة فيها على إيجابها ليس كذلك، إذ العمل على الجملة في الصلاة مفسد لها، وقد عمل النبي - صلى الله عليه وسلم - في الصلاة أعمالا وأمر بأخرى منها: حمله أسامة، وفتحه الباب، وأمره بقتل الحية، والعقرب. فلم يجز أن يباح سائر الأعمال فيها اعتبارا بأن النبي - صلى الله عليه وسلم - عمل بعضها والموجب بصلاة الجماعة المعتبر بصلاة الخوف وما ذكرنا من السنة لا يقول بالقياس. فكيف يجوز له الاعتبار بأعمال الضرورة فيها على إيجابها، بل يلزمه أن يسلم لكل هذه الأشياء في مواضعها ولا يحمل غيرها عليها. والذي يسلط عليه النظر - والله أعلم - أن صلاة الخوف صليت في جماعة ليبادر بالفراغ منها خروج الوقت إذ لا يمكن لجيش أن يصلي واحد بعد آخر قبل ذهاب الوقت، ولعلها صليت مع ذلك في آخر الوقت فكان أضيق عليهم. وما احتج به من وعيد النبي، صلى الله عليه وسلم، بتحريق البيوت، فهو - والله أعلم - للمنافقين لا للمسلمين، ألا تراه، صلى الله عليه وسلم، يقوله في الحديث: " لقد هممت أن يحطب حطب ويؤمر بالصلاة فينادى بها ثم آمر، رجلا يؤم الناس ثم أخالف إلى رجال يتخلفون عن الصلاة فأحرق عليهم ".

[3] **Translator's note (L2017):** The introduction 'by the statement' is syntactically awkward in the Arabic; the quotation reports the Prophet's threat in the third person.

[4] **Qur'an references (L2016):** Qur'an 4:102 (An-Nisa).

the houses, that, God knows best, concerns the hypocrites, not the Muslims. Do you not see that he—may God bless him and grant him peace—says it in the report: " I have indeed contemplated having firewood gathered and having the prayer ordered and the call to it made, then ordering a man to lead the people, then going instead to men who stay away from the prayer and burning their houses down upon them."[5][6][7]

L2024 And he said at the end of the report: "By Him in whose hand is my soul, if one of them knew that he would find a bone with meat on it from a fat sheep, or two fine sheep's feet, he would attend the night prayer.[8]

L2025 How, then, could he—may God bless him and grant him peace—leave an obligation, for neglecting which he threatened others with the burning of their houses, and occupy himself with burning them? Why would he not burn them after completing the obligation of congregational prayer, if he counted it an obligation?

L2026–2027 His words—may God bless him and grant him peace—"He would attend the night prayer" establish that this concerns the hypocrites, because he said in another report: "The prayers most burdensome to the hypocrites are the night prayer and the morning prayer. If they knew what was in them, they would come to them even crawling."

L2028–2033 As for his appeal to the report of Ibn Umm Maktum, ʿAsim transmitted it from Abu Razin, from Ibn Umm Maktum. Some transmit it with a discontinuous chain, saying: "Ibn Umm Maktum asked the Messenger of God—may God bless him and grant him peace." Furthermore, it has been countered by

وقال في آخر الحديث: " والذي نفسي بيده لو يعلم أحدهم أنه يجد عرقا من شاة سمينة أو مرماتين حسنتين لشهد العشاء.

فكيف يدع صلى الله عليه وسلم فرضا يتواعد غيره على تركه بحرق البيوت ويشتغل بحرقها، هلا كان يحرقها بعد الفراغ من فرض الجماعة لو أعدها فرضا!

وقوله صلى الله عليه وسلم: " لشهد العشاء " محقق أنه للمنافقين لأنه قد قال: في غير هذا الحديث أثقل الصلاة على المنافقين صلاة العشاء والصبح، ولو يعلمون ما فيهما لأتوهما ولو حبوا.

وأما احتجاجه بحديث ابن أم مكتوم فإن عاصما رواه عن أبي رزين عن ابن أم مكتوم وفيهم من يرسله، فيقول: إن ابن أم مكتوم سأل رسول الله - صلى الله عليه وسلم -، ومع ذلك فقد عارضه حديث عتبان بن مالك وهو أصبح إسناداً منه لا محالة، والذي يزيل الريب كله حديث مالك عن نافع عن ابن عمر أن رسول الله، صلى الله عليه وسلم، قال: " صلاة الجماعة تزيد على صلاة الفرد بسبع وعشرين درجة ".

[5] **Translator's note (L2019):** The source says 'Usama.' The familiar report about carrying a child during prayer names Umama; the supplied name has been preserved as an apparent citation error.

[6] **Translator's note (L2021):** The phrase translated 'so that they could hasten to finish it before the prayer time elapsed' is compressed and syntactically awkward in the supplied Arabic.

[7] **Translator's note (L2023):** The Arabic ends with 'burn down upon them,' leaving the object unexpressed; 'their houses' is supplied from the surrounding discussion.

[8] **Translator's note (L2024):** Mirmātayn is an uncommon term variously explained as two sheep's feet or two pieces of meat associated with the feet. The quotation has no closing mark in this segment.

the report of ʿItban ibn Malik, whose chain of transmission is unquestionably sounder than its own, What removes all doubt is the report of Malik, from Nafiʿ, from Ibn ʿUmar, that the Messenger of God—may God bless him and grant him peace—said: "Congregational prayer exceeds the prayer of an individual by twenty-seven degrees."[9][10]

L2034–2036 Every report transmitted on this matter falls short of Mālik's report. That said, we emphatically uphold congregational prayer and do not permit anyone capable of attending it to abandon it under any circumstances. We allow absence from it only for a manifest excuse, without counting it as obligatory. Thus, anyone who considers attendance an emphatically established Sunnah, does not adopt the Rāfiḍah's view concerning its abandonment, and then stays away without an excuse and prays in his own dwelling has squandered his own share of benefit, but his prayer suffices for him in his house, and he misses the degrees of reward attained by those present, without being among those who abandon their obligatory prayer. The Prophet, may God bless him and grant him peace, saw the man whom he ordered to repeat his prayer three times praying alone and not performing it properly. He did not criticize him for praying alone; he criticized only what he did. He did not say, "Perform it only in congregation, for it will suffice for you only in congregation." And he said to someone who had prayed at his lodging: "If one of you prays at his lodging and then catches the prayer with the imam, let him pray it with him, for it is a supererogatory prayer for him."[11]

L2037–2040 He thus assigned its obligatory status to the first prayer, which he performed alone, and did not assign it to the prayer he performed in congregation. And His saying, "Indeed, the unbelievers have been for you a manifest enemy" (101), is evidence that a group may be described using a singular expression,

وكل حديث روي في ذلك لا يكافي حديث مالك. هذا، ونحن نؤكد صلاة الجماعة ولا نبيح تركها لمن قدر عليها بأي وجه كان، ولا نرخص في تركها إلا من عذر بين من غير أن نعدها فرضا، فمن رأى إتيانها من وكيد السنة ولم ير في تركها رأي الرافضة ثم تخلف عنها من غير عذر وصلى في منزله ضيع حظ نفسه وأجزأته صلاته في بيته، وفاتته درجات الحاضرين من غير أن يكون لفرضه من التاركين وقد رأى النبي، صلى الله عليه وسلم، الرجل الذي أمره بإعادة الصلاة ثلاث مرات وحده وما يحسنها " فلم يعب عليه انفراده، إنما عاب عليه ما عمله، ولم يقل: لا تصلها إلا في جماعة، فإنها لا تجزيك إلا فيها، وقال لمن صلى في رحله: " إذا صلى أحدكم في رحله ثم أدرك الصلاة مع الإمام فليصلها معه فإنها له نافلة".

فجعل فرضها للأولى التي انفرد بها ولم يجعلها التي صلاها في جماعة، وقوله: (إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُبِينًا (١٠١) دليل على أن الجماعة قد يجوز أن يخبر عنهم بلفظ الواحد، لأنه - جل وتعالى - لم يقل: أعداء مبينين، ومثله في القرآن كثير.

[9] **Translator's note (L2029):** 'With a discontinuous chain' renders yursiluhu: the transmitter says 'Ibn Umm Maktum asked' rather than explicitly transmitting 'from Ibn Umm Maktum.'

[10] **Translator's note (L2031):** The source reads aṣbaḥ, 'brighter,' apparently a corruption of aṣaḥḥ, 'sounder,' in this assessment of a transmission chain. The translation follows the apparent intended sense.

[11] **Translator's note (L2036):** The source contains an unmatched quotation mark after "not performing it properly"; its intended scope is unclear.

for He—majestic and exalted—did not say, “manifest enemies.” There are many similar instances in the Qur’an.[12]

Refutation of the Shubrāh:[13]

His saying: “Indeed, God does not forgive that partners be associated with Him, but He forgives what is short of that for whomever He wills.”[14]

Refutation of the Mu‘tazilah concerning the threat of punishment, and of the Shirkah concerning sins: As for the refutation of the Mu‘tazilah: they claim that anyone who dies persisting in his sins without repenting of them will abide eternally in the Fire. Yet God has stated in this verse that among those who have accumulated sins and died persisting in them without repentance are some whom He will forgive. He has excluded from hope of forgiveness only the unbelievers who die in their unbelief. As for those who repent of unbelief and those who profess God’s oneness who seek forgiveness for their sins, they do not fall within this verse, since He, blessed and exalted, says concerning the unbelievers: “Say to those who disbelieve: if they desist, what has already passed will be forgiven them.” And He said: “Those who say, ‘God is the third of three,’ have indeed disbelieved. There is no god but one God. If they do not desist from what they say, a painful punishment will surely afflict those among them who disbelieve. (73) Will they not, then, repent to God and seek His forgiveness? God is forgiving, merciful. (74)” We thus know that His saying, “Indeed, God does not forgive that partners be associated with Him,” applies to someone who dies an unbeliever.[15][16]

And He said concerning sinful believers: “Whoever does evil or wrongs

[12] **Qur’an references (L2037):** Qur’an 4:101 (An-Nisa).

[13] **Translator’s note (L2041):** The group name is anomalously written “Shubrāh”; the ensuing discussion names the Shurāt, apparently the intended group.

[14] **Qur’an references (L2043):** Qur’an 4:48 (An-Nisa); Qur’an 4:116 (An-Nisa).

[15] **Translator’s note (L2044):** The source reads “Shirkah,” an uncertain group designation here; the corresponding discussion below names the Shurāt.

[16] **Qur’an references (L2044):** Qur’an 8:38 (Al-Anfal); Qur’an 5:73 (Al-Ma’idah); Qur’an 5:74 (Al-Ma’idah); Qur’an 4:48 (An-Nisa); Qur’an 4:116 (An-Nisa).

رد على الشبراة:

قوله: (إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ) .

رد على المعتزلة في باب الوعيد وعلى الشركة في باب الذنوب: فأما الرد على المعتزلة: فإنهم يزعمون أن من مات على ذنوبه غير تائب منها فهو مخلد في النار، وقد أخبر الله في هذه الآية: أن في المحتقبين ذنوبا ماتوا عليها من غير توبة - من يغفر له، ولم يوئيس من الغفران إلا الكفار الذين يموتون بكفرهم فأما من تاب من الكفر واستغفر من الذنوب من الموحدين فليس بداخل في هذه الآية، إذ يقول تبارك وتعالى في الكفار: (قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ) وقال: لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌ وَاحِدٌ وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ (٧٣) أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ وَاللَّهُ غَفُورٌ رَحِيمٌ (٧٤) فعلمنا أن قوله: (إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ) واقع على من مات كافرا.

وقال في المؤمنين المذنبين: (وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا (١١٠) وقال: (وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ (١٣٥) أُولَئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِنْ رَبِّهِمْ وَجَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَنِعْمَ أَجْرُ الْعَامِلِينَ (١٣٦) وقال: (وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ

himself and then seeks God's forgiveness will find God forgiving, merciful. (110)" And He said: "And those who, when they commit an indecency or wrong themselves, remember God and seek forgiveness for their sins—and who forgives sins except God?—and do not knowingly persist in what they have done. (135) Those—their recompense is forgiveness from their Lord and gardens beneath which rivers flow, abiding therein eternally. How excellent is the reward of those who act! (136)" And He said: "And those who do not invoke another god alongside God, do not kill the soul that God has made inviolable except by right, and do not commit unlawful sexual intercourse. Whoever does that will meet a penalty. (68) The punishment will be multiplied for him on the Day of Resurrection, and he will abide therein eternally, humiliated, (69) except for one who repents, believes, and performs righteous deeds. Those—God will replace their evil deeds with good deeds. God is forgiving, merciful. (70)" We thus know that His saying, "But He forgives what is short of that for whomever He wills," concerns someone who dies without repentance. For repentance has already purged what the person repenting of unbelief and the person repenting of sin had each accumulated, so the verse applies to people other than these two.[17]

L2055–2056 As for the refutation of the Shurāt concerning sins: they count both minor and major sins as unbelief. If unbelief is unbelief and sin is unbelief, then what is it, beyond associating partners with Him, that God forgives for whomever He wills? This is something that will not escape discerning people when they examine it and apply their minds to it, although, praise be to God, it is plain and clear,

L2057–2058 **Refutation of those who maintain that the Qur'an is created:**

L2059

L2060–2061 His saying, "And who is more truthful than God in speech?" (122), is an argument against those who maintain that the Qur'an is created, for if

[17] **Qur'an references (L2050):** Qur'an 4:110 (An-Nisa); Qur'an 3:135 (Ali 'Imran); Qur'an 3:136 (Ali 'Imran); Qur'an 25:68 (Al-Furqan); Qur'an 25:69 (Al-Furqan); Qur'an 25:70 (Al-Furqan); Qur'an 4:48 (An-Nisa); Qur'an 4:116 (An-Nisa).

النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا (٦٨) يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا (٦٩) إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا (٧٠) فعلمنا أن قوله: (وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ) لمن مات على غير توبة، إذ التائب من الكفر والذنب قد محصت التوبة عنهما ما احتقباه فحصلت الآية لغيرهما.

وأما الرد على الشراة في باب الذنوب، فإنهم يعدون صغيرها وكبيرها كفرا فإذا كان الكفر كفرا والذنب كفرا، فما الشيء الذي يغفره الله بعد الشرك لمن يشاء، هذا ما لا يذهب على المميزين إذا أبصروه وأعملوا الفكر فيه مع أنه بحمد الله جلي واضح،

رد على من يقول بخلق القرآن:

قوله: (وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا (١٢٢) حجة على من يقول بخلق القرآن، إذ لو كان القيل على المجاز ما كان يقال فيه هذا، وكيف يجوز أن يقال: من أصدق قيلا من حائط فلان إذا مال، فسقط، هذا يستحيل في اللغة والعقول لو تدبروه.

speech were meant figuratively, this would not be said of it. How could one say, “Who is more truthful in speech than so-and-so’s wall,” when it leans over and falls? This is impossible in language and reason, if only they would consider it.[18]

Refutation of the Jahmiyyah:

His saying, “And God took Abraham as an intimate friend” (125), is an argument against the Jahmiyyah.

I have been told that they take “intimate friend” here to mean “one in need,” as though it meant, “He took him as one in need of Him.” They refer it to khallah, with a fatḥah on the khāʾ, fleeing the implications that khullah, with a ḍammah, entails for them. They adduce a verse by Zuhayr ibn Abī Sulmā: And if a khalīl comes to him on a day of asking, he says, “My wealth is neither absent nor withheld.” Although the Arabs call a needy person a khalīl, they do not reject calling a friend by that name. Indeed, they use it more often for a friend, and that usage circulates more widely on their tongues. Even if their use of it for a needy person were better known among them than their use of it for a friend, their reckoning him here as needy would still constitute excessive ignorance and deficient understanding. For it occupies the place of a distinction bestowed upon Abraham, may God bless him and grant him peace. How, then, could Abraham be praised for something he shares with all people before and after him, unbelievers and Muslims alike? Indeed, he shares it with all beings endowed with spirits: beasts, creeping creatures, and the rest of creation, including jinn and devils, since we know of none of these who is not in need of God. Was there ever a time when Abraham was not in need of God, before prophethood or afterward, such that He then took him as one in need of Him? And did God single out Abraham alone for need of Him from among all the rest of the world, so that khalīl should be interpreted in that sense? Before He took him as one in need of Him, was he independent of Him? Or could any angel, bearer of the Throne, prophet, or messenger be independent of God under any circumstances? I know of

[18] **Qur’an references (L2060):** Qur’an 4:122 (An-Nisa).

رد على الجهمية:

قوله: (وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا (١٢٥) حجة على الجهمية

وبلغني أنهم يجعلون الخليل في هذا الموضع: الفقير، كأنه: اتخذه فقيرا إليه، يذهبون به إلى الخلة بفتح الخاء فرارا مما يلزمهم في الخلة بضمها، ويحتجون ببيت لزهير بن أبي سلمى: وإن أتاه خليل يوم مسألة يقول لا غائب مالي ولا حرم والخليل وإن كانت العرب تسمي به الفقير فهي لا تأبى من تسمية الصديق به بل تسميتها الصديق به أكثر، وعلى ألسنتها أسير، ولو كان تسمية الفقير به أشهر عندها من تسمية الصديق به، لكان إعدادهم إياه هاهنا فقيرا من الإفراط في الجهل، والنقيصة في العقل، إذ هو موضوع موضع الفضيلة لإبراهيم، صلى الله عليه وسلم، فكيف يمدح إبراهيم بشيء يشاركه فيه جميع الناس قبله وبعده، كافرهم ومسلمهم، بل يشاركه فيه جميع الروحانيين من البهائم والحشرات وسائر الخلق من الجن والشياطن، إذ لا نعلم أحدا من هؤلاء إلي فقيرا إلى الله، وهل أتى على إبراهيم وقت لم يكن فيه فقيرا إلى الله قبل النبوة وبعدها،! ثم اتخذه فقيرا إليه، وهل خص الله إبراهيم، وحده بالفقر إليه من بين سائر العالم، حتى يذهب بتأويل الخليل إليه وهل كان قبل اتخاذه إياه - فقيرا إليه - غنيا عنه، أو يجوز أن يكون أحد من الملائكة وحملة العرش والأنبياء والمرسلين غنيا عن الله في شيء من الأحوال، ولا أعلم المساكين يفزعون إلى اللغة في وقت، إلا غلطوا طريقها، وجاءوا بأفظع مما يفرون منه. وبيت زهير يمدح به هرم بن سنان.

no occasion when these wretches resort to language without mistaking its paths and producing something more outrageous than what they flee from. Zuhayr's verse praises Harim ibn Sinān.[19][20][21][22]

L2073 It is quite possible that Harim had an intimate friend whom he loved, who would petition him concerning financial liabilities undertaken on others' behalf, blood-money payments, and contingencies, with people approaching Harim through him, and that he would not turn him away from these requests. Thus khalīl in Zuhayr's verse could also mean a friend, although his being needy would do no harm to the argument.[23]

L2074 An argument against those who affirm capacity.

L2075

L2076–2079 And His saying, "You will never be able to deal equitably between wives, however eagerly you strive," is an argument against those who affirm capacity under all circumstances. God has explicitly stated concerning those commanded to deal equitably between wives that they are unable to do so, however eagerly they strive.[24]

L2080–2082 This is a verse adduced as evidence in jurisprudence, but this subtle point within it is a clear argument against them. Moreover, the absence of this capacity is more evident through direct observation and experience than to require recourse to a transmitted report. Every person knows from his own

قد يجوز أن يكون لهرم خليل يحبه فيسأله في حمالات وديات ولوائح يتوسلون به إلى هرم - فلا يرده عنها فيكون الخليل في بيت زهير أيضا صديقا، وإن كان غير ضار كينونته فقيرا.

حجة على مثبتي الاستطاعة.

وقوله: (وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ) حجة على مثبتي الاستطاعة بكل حال، وقد أخبر الله نصا عن المأمورين بالعدل بين النساء أنهم لا يستطيعونه ولو حرصوا.

وهذه آية يحتج بها في باب الفقه، ولكن هذه النكتة فيها حجة عليهم بينة مع أن نفي هذه الاستطاعة أبين في العيان والتجارب من أن يضطر فيها إلى الخبر، إذ كل امريء عارف من نفسه بأنه غير مالك لقلبه، والاستطاعة - لا محالة - سلطان مفرق على الجوارح، والقلب ملكها، فسلطانه الإضمار والنبوّ، كما أن سلطان اليد البسط والقبض، وسلطان العين النظر والغض، فإذا رأينا بعض أجزاء الاستطاعة بالعيان غير مملوك علمنا أن وقوعه من حيث لا حيلة في رده مخلوق، وإذا ثبتت خلق بعض شيء بعينه ثبت خلق جميعه، وإن كان اللطيفة في إدراك علم بعضه أخفى منها، في بعض، وكيف يجوز مكابرة العيان والمشاهدة، ونحن نرى قلبا نابئا عما يحب بقاءه، وباقيا فيه ما يحب فناءه، ونرى أشياء يشتهيها العبد ويحرص على فعلها، وأشياء يحترز منها جهده وطاقته وهي تقع به على كراهيته لها حتى إن الرجل ليحرص على مواقعة معصية ويعمل فيها حيله، ويتمكن منها فيحال بينه وبينها وهو متلهف متعدد على فواتها

[19] **Translator's note (L2066):** Khallah means need or poverty; khullah means intimate friendship. The argument turns on this difference in vocalization.

[20] **Translator's note (L2068):** Khalīl is retained because whether it means "a needy person" or "an intimate friend" is precisely what the author disputes.

[21] **Translator's note (L2069):** The unvocalized final word is understood here as ḥarim, "withheld" or "denied."

[22] **Translator's note (L2070):** The source's "ilā faqīran" is syntactically corrupt; the translation follows the apparently intended "illā faqīran," "except as one in need." "Beings endowed with spirits" renders rūḥāniyyīn, which here explicitly includes animals and creeping creatures.

[23] **Translator's note (L2073):** Lawā'iḥ, rendered "contingencies," is uncertain in this context. The plural subject in "with people approaching Harim through him" has no explicit antecedent.

[24] **Qur'an references (L2076):** Qur'an 4:129 (An-Nisa).

experience that he does not control his heart. Capacity is necessarily an authority distributed among the bodily members, and the heart is their king. Its authority consists in harboring inward thoughts and turning away, just as the hand's authority consists in extending and contracting, and the eye's authority in looking and lowering its gaze. When we see through direct observation that some component of capacity is not under one's control, we know that its occurrence, insofar as there is no means of repelling it, is created. Once the createdness of part of a particular thing is established, the createdness of all of it is established, even if the subtle point through which knowledge of some of it is apprehended is more obscure in one part than in another. How can one obstinately deny direct observation and witnessing, when we see a heart turning away from what one wishes would remain, while what one wishes would disappear remains within it, and we see things that a servant desires and eagerly strives to do, and things against which he guards himself with all his effort and strength, yet they befall him despite his aversion to them? Indeed, a man may eagerly strive to commit a sin, employ his stratagems toward it, and gain the means to do it, only to be prevented from it, while he longs for it, laments missing it, and grieves that it is beyond his reach. Another eagerly strives to perform acts of obedience and has exhausted his utmost effort in attaining their performance, yet cannot complete them. Where, then, can capacity be established when these things are witnessed directly? Can either kind of act, acts of obedience or acts of disobedience, be attained except through a prior decree?[25][26]

Refutation of the Murjiʾah:

His saying: "O you who have believed, believe in God and His Messenger."[27]

[25] **Translator's note (L2080):** The clause about the relative obscurity of apprehending parts of capacity is grammatically awkward in the source; the translation preserves its apparent comparative sense.

[26] **Translator's note (L2082):** Mutaʿaddid, between "longing" and "over missing it," is anomalous here. "Laments" provisionally conveys the contextually apparent sense; the precise reading remains uncertain.

[27] **Qur'an references (L2085):** Qur'an 4:136 (An-Nisa).

متحسر على بعدها منه، وآخر يحرص على عمل الطاعات استفرغ مجهوده في الوصول إلى فعلها لا يستطيع إتمامها، فأين تثبت الاستطاعة مع مشاهدة هذه الأشياء عيانا، فهل يمكن الوصول إلى كلا الفعلين من الطاعات والمعاصي إلا بقضاء سابق.

رد على المرجئة:

قوله: (يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ)

This refutes the Murji'ah's denial that faith increases, since He has commanded believers to believe.

Refutation of the Jahmiyyah:

And His saying, "Indeed, the hypocrites seek to deceive God, and He deceives them," A refutation of the Jahmiyyah, since His saying, "And He is deceiving them," necessarily refutes their statement, invalidates their act, and affirms His act. The justice attributed to them must be either figurative or literal in the report. If it is literal, His response is more entitled to be literal than their act; if it is figurative, they bear no sin for it and deserve no punishment for it. This cannot permissibly be imagined, so how can you assert it? There is no third possibility![28][29]

His saying: "Wavering between that, belonging neither to these nor to those. And whomever Allah leads astray, you will never find a way for him" (143).[30]

An argument against the Qadariyyah and the Mu'tazilah.

His saying: "Rather, Allah has sealed them because of their disbelief, so they have faith only a little" (155). An argument against the Mu'tazilah and the Murji'ah.[31]

As against the Mu'tazilah, it is His saying, "Rather, Allah has sealed them"; He did not say, "They became sealed of themselves." And as against the Murji'ah, He mentions the small amount of faith; whatever admits of a small amount admits of a large amount and thus has constituent parts.[32]

[28] **Translator's note (L2091):** The supplied text reads "the justice attributed to them," although the argument appears to require "the act attributed to them." The reading has not been silently corrected.

[29] **Qur'an references (L2089):** Qur'an 4:142 (An-Nisa).

[30] **Qur'an references (L2093):** Qur'an 4:143 (An-Nisa).

[31] **Qur'an references (L2095):** Qur'an 4:155 (An-Nisa).

[32] **Qur'an references (L2097):** Qur'an 4:155 (An-Nisa).

رد على المرجئة فيما ينكرون من زيادة الإيمان، إذ قد أمر المؤمنين بأن يؤمنوا.

رد على الجهمية:

وقوله: (إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ) رد على الجهمية، إذ قوله: (وَهُوَ خَادِعُهُمْ) لا محالة رد لقولهم، وإبطال لفعلهم وتثبيت لفعله، ولا يخلو العدل المضاف إليهم من مجاز أو حقيقة في الإخبار، فإن كان حقيقة فجوابه أحق بالحقيقة منه، وإن كان مجازا فلا ذنب لهم فيه، ولا يستوجبون عقوبة عليه، وهذا لا يجوز توهمه فكيف تقوله ولا ثالث له،!

قوله: (مُذَبْذَبِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ وَمَنْ يُضْلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا (١٤٣)

حجة على القدرية والمعتزلة.

قوله (بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا (١٥٥) حجة على المعتزلة والمرجئة.

فأما على المعتزلة فقوله: (بَلْ طَبَعَ اللَّهُ عَلَيْهَا) ولم يقل: تطبعت وأما على المرجئة: فذكر قلة الإيمان، وما كان له قليل كان له كثير وصار ذا أجزاء.

An Argument [unclear word] the Jahmiyyah:[33]

حجة علما الجهمية:

And His saying: "And Allah spoke to Moses with actual speaking" (164). An argument against the Jahmiyyah, and it is among the major arguments against them.

وقوله: (وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا (١٦٤) حجة على الجهمية وهي من كبار الحجج عليهم.

They argue that speech on His part is figurative. But figurative usage is not reinforced by a verbal noun, whereas He—majestic and exalted—has reinforced it, as you see, by employing the verbal noun "speaking."

ويحتجون بأن الكلام منه على المجاز، والمجاز لا يؤكد بالمصدر، وقد أكده - جل وعلا - كما ترى، فجاء بالتكليم.

Indeed, a report has reached me concerning one of the pretentious sophisticates among their teachers: when he considered what was entailed for him in this verse by the reinforcement through the verbal noun, he resorted to an interpretation more repugnant than figurative usage. He said: "The meaning of 'He spoke to him' is that He brought into existence speech that he heard." Shame upon people who claim philosophical expertise in the subtleties of difficult problems, then slip out of it as a hair slips out of dough! Is it not among their principles—woe to them—that they accept nothing that reason rejects? What reason, then, accepts calling speech "speech" before it has been spoken? If, when they contradicted the Quran, they had remained faithful to what reason apprehends, their disgrace in their own eyes would have been less.

ولقد بلغني عن بعض المتحذلقين من أستاذيهم أنه لما نظر إلى ما يلزمه في هذه الآية من تأكيد المصدر تطرق إلى تأويل أقبح من المجاز، فقال: معنى كلمه، أوجد كلاما سمعه، فقبحا لقوم يدعون الفلسفة في دقيق العويص ثم ينسلخون منه انسلاخ الشعرة من العجين، أليس من أصولهم - ويحهم - أن لا يقبلوا شيئا يدفعه العقل، فأي عقل يقبل أن يسمي الكلام كلاما قبل أن يتكلم به، فلو أنهم حيث خالفوا القرآن ثبتوا على المعقول، كان أقل لفضيحتهم عند أنفسهم.

They would then have said: "He caused Gabriel to utter what He intended as an address to the Messenger, without His—exalted is Allah—speaking it." His bringing into existence what he heard would then have had an intelligible meaning, although it too would be contrary to the truth, and the designation "speech" would not have applied to it before it was spoken. If someone imagines this, he is told: "We were establishing against you the denial that the Quran is created only so long as you believed in it, while it gives you the lie. Once you come to disbelieve in its very foundation, we turn our attention to someone other than you who believes in it, and argue against him from it." What, then, might they say concerning His saying—majestic is

فكانوا يقولون: أنطق جبريل بما أراد به مخاطبة الرسول من غير أن يتكلم تعالى الله به فكان يكون لإيجاده ما سمعه حينئذ معنى في العقل، وإن كان أيضا خلاف الحق، ويكون اسم الكلام لم يقع عليه قبل أن يتكلم به، فإن توهم هذا متوهم قيل له: إنما كنا نثبت عليك نفى الخلق عن القرآن ما دمت تؤمن به، وهو يكذبك، فإذا صرت تكفر بأصله اشتغلنا بغيرك ممن يؤمن به. فنحتج منه عليه، وما عسى يقولون في قوله - جل جلاله - (فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَنْ يَا مُوسَى إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ (٣٠) أيجوز أن يكون الكلام الذي أوجده بزعمهم

[33] **Translator's note (L2099):** The word between "argument" and "the Jahmiyyah" is corrupt or unclear. The likely intended heading is "An Argument against the Jahmiyyah."

His majesty—"Then, when he came to it, he was called from the right bank of the valley, in the blessed spot, from the tree: 'O Moses, indeed I am Allah, Lord of all worlds'" (30)? Can the speech that He supposedly brought into existence without speaking it say, "Indeed I am Allah"? Why, then—woe to them—did it not say, "Indeed He is Allah, Lord of all worlds"?[34][35]

L2113–2115 And He—blessed and exalted—said: "And when your Lord said to the angels, 'Indeed I am placing a vicegerent on earth.'" Why, then, was it not, "Indeed He is placing a vicegerent on earth," with their reply being, "They said: 'Will He place therein'"—with the third-person prefix—"'while we glorify Him with His praise and sanctify Him'"—with the third-person pronominal suffix? There is much of this kind in the Quran. Along with their contradiction of the Quran and their departure from reason, they have made a most egregious error in the language, in claiming that "Allah spoke" means that He brought it into existence—"contrary to, He created it for him"—rather than speech that He spoke. For if that were so, it would have been, "And Allah provided Moses with speech, a providing of speech," just as He said, "Then He caused him to die and provided him with a grave," that is, He made a grave for him. Thus "He provided him with speech" would mean "He made speech for him." Had they not taken His bringing it into existence in the sense of its being something created, they would have been correct, because He—majestic is His majesty—when He makes him hear what He has spoken, has brought it into existence. Yet His bringing it into existence for him does not make it created if it was not created in the first place. Indeed, a report has reached me concerning one of their fools, that he took "speaking" to mean "wounding," paying no heed to turning praise into blame, in his eagerness to

من غير أن يتكلم به يقول: (إِنِّي أَنَا اللَّهُ) ، فهلا قال: - ويحهم - إنه هو الله رب العالمين،.

وقالت - تبارك وتعالى - (وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً) فهلا كان: أنه جاعل في الأرض خليفة، ويكون الجواب منهم قالوا: أيجعل فيها - بالياء - ونحن نسبح بحمده، ونقدسه - بالهاء -، ومثل هذا كثير في القرآن، وهم مع خلافهم القرآن وخروجهم من العقول، قد غلطوا في اللغة أفحش غلط، فيما زعموا: أن (كلم الله) أوجده خلافا خلقه له، لا كلاما تكلم به - إذ لو كان كذلك، لكان: وأكلم الله موسى إكلاما كما قالت: (ثم أماته فأقبره) أي: جعل له قبرا، فيكون أكلمه: جعل له كلاما، ولو لم يذهبوا بإيجاده إلى معنى المخلوق، لكانوا مصيبين، لأنه - جل جلاله -: إذا أسمعه ما تكلم به، فقد أوجده، ولكن لا يصير بإيجاده له مخلوقا إذا لم يكن في الأصل مخلوقا ولقد بلغني عن بعض سفهائهم أنه ذهب بالتكليم إلى الكلم من الجراحة، ولم يحفل بتحويل المدح ذماً حرصا على تصحيح مقالته في نفي الكلام عن خالقه وتحقيق الجرح منه على نبيه، صلى الله عليه وسلم.

[34]**Translator's note (L2110):** The conditional force of "They would then have said" continues the hypothetical argument in the preceding segment.

[35]**Qur'an references (L2110):** Qur'an 28:30 (Al-Qasas).

vindicate his assertion denying speech to his Creator and affirming that He wounded His prophet ﷺ.[36][37][38]

L2116 Were it not for my wish that the sound-minded adherents of our creed should become acquainted with their disgraceful positions, so that they might seek refuge with Allah from them, I would have preserved this book from the inclusion of these follies.

L2117 Inheritance:

L2118

L2119–2126 And His saying: “They ask you for a ruling. Say: ‘Allah gives you a ruling concerning one who leaves neither parent nor child. If a man dies having no child, but he has a sister, she shall have half of what he leaves; and he inherits from her if she has no child.’” Evidence that brothers and sisters do not inherit alongside female children, just as they do not inherit alongside male children, because the designation “child” includes females just as it includes males. It is impermissible to abandon the explicit text of the Quran and grant them inheritance alongside female children without any substantial argument. If the designation “child” could apply here to males to the exclusion of females, then female children could likewise fail to exclude the mother from a third, the husband from a half, and the wife from a quarter. I know of no argument for excluding these persons beyond the fact that the designation “child” necessarily applies to females just as it applies to males.

ولولا ما أحببت من وقوف أهل السلامة من أهل نحلتنا على فضائحهم ليتعوذوا بالله منها لصنت هذا الكتاب عن إيراد هذه الحماقات فيه.

ميراث:

وقوله: (يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ إِنِ امْرُؤٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَا إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ) دليل على أن الإخوة والأخوات لا يرثون مع إناث الأولاد، كما لا يرثون مع ذكورهم، لشمول اسم الولد لهن كشموله لهم، ولا يجوز ترك نص القرآن وتوريثهم معهن بغير طائل من حجة، ولو جاز أن يوقع اسم الولد على الذكور في هذا الموضع دون الإناث جاز أن لا تحجب الأم عن الثلث بإناث الأولاد ولا الزوج عن النصف والزوجة عن الربع بهن، ولا أعرف حجة في حجب هؤلاء أكثر من أن اسم الولد لازم لهن كما يلزم الذكور، فتخصيص الذكور به في آية الكلالة وتعميمه في آية الأبوين والزوج والزوجة - لا أعرف وجهه وسبيل العموم أن لا يخص فالاختلاف موجود في ميراث الأخوات مع البنات فإن حصل إجماع في توريث الإخوة معهن وإلا فهم أسوة أخواتهم في الإسقاط في حكم الآية. وليس في حديث. أبي قيس عن هزيل من القوة ما يخص به عموم الكتاب.

[36] **Translator’s note (L2113):** The supplied feminine verb forms introducing Allah’s statements appear to be transcription errors; they have been rendered with the masculine pronoun required by the explicitly named referent. The wording rendered “contrary to, He created it for him” is corrupt or syntactically incoherent. It appears to concern bringing speech into existence by creating it for Moses, but the wording has not been silently repaired. The linguistic argument contrasts the Arabic intensive verb for speaking with a hypothetical causative form meaning to provide someone with speech; the accompanying example uses the causative verb meaning to provide a grave.

[37] **Translator’s note (L2115):** The final argument exploits the shared Arabic consonants of the words for speaking and wounding. The supplied word rendered “in his eagerness” has an irregular or possibly corrupt form; the context indicates eagerness to vindicate his position.

[38] **Qur’an references (L2113):** Qur’an 2:30 (Al-Baqarah); Qur’an 80:21 (’Abasa).

Thus, restricting it to males in the verse concerning one who leaves neither parent nor child, while giving it general application in the verse concerning the parents, husband, and wife—I know of no justification for this. The proper treatment of a general expression is that it should not be restricted Disagreement does exist concerning sisters inheriting alongside daughters. If a consensus is established concerning brothers inheriting alongside them, so be it; otherwise, under the ruling of the verse, they are like their sisters in being excluded. And the report of Abu Qays from Huzayl does not possess sufficient strength to restrict the general application of the Book.[39]

L2127 Whoever adopts it, judges Abu Qays to be an upright transmitter, and sides with the overwhelming majority of specialists in inheritance shares has a defensible position.

L2128–2130 And whoever sides with Ibn ʿAbbas and those who followed him in this, we do not rebuke him with all all severity. Success comes through Allah.[40]

فمن ذهب إليه وعدل أبا قيس وكان مع الجمهور الأعظم من الفرضيين فهو وجه.

ومن كان مع ابن عباس ومن تبعه عليه لم نعنفه كل كل التعنيف. وبالله التوفيق.

[39] **Qur'an references (L2119):** Qur'an 4:176 (An-Nisa).

[40] **Translator's note (L2130):** The word "all" is repeated across the segment boundary in the supplied text; the repetition has been retained.

CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة المائدة

Surah 5: The Table Spread (Al-Ma’idah)

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

Return to the reading collection

L2131–2133 Surah al-Ma'idah (The Table): "Fulfill the Covenants" His saying—mighty and majestic—"Nor those making their way to the Sacred House, seeking bounty from their Lord and approval."[1]

L2134–2140 Evidence that someone who earns money during his pilgrimage and seeks profit from his trade does not compromise his objective, and that his intention in pursuing both aims brings him to the attainment of both objectives. Likewise, He said in Surah al-Baqarah: "There is no blame upon you for seeking bounty from your Lord." And "bounty"—Allah knows best—in both passages means seeking worldly gain through trade and earning. Do you not see Him saying, "O you who have faith, when the call is made for prayer on Friday, hasten to the remembrance of Allah and leave off selling. That is better for you, if you know (9). Then, when the prayer has concluded, disperse throughout the land and seek of Allah's bounty, and remember Allah much"? He thus permitted what He had prohibited at the Friday call to prayer, namely trade. The report of Abu Umamah al-Taymi concerning hiring out transport is clear with regard to the verse in Surah al-Baqarah. None of those who carry matters to excess may therefore restrict the breadth of Allah's mercy by imposing constraints upon His servants' combining the pursuit of the hereafter with that of this world, since the permissible pursuit of the latter does not impair intentions or corrupt the purposes of one's pursuits. Allah—majestic and exalted—knows the inward intentions of those who seek Him, does not disappoint the hopes of those who place their hopes in Him, and rewards each person's intention according to what he has lodged in his innermost heart.[2]

L2141 If it is said, "Does His prohibition of selling when the call to Friday prayer is made not contradict the two verses?" the reply is: "Allah forbid that it should contradict them! Occupation with selling prevents attendance at Friday prayer, whereas earning during the pilgrimage does not prevent performing the rites and attending the places of observance. Moreover, even if someone could attend Friday prayer while selling after its call had been

سورة المائدة " أوفوا بالعقود " قوله عز وجل (وَلَا آمِّينَ الْبَيْتَ الْحَرَامَ يَبْتَغُونَ فَضْلًا مِنْ رَبِّهِمْ وَرِضْوَانًا) .

دليل على أن من اكتسب في حجه، والتمس فضل تجارته لم يخل بطلبته، وأن نيته في كلا القصدين موصلة إلى جميع الطلبين، وكذا قال في سورة البقرة: (لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ) والفضل - والله أعلم - في كلا الموضعين: طلب نيل الدنيا، من التجارة والكسب. ألا تراه يقول (يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ (٩) فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا) ، فأطلق ما كان منع منه عند نداء الجمعة، وهي التجارة، وحديث أبي أمامة التيمي في الكرى بين في الآية من سورة البقرة، فليس لأحد من المتعمقين أن يحظر سعة رحمة الله بالتضييق على عباده في الجمع بين طلب الآخرة والدنيا، إذ المباح من طلبها غير مؤثر في الإرادات ولا بمفسد مقاصد الطلبات، والله - جل وعلا - عارف بضمائر قاصديه وغير مخيب آمال مؤمليه وشاكر لكل نيته على ما أودع طويته.

فإن قيل: أوليس نهيه عن البيع عند النداء لصلاة الجمعة معارضا للآيتين، قيل: معاذ الله أن يكون معارضا لهما، إذ الاشتغال بالبيع مانع من حضور الجمعة وليس الاكتساب في الحج بمانع من فعل المناسك وشهود المشاهد، مع أنه لو قدر على حضور الجمعة مع البيع بعد النداء لها ما كان منعه من فعل بعينه يعارض فعلا سواه، إذ المعارضة لا تكون إلا في اجتماع منع وإطلاق على فعل واحد، فيلتمس حينئذ لهما مخرج لا على فعلين مختلفين.

[1] **Qur'an references (L2132):** Qur'an 5:2 (Al-Ma'idah).

[2] **Qur'an references (L2134):** Qur'an 2:198 (Al-Baqarah); Qur'an 62:9 (Al-Jumu'ah); Qur'an 62:10 (Al-Jumu'ah).

made, His prohibiting one particular act would not contradict a different act. A contradiction arises only when prohibition and permission converge upon one and the same act, in which case a means of reconciling the two is sought; it does not arise with two different acts."

L2142–2148 A Subtle Point concerning "Hatred of a People": And His saying—mighty and majestic—"And let not hatred of a people, because they barred you from the Sacred Mosque, impel you" is evidence that transgression differs from retaliation: it is what exceeds retaliation. Do you not see Him—majestic is His majesty—saying, "And if you punish, then punish with the like of that with which you were punished"? And He said, "The recompense of an evil deed is an evil deed like it." Thus whoever confines himself to the like of what was done to him is retaliating, while whoever exceeds it is transgressing. This is supported by his report in the Sunnah, ﷺ: "The two who seek assistance: whatever they say rests upon the initiator, so long as the wronged party does not transgress." (1) From the standpoint of jurisprudence, it also supports the position of al-Shafiʿi—may Allah be pleased with him—in permitting someone who has been wronged to take from his wrongdoer's property an amount equivalent to what he was wrongfully deprived of, whether the wrongdoer knows of it or not; and that his interpretation of the transmitted hadith: "Return what is entrusted to you to the person who entrusted you with it, and do not betray someone who has betrayed you," is as he interpreted it.[3][4][5][6]

نكتة شنآن قوم: وقوله عز وجل: (وَلَا يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ أَنْ صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ) دليل على أن: العدوان غير المقابلة، وهو ما زاد عليها ألا تراه - جل جلاله - يقول: (وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ) ، وقال: (وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا) فالمقتصر على مثل ما فعل به مقابل، والزائد عليه متعدي، ويؤيده من السنة حديثه، صلى الله عليه وسلم: " المستعان ما قالا فعلى البادي ما لم يعتدي المظلوم " (١) ٠ وفيه من جهة الفقه مايؤيد قول الشافعي - رضي الله عنه - في إباحته للمظلوم أن يأخذ من مال ظالمه مثل ظلامته علم به أم لم يعلم، وأن ما خرجه من الحديث المروي: " أد الأمانة إلى من ائتمنك، ولا تخن من خانك " كما خرجه.

L2149

L2150 (1) Transmitted by Muslim in his Sahih (4/2000), hadith no. 2587, Book

(١) رواه مسلم في صحيحه (٤/ ٠ ٠ ٠ ٢) ح (٢ ٥٨٧) كتاب: البر والصلة والآداب، باب: النهي عن السباب.

[3] **Translator's note (L2143):** The Quranic quotation stops before stating what the hatred must not impel them to do; this incompleteness is retained.

[4] **Translator's note (L2146):** The supplied quotation reads "the two who seek assistance," apparently an error for the familiar wording "the two who exchange insults." The supplied wording has been retained.

[5] **Translator's note (L2148):** The wording linking this segment to the preceding one is elliptical and repetitive; the translation retains that structure.

[6] **Qur'an references (L2142):** Qur'an 5:2 (Al-Ma'idah); Qur'an 16:126 (An-Nahl); Qur'an 42:40 (Ash-Shuraa).

of Righteousness, Maintaining Ties of Kinship, and Manners, Chapter: The Prohibition of Trading Insults.[7]

L2151 The meaning of the hadith, as al-Nawawi stated in his Commentary on Sahih Muslim (16/140), is, in substance: "The sin of the insults exchanged by two people falls entirely upon the one who began, unless the second exceeds the bounds of obtaining redress and says more to the initiator than the initiator said to him ..."[8]

L2152–2153 He is not in the wrong so long as he is taking what is due to him. Once he has recovered it in full and seeks something beyond it, he incurs liability, just as his wrongdoer was a betrayer from the first dirham he took.[9]

L2154–2159 Muhammed ibn ʿAli said: I see a group whose hatred of Dawud al-Isfahani drives them to transgress against him, by saddling him with implications that do not follow from his position and attributing to him statements he never made. Although Dawud is not acceptable to us because of confused views reported to us from him and established against him through the transmission of trustworthy people, his offense is no greater than that of the unbelievers of Quraysh who barred the Messenger of Allah ﷺ and his Companions—may Allah be pleased with them—from the Sacred Mosque. Their case provides a precedent for refraining from transgression against him. Among the implications they unjustly impose upon him, though they do not follow from his position, is that pig fat is lawful, because flesh is what is expressly named as prohibited in His saying: "Forbidden to you are carrion, blood, and the flesh of swine." This is transgression itself: a failure by the person imposing this implication to remain mindful of Allah, if he knows better, and a glaring oversight on his part if he is exercising independent legal judgment, since it is impossible to achieve the lawful ritual slaughter of a pig by any of the

ومعنى الحديث كما قال النووي في شرح صحيح مسلم (١٦/ ١٤٠) : ما معناه: أن إثم السباب الواقع من اثنين مختص بالبادي منهما كله إلا أن يتجاوز الثاني قدر الانتصار فيقول للبادي أكثر مما قال له ... ".

لا يكون خاطئا ما دام يأخذ حقه فإذا استوفاه، وأراد شيئا سواه استوجب كما كان ظالمه بأول درهم أخذه خائنا.

قال محمد بن علي: وأرى جماعة يحملهم شنئان داود الأصفهاني على العدوان عليه بإلزامه ما لم يلزمه والتقول عليه ما لم يقله، وداود وإن كان عندنا غير مرضي لتخاليط بلغتنا عنه، وصحت برواية الثقات عليه فليس بأعظم جرما ممن صد عن المسجد الحرام رسول الله، صلى الله عليه وسلم، وأصحابه - رضي الله عنهم - من كفار قريش، وله بهم أسوة في ترك العدوان عليه، فمما يلزمونه ظلما ولا يلزمه: تحليل شحم الخنزير لتسمية اللحم بالتحريم في قوله: (حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ) وهذا هو التعدي بعينه، واضاعة المراقبة من ملزمه إن كان عالما، وإغفال متفاوت منه إن كان مجتهدا لإعواز الوصول إلى زكاة الخنزير بوجه من الوجوه الذي يصير به الحيوان ذكيا، فلما كان إفاتة روح الخنزير بوقذه وفري أوداجه وقطع حلقومه ومريه سيان كان شحمه إن لم يحرم باسمه حرم بأنه جزء من أجزاء الميتة المحرمة بنص القرآن، إذ اسم الميتة غير مزائل خنزيرا فارقته الحياة، فصار لحمه وشحمه وعروقه وعصبه وكل ما فارقته الروح من بدنه ميتاً كله.

[7] **Translator's note (L2150):** This bibliographical footnote is in the modern editor's voice. The spacing of the Arabic numerals is irregular; the references are rendered as 4/2000 and 2587.

[8] **Translator's note (L2151):** This continues the modern editor's explanatory footnote. The source redundantly introduces the explanation as both the hadith's meaning and a paraphrase.

[9] **Translator's note (L2153):** The object of "incurs" is unstated in the Arabic; "liability" supplies the apparent sense. The final clause is syntactically awkward.

means through which an animal becomes lawfully slaughtered. Since taking a pig's life by beating it, severing its jugular vessels, or cutting its windpipe and esophagus is all the same, its fat, even if not prohibited by name, is prohibited as a part of the carrion forbidden by the explicit text of the Quran, for the designation "carrion" does not cease to apply to a pig that has lost its life. Its flesh, fat, veins, sinews, and everything in its body from which life has departed thus become carrion in their entirety.[10][11]

L2160 How, then, can the poor man be saddled with permitting carrion, when he is among those most rigorously committed to the text? Can he obtain pig fat exempt from inclusion under the designation "carrion," such that permitting it would follow from his position? Allah singled out the prohibition of its flesh for mention—and He knows best—even though the designation "carrion" encompasses it, as an emphasis concerning something its eaters used to treat separately, just as they treated separately the strangled animal, the animal beaten to death, the animal killed by a fall, and the animal killed by goring. The designation "carrion" necessarily encompasses all these things. He—majestic and exalted—therefore forbade them these things, mentioning them by the names by which they knew them. Thus neither pig flesh nor pig fat can be obtained without both being encompassed by the designation "carrion."

L2161–2163 Among the substantial benefits in His saying, "Forbidden to you are carrion, blood, the flesh of swine, that over which a name other than Allah's has been invoked, the strangled animal, the animal beaten to death, the animal killed by a fall, the animal killed by goring, and that which a beast of prey has eaten—except what you have lawfully slaughtered—and that which has been slaughtered upon sacrificial stones," after knowing that these are forbidden—is His teaching us that whatever is forbidden for us to eat is not made lawful for us by the blade, and that slaughtering it is equivalent to mortally wounding it.

فكيف يلزم المسكين إباحة الميتة وهو من أشد الناس لزوما للنص، وهل يصل إلى شحم الخنزير معرى من شمول اسم الميتة له، حتى يلزمه إباحته، وإنما أفرد الله تحريم لحمه بالذكر، وهو أعلم واسم الميتة شاملة تأكيدا على ما كان آكلوه يفردونه ويفردون المنخنقة، والموقوذة، والمتردية، والنطيحة، واسم الميتة - لا محالة - شامل لجميع هذه الأشياء، فحرمها - جل وتعالى - عليهم مذكورة بأساميها المعروفة عندهم فيها، فلا وصول إلى لحم الخنزير ولا شحمه إلا بشمول اسم الميتة لهما.

ومن جليل الفائدة في قوله: (حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ) بعد معرفة تحريمها - تعليمه إيانا أن ما حرم أكله علينا لم تحلله الشفرة لنا وأن ذبحه بمنزلة عقره، والعقير لا يكون ذكيا بل يكون ميتة، فالخنزير - كيف قتل - عقير لا ذكي، وشحمه ميتة.

[10] **Translator's note (L2157):** The source spells the term for lawful ritual slaughter with an initial z rather than the expected dh. Its intended technical sense is clear from the argument. The expression translated "a glaring oversight" is unusual and may be textually defective.

[11] **Qur'an references (L2154):** Qur'an 5:3 (Al-Ma'idah).

An animal mortally wounded in this way is not lawfully slaughtered; rather, it is carrion. A pig, however it is killed, is therefore mortally wounded, not lawfully slaughtered, and its fat is carrion.[12]

L2164 They also saddle him with permitting the eating of excrement and the drinking of urine and pus.

L2165–2169 How can that follow from his position, when Allah—blessed and exalted—has said in this surah: "They ask you what has been made lawful for them. Say: 'Good things have been made lawful for you.'" Would any human being doubt that these are not good things, when they are counted among impurities and rejected things, and every soul recoils from them and finds no pleasure in eating them? Even the Magians, who eat carrion, refuse them and find them repulsive. Can the designation "good things" apply to something regarded in this way by all the people of the world, their Muslims and their unbelievers, those who keep themselves clean and their filthy ones?[13][14][15]

L2170 Do these things not belong among the foul things of which Allah—blessed and exalted—said concerning His Messenger ﷺ in Surat al-Aʿraf: "He makes good things lawful for them and forbids foul things to them"?[16]

L2171 These things, and comparable implications imposed upon him, do not befit people of knowledge or someone aware that he will be questioned and held to account. I fear that this is an amusement in foolishness and a mutual summons to idle pursuits. Had they directed some of this vilification against him toward something reported to me about him—if he actually said it, for

ويلزمونه أيضا: إباحة أكل الغائط، وشرب البول والقيح.

وكيف يلزمه وقد قال الله - تبارك وتعالى - في هذه السورة: (يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمُ الطَّيِّبَاتُ) أفيرتاب بشر بأنها ليست من الطيبات وهي معدودة في أعداد النجاسات والمرفوضات، والنفوس بأسرها نابية عنها وغير طيبة بأكلها، حتى المجوس تأكل الميتة وتأباها وتجذرها، فهل يقع اسم الطيبات على ما هذه حاله عند جميع العالم مسلمهم وكافرهم ومنتظفهم وأوساخهم،.

وهل هي إلا لاحقة بالخبائث التي قال الله - تبارك وتعالي - في سورة الأعراف في رسوله صلى الله عليه وسلم: (وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ) .

فهذه الأشياء وما يضاهيها من الإلزامات لا تليق بأهل العلم ومن أنه مسئول محاسب، وأخاف أن يكون تفكها بالسخافة وتنادوا بالبطالة، ولو جعلوا بعض هذا التشنيع عليه في شيء بلغني عنه - إن كان قاله فإني لا أيقنه ولا نظرت في كتبه - كان أشبه.

[12] **Qur'an references (L2162):** Qur'an 5:3 (Al-Ma'idah).

[13] **Translator's note (L2167):** The final verb describing the Magians' reaction is unusual and possibly corrupt; "find them repulsive" renders its apparent contextual sense.

[14] **Translator's note (L2169):** The word rendered "those who keep themselves clean" has an irregular spelling in the source.

[15] **Qur'an references (L2165):** Qur'an 5:4 (Al-Ma'idah).

[16] **Qur'an references (L2170):** Qur'an 7:157 (Al-A'raf).

I am not certain of it, nor have I examined his books—that would have been more fitting.[17]

L2172–2174 It has reached me that he said it: Hunting with any hunting animals other than dogs alone is impermissible, because Allah—blessed and exalted—said, "And those hunting animals you have trained, as trainers for the hunt." This indicates that He intended dogs thereby, to the exclusion of all the others. The ugliness of this statement of his is enough to spare its hearer any need to hear its refutation, and it indicates the falsity of the position of this man, apart from everything else reported about him. Someone who fails to understand that His expression "trainers for the hunt" describes the trainers, rather than the hunting animals, deserves not to be counted among scholars and those people of understanding who possess discernment.[18][19]

L2175 The Quran contains considerable ellipsis, so it is as though the wording were—and Allah knows best—"And those hunting animals you have trained, training them for the hunt." Even if nothing indicated this except the kasrah vowel on the lam, it would have to be understood that they make the animals practiced hunters by training them to attack game eagerly, not that they make them into dogs: Allah had already created them as such, and they were called dogs before their trainers trained them. Moreover, even if "trained for the hunt" had a fathah vowel on the lam—whichever of the two—it would not be permissible for us to restrict it to dogs to the exclusion of the other hunting

بلغني أنه قاله: لا يجوز الصيد بشيء من الجوارح إلا الكلاب وحدها، لأن الله - تبارك وتعالى - قال: (وَمَا عَلَّمْتُمْ مِنَ الْجَوَارِحِ مُكَلِّبِينَ) ، فدلت على أنه قصد بها الكلاب دون سائرها. وهذا قوله يستغني سامعه بقبحه عن استماع نقضه، ودال علي تزييف قوله هذا الرجل دون سائر ما حكي عنه، فإن من خفي عليه أن قوله: (مكلبين) هو من نعت المعلمين لا من نعت الجوارح جدير أن لا يعد في عدد العلماء والمميزين من الفهماء.

والقرآن فيه اختصار شديد فكأنه - والله أعلم -: وما علمتم من الجوارح مكلبين لها، ولو لم يدل عليه إلي كسر اللام، لوجب أن يعلم أنهم متخذوها ضارية بالتعليم لها لتكلب على الصيد لا أنهم جاعلوها كلابا، وقد خلقها الله كذلك، وسميت كلابا قبل تعليمهم مع أن مكلبين لو كانت مفتوحة اللام أيهما ما جاز أن نخص بها الكلاب دون سائر الجوارح، إذ جميعها يستجلب على الصيد استكلابا واحدا، وإن كان بعضها أقوى عليه من بعض.

[17] **Translator's note (L2171):** The phrase translated "someone aware that he will be questioned and held to account" lacks an expected verb such as "knows" in the supplied Arabic. The wording translated "a mutual summons to idle pursuits" is grammatically irregular and may be corrupt.

[18] **Translator's note (L2172):** The word translated "trainers for the hunt," mukallibin, is the disputed expression discussed in the following segments; its connection with dogs forms the basis of the reported interpretation.

[19] **Qur'an references (L2172):** Qur'an 5:4 (Al-Ma'idah).

والاستكلاب في لغة العرب: التوثب على الشيء والتسرع إليه، فهو واقع على كل من كان هذا منه.

ألا ترى أن رسول الله - صلى الله عليه وسلم - أباح للمحرم قتل الكلب العقور، فهل يجوز لأحد أن يقول: إن المحرم محظور عليه قتل الأسد، والدب، والذئب، والنمر وأشباه ذلك؛ لأن قول رسول الله، صلى الله عليه وسلم، لا يقع إلا على الكلاب المنفردة بهذا الاسم دون من يستحقه من السباع بما فيه من معنى الاستكلاب، ويقولون: استجلب فلان على كذا إذا أكثر فعله ولم ينكر عليه ولم يزل الناس من لدن رسول الله - صلى الله عليه وسلم - إلى اليوم في الشرق والغرب يعلمون الفهودة، والصبورة والبزاة والعقبان والشواهين والبواشق، وغيرها ويصيدون بها، علما منهم بأنها مستكلبة على ما ترسل عليه من أنواع الصيد لا ينكره منكر ولا يعيبه عالمهما ولا ينهى عنه عالم إلا شيء ذكر عن طاووس، ما أحسبه ثبت عنه، والإجماع عند هذا الرجل من أكبر الحجج.

وذكر غير واحد في حديث عدي بن حاتم أنه قال: قلت: يا رسول الله: إنا نصيد بهذه الكلاب والطير،

animals, since all of them are induced to pursue game with the same eager aggression, although some are stronger at it than others.[20]

L2176 Eager aggression—in the Arabs' language, istiklab—means pouncing upon something and rushing toward it; it therefore applies to anyone who behaves in this way.

L2177–2180 Do you not see that the Messenger of Allah ﷺ permitted a person in the state of pilgrimage consecration to kill a vicious dog? May anyone then say that a person in pilgrimage consecration is forbidden to kill a lion, a bear, a wolf, a leopard, and the like, because the words of the Messenger of Allah ﷺ apply only to dogs that bear this name specifically, to the exclusion of those beasts of prey that deserve it because they exhibit the quality of eager aggression? They say, "So-and-so became eagerly aggressive about such-and-such," when he does it excessively and no objection is made to him. From the time of the Messenger of Allah ﷺ until today, people in the east and the west have continually trained cheetahs, saburah animals, goshawks, eagles, peregrine falcons, sparrowhawks, and others, and hunted with them, knowing that they eagerly attack the kinds of game against which they are released. No objector objects to it, no knowledgeable person finds fault with it, and no scholar prohibits it, apart from something related from Tawus which I do not think has been established as his. And consensus, for this man, is among the greatest proofs.[21][22]

L2181–2182 More than one transmitter mentioned in the hadith of ʿAdi ibn Hatim that

[20] **Translator's note (L2175):** The source has an apparent error in the phrase rendered "except the kasrah vowel"; the expected exceptive expression is defective. "Whichever of the two" renders an isolated, syntactically unclear expression in the source. The source uses a verb meaning "are induced" or "are drawn" where a form referring to eager aggression may have been intended. The translation preserves the transmitted verb's sense.

[21] **Translator's note (L2178):** The source's verb in the lexical example is istajlaba, meaning "drew" or "attracted," although the discussion calls for istaklaba, "became eagerly aggressive." The translation conveys the apparent intended example while recording the discrepancy here. The animal name rendered "saburah animals" is uncertain and possibly corrupt; no secure English species identification can be supplied.

[22] **Translator's note (L2180):** The expression rendered "no knowledgeable person finds fault with it" contains an anomalous ending in the source; its precise syntax is uncertain.

he said: I said, “O Messenger of Allah, we hunt with these dogs and birds.”

L2183–2185 And I asked the Prophet ﷺ about what a goshawk kills, and he said, “Eat.” And in the hadith of Abu Rafi‘: I asked the Prophet ﷺ about the hunter in general, without further specification. A contradiction of something like this may rightly be regarded as grave. But when an implication that does not follow from his position is imposed upon him, its disgrace does not attach to him, and his rejection of it is proper.[23]

L2186 Ritual Purity:

L2187

L2188–2189 And His saying, exalted is He: “And if you are ill, or on a journey, or one of you comes from relieving himself, or you have touched women, and you find no water, then seek clean earth and wipe your faces and hands with some of it,” provides evidence for several things. The first is that the sick person is singled out as being permitted to perform dry ablution, whether he finds water or does not find it.[24]

L2190 For it is inconceivable that He should permit a healthy person to perform dry ablution when water is unavailable, with the sick person in the same situation of its unavailability, unless there is some consideration by which the sick person is singled out from the healthy person, so that mentioning him is not empty and without benefit.

L2191–2192 The benefit in this is what we have stated: permitting him to perform dry ablution whether water is available to him or unavailable.

L2193–2194 The second is that the mention of illness has a specific scope—and Allah knows best—namely, that it is an illness with which he cannot proceed to bring water into contact with his limbs, such as dangerous sores from smallpox and measles when they cover his body and break its skin, and sim-

[23] **Translator’s note (L2185):** The supplied word denotes “the hunter,” although “hunting” or “game” may have been intended in the reported question. The translation retains the supplied reading.

[24] **Qur’an references (L2188):** Qur’an 5:6 (Al-Ma’idah).

وسألت النبي - صلى الله عليه وسلم -، عن قتل البازي فقال: "كل " وفي حديث أبي رافع سألت النبي - صلى الله عليه وسلم - عن الصايد جملة من غير تفسير. فمثل هذا إذا خالفه مخالف يجوز أن يستعظم، فأما إذا ألزم مالا يلزمه لم يلحقه عاره وحسن إنكاره.

طهارة:

وقوله تعالى: (وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ) ، دليل على غير شيء: فأولها: أن المريض مخصوص بإباحة التيمم له، وجد الماء أو لم يجده.

إذ محال أن يبيح للصحيح التيمم بعد عدم الماء، والمريض في مثل حالة عدمه، إلا وفيه معنى يكون به مخصوصا دون الصحيح لئلا يكون ذكره فارغا بلا فائدة.

والفائدة فيه ما قلنا من إباحة التيمم له واجدا للماء أو عادما له.

والثاني: أن في ذكر المرض خصوص - والله أعلم - هو أنه المرض، الذي لا يصدر معه على إمساس الماء جوارحه، مثل الجرح المخوف من الجدري والحصبة إذا غطيا بدنه وفتحاه، وأشباه ذلك دون الحمى وأوجاع الجسد التي لا تكلم.

ilar conditions, as distinct from fever and bodily pains that do not produce wounds.[25]

L2195–2196 The third is an ellipsis in His saying, “Or one of you comes from relieving himself,” and a euphemistic reference for occurrences of ritual impurity, since its meaning is necessarily: “Or one of you has come from the privy,” having incurred ritual impurity through urination or something else.[26]

L2197–2199 Fourth: His saying “from it” provides evidence that dry ablution requires two strikes, since someone who confines himself to one strike exhausts what has adhered of the earth and its dust on the face, and consequently wipes his hands with none of it.

L2200 **An argument against the Muʿtazilites and the Qadarites:**

L2201

L2202–2203 His saying: “So We stirred up enmity and hatred among them until the Day of Resurrection” is an argument against the Qadarites and the Muʿtazilites.[27]

L2204 **An argument against the Murjiʾites:**

L2205

L2206–2209 His saying: “O Messenger, do not let those who hasten into unbelief grieve you, among those who say with their mouths, ‘We believe,’ while their hearts have not believed” is an argument against the Murjiʾites. For their position that faith consists solely in speech must mean either that it is credited to them without their hearts participating in it, or that uttering the testimony is not called faith until inward conviction participates in it and their hearts affirm its truth. If speech devoid of inward conviction constitutes faith according to them, then Allah—majestic and exalted—has explicitly declared you false through His saying: “While their hearts have not believed,” and He called

والثالث: اختصار في قوله: (أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ) وكناية عن الأحداث، إذ هو - لا محالة - أو جاء أحد منكم من الغائط وقد كان منه حدث من بول أو غيره.

والرابع: أن في قوله: (منه) دليل على أن التيمم ضربتان، إذ المقتصر على ضربة مفرغ ما عبق من الصعيد وغباره في الوجه، فيكون ماسحا يديه بغير شيء منه.

حجة على المعتزلة والقدرية:

قوله: (فَأَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ) حجة على القدرية والمعتزلة.

حجة على المرجئة:

قوله: (يَا أَيُّهَا الرَّسُولُ لَا يَحْزُنْكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ) حجة على المرجئة، إذ ليس يخلو قولهم في تجريد الإيمان بالقول من أن يكون محسوبا لهم بلا مشاركة القلوب له، أولا يسمى القول بالشهادة إيمانا حتى يشاركه الضمير وتصدقه القلوب، فإن كان القول خاليا من الضمير هو: الإيمان عندهم فقد كذبكم الله - جل وتعالى - نصا بقوله: (وَلَمْ تُؤْمِنْ قُلُوبُهُمْ) وسماهم مسارعين في الكفر إذا اقتصروا على القول دون القلوب.

[25] **Translator’s note (L2194):** The source reads “cannot proceed” rather than the contextually expected “is unable.” The wording may be a transcription error; the translation preserves its awkwardness.

[26] **Qur’an references (L2195):** Qur’an 4:43 (An-Nisa); Qur’an 5:6 (Al-Ma’idah).

[27] **Qur’an references (L2202):** Qur’an 5:14 (Al-Ma’idah).

them people who hasten into unbelief when they confined themselves to speech without their hearts.[28][29]

L2210 But if faith does not come about through acknowledgment alone until the hearts support it, then they have acknowledged that action is part of faith. For inward affirmation is an act of the heart, by the consensus of the community, which no one denies. The heart is one of the body's organs—indeed, their king and chief—whereas speech is something attributed, within the body, to the tongue alone, since it cannot be brought into existence except through it. Why, then, do they deny calling action faith, when they themselves have given it this designation, a matter that is obscure to no one who considers it? And why should the action of one part of the body deserve the name of faith, while the other actions of its other parts do not deserve it? Are uttering the testimony and the heart's inward conviction of its truth anything other than part of the obligation that Allah has commanded His servants to proceed to discharge? When they comply with it, that compliance on their part is called faith; prayer and obligatory almsgiving constitute a command just like those two.[30]

L2211 Yet when someone complies by performing those two, his compliance is not called faith! Is this anything other than blatant arbitrary assertion, about which there is no ambiguity?

L2212–2214 If any of them considers it acceptable to defy his own reason, deny his opponent something whose correctness direct observation attests, and present himself to the entire world in the guise of madmen, claiming that the heart's inward conviction concerning something and its saying so are not action attributable to it, although the hand's grasping is attributed to the hand and constitutes its action; or claiming that the heart's inward conviction is a constituent part of speech, over which nothing other than the tongue has power

[28] **Translator's note (L2207):** The Arabic shifts from speaking of the Murji'ites in the third person to addressing them directly; this shift is preserved.

[29] **Qur'an references (L2206):** Qur'an 5:41 (Al-Ma'idah).

[30] **Translator's note (L2210):** The phrase translated "proceed to discharge" is syntactically awkward: literally, it refers to Allah commanding His servants to 'go forth to it from it.' Its precise construction is uncertain.

وإن كان لا يكون الإيمان بالإقرار وحده حتى تساعده القلوب، فقد أقروا بأن العمل من الإيمان، إذ تصديق الضمير فعل من القلب بإجماع الأمة لا ينكره منكر، والقلب أحد أركان الجسد، بل ملكها ورئيسها، والقول شيء، لا يضاف في الجسد إلا إلى اللسان وحده، إذ لا سبيل إلى الإيجاد إلا به، فما بالهم ينكرون تسمية العمل إيمانا، وقد سموه هذه التسمية التي لا تشكل على أحد ينظر فيها، وما بال عمل بعض الجسد يستحق اسم الإيمان ولا يستحقه سائرها من سائره، وهل إطلاق القول في الشهادة وضمير القلب على صدقه إلا من المفترض الذي أمر الله عباده بالخروج إليه منه، فإذا ائتمروا له سمي ذلك الائتمار منهم إيمانا، وتكون الصلاة والزكاة أمرا مثلهما.

فإذا ائتمر مؤتمر بأدائهما لم يسم ايتماره إيمانا، هل هذا الأمر إلا من التحكم الصراح الذي لا التباس فيه،.

فإن استحسن مستحسن منهم أن يكابر عقله، ويجحد خصمه ما يشهد العيان له بصحته، ويتصور بصورة المجانين عند جميع العالم، فيزعم أن ضمير القلب على الشيء وقوله له ليس بعمل يضاف إليه، ويضاف بطش اليد إليها، ويكون من عملها، أو يزعم أن ضمير القلب جزء من أجزاء القول الذي لا سلطان لغير اللسان عليه، حرم كلامه وانقطع نظامه وإلا فليوقن بأن ما جحده في التفصيل قد أثبته في الجملة، وأن العمل إذا سمي إيمانا كان نسبته إلى اختلاف أسماء الجوارح وحركاتها لا يغير حكمه أقر به الجاهل، أم جحده.

over it, his speech becomes inadmissible and its coherence breaks down. Otherwise, let him be certain that what he has denied in detail he has affirmed in general, and that when action is called faith, attributing it to the differently named bodily members and their movements does not alter its ruling, whether the ignorant person acknowledges it or denies it.[31]

An argument against the Muʿtazilites:

And His saying: "Whomever Allah intends to subject to affliction, you will have no power to do anything for him against Allah" is an argument against the Muʿtazilites and the Qadarites, because it expressly mentions affliction and denies His Prophet ﷺ the power to benefit or harm in averting it.[32]

If it is said, "Affliction here means testing," the reply is: If that were so, the wording would be—and Allah knows best—"Whomever Allah intends his legal opinion," rather than "his affliction," just as He said to Moses ﷺ: "And We tested you with repeated testing."[33]

And how could He intend to test people whose hearts He has not intended to purify? If that were so, it would constitute an even stronger argument against them, since they assert with their own tongues that He—majestic and exalted—tests someone whose heart He does not purify of the defilement of unbelief and who never retires alone with faith. How could he become pure when He has withheld purification from him by withholding His will for it?[34]

[31] **Translator's note (L2214):** The unvocalized expression rendered "his speech becomes inadmissible" is uncertain; literally, it can read "his speech became forbidden." The construction concerning attribution to the bodily members is also grammatically irregular.

[32] **Qur'an references (L2217):** Qur'an 5:41 (Al-Ma'idah).

[33] **Translator's note (L2219):** The supplied word fatwāhu means "his legal opinion" or "his ruling," which does not fit the argument about testing. It appears corrupt and has been translated without emendation.

[34] **Translator's note (L2220):** The phrase rendered "retires alone with faith" follows the supplied verb yakhlū. Its meaning here is awkward and may reflect a corrupt reading; no correction has been made.

حجة على المعتزلة:

وقوله: (وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا) حجة على المعتزلة والقدرية لذكر الفتنة بلفظها ونفي النفع والضر عن نبيه - صلى الله عليه وسلم - في دفعها.

فإن قيل: الفتنة هاهنا الاختبار. قيل: لو كان كذلك كان - والله أعلم - ومن يرد الله فتواه لا فتنته، كما قال لموسى - صلى الله عليه وسلم -: (وَفَتَنَّاكَ فُتُونًا) .

وكيف يريد اختبار قوم لم يرد تطهير قلوبهم، وهو لو كان كذلك لكان أبلغ في الحجة عليهم حيث يزعمون بألسنتهم أنه جل وتعالى يختبر من لا يطهر قلبه من دنس الكفر، ولا يخلو بالإيمان أبدا، وكيف يطهر وقد منعه التطهير بارتفاع إرادته عنه،.

وهل هذا إلا الذي أنكروه ولم يجيزوا عليه أن يدعو إلى الهداية من قد أضله، ويعذب على فعل هو قضاؤه، فأرى تأويلهم في الفتنة قد أوقعهم فيما هو أشد عليهم مما فروا منه.

L2221–2222 Is this anything other than what they denied and refused to allow of Him: that He should call to guidance someone whom He has led astray, and punish someone for an act that is His decree? I therefore see that their interpretation of affliction has landed them in something more difficult for them than what they fled.

L2223–2226 Although this is among the strongest arguments against them, affliction here does not mean testing, since testing applies generally to all people. Allah—blessed and exalted—said: "Alif Lām Mīm. (1) Do people suppose that they will be left to say, 'We believe,' without being tested? (2) We certainly tested those before them, so Allah will assuredly know those who have spoken truthfully, and He will assuredly know the liars. (3) And He said: "And so that Allah might test what is in your breasts and purify what is in your hearts." And He said: "We will assuredly test you until We know those among you who strive and those who are patient, and test your reports. (31) But they specifically are the ones intended by affliction, because of His saying: "Those are the ones whose hearts Allah has not intended to purify; for them."[35][36]

L2227 **Concerning the Jews who sought judgment from the Prophet ﷺ:**

L2228

L2229–2232 His saying: "Those who do not judge by what Allah has sent down—it is they who are the unbelievers. (44) was sent down by Allah concerning the Jews who sought judgment from the Prophet ﷺ regarding the prescribed punishment for the adulteress. For the account begins by mentioning them and ends with them. Its beginning is: "O Messenger, do not let those who hasten into unbelief grieve you."[37]

L2233 Within its course there is something that confirms this, namely: "If they

[35] **Translator's note (L2226):** The supplied quotation ends with the incomplete phrase "for them," belonging to the next clause of the verse; it has been retained.

[36] **Qur'an references (L2223):** Qur'an 29:2 (Al-'Ankabut); Qur'an 29:3 (Al-'Ankabut); Qur'an 3:154 (Ali 'Imran); Qur'an 47:31 (Muhammad); Qur'an 5:41 (Al-Ma'idah).

[37] **Qur'an references (L2229):** Qur'an 5:44 (Al-Ma'idah); Qur'an 5:41 (Al-Ma'idah).

وهذا وإن كان من أكبر الحجة عليهم، فليست الفتنة هاهنا بمعنى الاختبار، إذ الاختبار عام على جميع الناس، قال الله تبارك وتعالى. (الم (١) أَحَسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ (٢) وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ (٣) وقال: (وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحِّصَ مَا فِي قُلُوبِكُمْ) وقال: (وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ وَالصَّابِرِينَ وَنَبْلُوَ أَخْبَارَكُمْ (٣١) والفتنة هم المرادون بها خاصة لقوله: (أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرَ قُلُوبَهُمْ لَهُمْ) .

في شأن اليهود الذين تحاكموا إلى النبي، صلى الله عليه وسلم:

قوله: (وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ (٤٤) نازل من الله في اليهود الذين تحاكموا إلى النبي - صلى الله عليه وسلم - في حد الزانية، إذ القصة مبتدئة بذكرهم ومختومة بهم فابتداؤها: (يَا أَيُّهَا الرَّسُولُ لَا يَحْزُنْكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ)

وفي سياقها ما يحققه وهو: (فَإِنْ جَاءُوكَ فَاحْكُمْ بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ وَإِنْ تُعْرِضْ عَنْهُمْ) .

come to you, then judge between them or turn away from them; and if you turn away from them."[38]

L2234–2235 "And how do they appoint you as judge?" That is, regarding the prescribed punishment for the two adulterers, "when they have the Torah, in which is Allah's judgment?" That is, His judgment concerning stoning the two of them.[39]

L2236–2244 Their changing the judgment of stoning to blackening faces, beating, and parading people about, together with their allegations against Allah, constituted unbelief, since they annulled a judgment of His that He had not abrogated and attributed to Him a replacement that He had not sent down. Then He—majestic is His majesty—continued the account to its completion and said: "And We prescribed for them therein: a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and retaliation for wounds. But whoever relinquishes it as charity, it is an expiation for him. And those who do not judge by what Allah has sent down—it is they who are the wrongdoers. (45) Thus the designations 'unbelievers,' 'wrongdoers,' and 'transgressors' fell upon the people of the Torah among the Jews and the people of the Gospel among the Christians, while the people of the Criterion are, by Allah's favor, free of all three. Muhammed narrated to us, son of al-Ḥusayn ibn Muhammed al-Hamdānī: Bakr ibn Sahl ibn Ismāʿīl al-Dimyāṭī narrated to us: ʿAbd Allāh ibn Yūsuf al-Tinnīsī narrated to us: Abū Muʿāwiyah Muhammed ibn Khāzim narrated to us: al-Aʿmash narrated to us, from ʿAbd Allāh ibn Murrah, from al-Barāʾ ibn ʿĀzib, from the Prophet ﷺ, concerning His saying, exalted is He: "Those who do not judge by what Allah has sent down—it is they who are the unbelievers. (44)," "And and those who do not judge by what Allah has sent down—it is they who are the wrongdoers. (45)," "And those who do not judge by what Allah has sent

(وَكَيْفَ يُحَكِّمُونَكَ) أي: في حد الزانيين (وَعِنْدَهُمُ التَّوْرَاةُ فِيهَا حُكْمُ اللَّهِ) أي: حكمه في رجمهما.

وكان تغييرهم حكم الرجم - إلى تحميم الوجوه، والضرب والطواف وادعاؤهم على الله - كفرا، إذ ألغوا له حكما لم ينسخه، وادعوا عليه تبديل مالم ينزله، ثم ساق جل جلاله تمام القصة وقال: (وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ (٤٥) فباء بالكافرين والظالمين والفاسقين أهل التوراة من اليهود، والإنجيل من النصارى، وأهل الفرقان من ثلاثتها بنعمة الله سالمون. د محمد ابن الحسين بن محمد الهمداني، د. بكر بن سهل بن إسماعيل الدمياطي، د. عبد الله بن يوسف التنيسي د. أبومعاوية محمد بن خازم د. الأعمش، عن عبد الله بن مرة عن البراء بن عازب عن النبي - صلى الله عليه وسلم - في قوله تعالي:وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ (٤٤) ، (وومَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْظالمونَ (٤٥) ، وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ (٤٧) قال: " هي في الكفار وحدها.

[38] **Qur'an references (L2233):** Qur'an 5:42 (Al-Ma'idah).
[39] **Qur'an references (L2234):** Qur'an 5:43 (Al-Ma'idah).

down—it is they who are the transgressors. (47)" He said: "These concern the unbelievers alone."[40][41][42]

L2245–2247 Those among the Shurāt and others who invoke these verses to declare the people of the prayer-direction unbelievers on account of sins are therefore asked: What is your argument for treating them all alike, when the people of the Criterion know that Allah's judgments sent down in His Book are true, that judging them according to these is obligatory, and that they are disobedient in abandoning them and liable to punishment for neglecting them, yet remain Muslims, whereas those concerning whom the verses were sent down are Jews and Christians whose unbelief the adherents of all religious creeds do not doubt? Is it permissible for someone to imagine that, before they appointed the Messenger of Allah ﷺ as judge and abandoned the judgment of the Torah, they would be unbelievers, and that rejecting his prophethood and denying his mission did them no harm, so that they incurred unbelief by abandoning the judgment of the Torah at both times, just as you claim that a Muslim who affirms Allah's oneness becomes an unbeliever by abandoning Allah's judgment in favor of its opposite?[43][44]

L2248 If they say, "It is permissible to imagine this and affirm its reality," their unbelief becomes manifest, and you are spared the trouble of dealing with them.

L2249 If they say, "Rather, before the judgment they were unbelievers through

فيقال لمن يحتج بها من الشراة وغيرهم في تكفير أهل القبلة بالذنوب: ما حجتكم في التسوية بين الجميع، وأهل الفرقان عالمون بأن أحكام الله المنزلة في كتابه حق والحكم بها عليهم فرض، وأنهم بتركها عاصون، وعلى إضاعتها معاقبون، وهم مع ذلك مسلمون، ومن أنزلت فيهم الآيات يهود ونصارى لا يرتاب بكفرهم جميع أهل النحل. أيجوز لمتوهم يتوهم أنهم قبل أن يحكموا رسوله الله - صلى الله عليه وسلم -،ويدعوا حكم التوراة يكونوا كافرين، ولا ضرهم رد نبوته وجحود رسالته، فاستوجبوا الكفر بترك حكم التوراة في الزمنين، كما تزعمون أن الموحد من المسلمين يكفر بترك حكم الله إلى ضده.

فإن قالوا: إن هذا يجوز توهمه وتحققه بان كفرهم وكفيت مؤنتهم.

فإن قالوا: بل كانوا قبل الحكم برد النبوة كفارا فصار تغييرهم الحكم زيادة في كفرهم، قيل لهم: فما وجه تكفيركم من قبل نبوة محمد - صلى الله عليه وسلم - وصار بها مسلما - بتركه استعمال حكم الله. أيكون زيادة في كفر ليس فيه، أم يكون مضموما إلى إسلام ليس من جنسه، أم يحبط إحسان عمر طويل بإساءة لحظة، ويهدم به ما أصلتموه في باب العدل. أم تكون نفس واحدة كافرة بإساءتها مؤمنة بإحسانها، تستوجب بنصيب إيمانها الخلود في الجنة، وبنصيب كفرها الخلود في النار، هذا - والله - أفحش مقال وأقبح انتحال.

[40] **Translator's note (L2237):** The isolated abbreviation dāl before Muhammed is understood as a transmission formula, "narrated to us," as are its repeated occurrences in the ensuing chain.

[41] **Translator's note (L2242):** The supplied quotation duplicates the conjunction "and"; the duplication is preserved.

[42] **Qur'an references (L2236):** Qur'an 5:45 (Al-Ma'idah); Qur'an 5:44 (Al-Ma'idah); Qur'an 5:47 (Al-Ma'idah).

[43] **Translator's note (L2245):** The Shurāt is a designation used for the Kharijites. "People of the prayer-direction" denotes professing Muslims.

[44] **Translator's note (L2247):** The argument appears to require "would not be unbelievers," but the supplied text says "would be unbelievers." The apparent missing negation has not been supplied. The supplied "His messenger Allah" is also grammatically irregular and has been understood as "the Messenger of Allah."

their rejection of prophethood, so their alteration of the judgment became an addition to their unbelief," they are asked: On what grounds, then, do you declare someone who accepted the prophethood of Muhammed ﷺ and thereby became a Muslim an unbeliever because he fails to apply Allah's judgment? Would this be an addition to unbelief that he does not possess? Or would it be joined to an Islam of a different kind from it? Or would the wrongdoing of a moment nullify the good deeds of a long lifetime, thereby demolishing the foundations you have established in the subject of justice? Or would one soul be unbelieving through its wrongdoing and believing through its good deeds, deserving eternal residence in Paradise by virtue of its share of faith, and eternal residence in the Fire by virtue of its share of unbelief? This, by Allah, is the most outrageous assertion and the most repugnant doctrine to adopt.

L2250–2253 If the Shurāt say, "It is unfair for you to argue against us that the verse was sent down concerning stoning, which has reached you through transmitted reports, when we do not believe those reports," they are told: "Take it to concern whatever judgment you wish. Was it not sent down concerning people other than the people of the Criterion?" If they say, "Could it not have been sent down concerning them, while those who act as they acted are included alongside them?"

L2254 The reply is: Yes. If they equal them in full, they are like them in their actions and are thereby called unbelievers. But if they perform some of their actions without equaling them in all their attributes, they are sinners by virtue of that action.

L2255–2257 Thus we say: Whoever judges contrary to Allah's judgment, claiming it on Allah's authority or denying what He has sent down of His rulings, is an unbeliever. For whoever denies the Quran, when Allah has testified that He sent it down, or attributes to Him something He did not send down, has lied about Him. Whoever lies about Him—there is no doubt about his unbelief, because of His saying, blessed and exalted is He: "Who, then, is more unjust than one who lies about Allah and rejects the truth when it comes to him? Is there not in Hell an abode for the unbelievers? (32)" He thus called them unbelievers. Whoever abandons what Allah has sent down concerning His

فإن قال الشراة: ليس من النصفة أن تحتج علينا بأن الآية نزلت في الرجم الذي أدته إليك الأخبار، ونحن لا نؤمن بها. قيل لهم: اجعلوه في أي حكم شئتم، أليس يكون منزلا في غير أهل الفرقان، فإن قالوا: أفلا يجوز أن يكون نزوله فيهم، فيدخل من عمل بعملهم معهم،.

قيل: بلى إذا ساووهم في الكمال كانوا مثلهم في الأفعال، وسموا به كفارا وإن عملوا ببعض أفعالهم، ولم يساووهم في جميع صفاتهم كانوا عصاة بذلك الفعل.

فنقول من حكم بضد حكم الله مدعيا به على الله أو جاحدا بما أنزله من أحكامه فهو كافر، لأن من جحد القرآن، وقد شهد الله بإنزاله، أو نسب إليه ما لم ينزله، فقد كذب عليه، ومن كذب عليه لم يرتب بكفره، لقوله تبارك وتعالى: (فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَّبَ بِالصِّدْقِ إِذْ جَاءَهُ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِلْكَافِرِينَ (٣٢) فسماهم

rulings in this manner has equaled those Jews and Christians concerning whom the verses were revealed, and deserves the designation of unbelief, wrongdoing, and defiant disobedience.[45]

L2258–2260 But whoever is driven by greed for dirhams and dinars, the pursuit of vengeance, or a desire of his own soul to abandon Allah's judgment, while conscious of his transgression, aware of his wrongdoing, fearful of his evil conduct, affirming his Lord's truthfulness concerning the rulings He has sent down, and testifying that they embody the truth according to which he is obliged to act, has not equaled them in these matters. He remains a Muslim, disobedient to his Lord; his actions warrant his punishment unless He generously grants him pardon.[46]

L2261–2265 If he repents, he joins the repentant and those sinners who deserve forgiveness. Whoever is overtaken by death before repentance has two paths: One is preponderance in the weighing. He said, blessed and exalted is He: "The weighing that day is the truth. Those whose scales are heavy—they are the successful. (8) And those whose scales are light—they are those who have lost their own souls because they used to act wrongfully toward Our signs. (9)" And He said: "We shall set up the just scales for the Day of Resurrection, and no soul shall be wronged in anything. Even if it is the weight of a mustard seed, We shall bring it forth; and We suffice as reckoners. (47)" Would He then bring forth a mustard seed's worth of evil but not bring forth its equivalent of good, when He is just, does not act unjustly and does no wrong? Or would He class a single day's wrongdoing as unbelief, thereby making the pan of evil deeds heavy enough to outweigh the mountains of good deeds a man has acquired throughout his life? This comes closer to fabricating lies about Him—majestic is His majesty—and denying His truthfulness—glory be to Him—than to magnifying Him and declaring whoever disobeys His command an unbeliever. Indeed, it is unbelief itself. We shall

كفارا، فمن كان تاركا لما أنزل الله في أحكامه على هذه الصفة، فقد ساوى من أنزلت فيهم الآيات من اليهود والنصارى واستحق اسم الكفر والظلم والفسق.

ومن حمله حرص الدرهم والدينار، أو بلوغ ثأر، أو شهوة نفس على ترك حكم الله، وهو عالم بعدوانه عارف بإساءته، حذرٌ من سوء صنيعه، مصدق لربه فيما أنزل من الأحكام، شاهد عليها بالحق المفترض عليه العمل به، ولم يساوهم فيها، وهو باق على إسلامه عاص لربه، فأفعاله تستوجب عقوبته إن لم يجد بالصفح عنه.

فإن تاب لحق بالتائبين، ومن يستوجب المغفرة من المذنبين، ومن لحقه الموت قبل التوبة كان له طريقان: أحدهما: الرجحان في الوزن قال تبارك وتعالي: (وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ (٨) وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ (٩) وقال: (وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ (٤٧) . أفيأتي بالخردلة من الشر ولا يأتي بها من الخير، وهو عدل لا يجور ولا يظلم أو يلحق إساءة يوم بالكفر فيثقل به كفة السيئات لترجح على اكتساب طول عمره جبال الحسنات. إن هذا إلى الافتراء عليه جل جلاله وتكذيبه سبحانه أقرب منه، إلى تعظيمه، وتكفير من خالف أمره، بل هو الكفر بعينه، وسنلخصه بشرح حجه في كتابنا " المجرد " في الرد على المخالفة إن شاء الله.

[45] **Qur'an references (L2255):** Qur'an 39:32 (Az-Zumar).

[46] **Translator's note (L2260):** The Arabic coordination is awkward: "and has not equaled them in these matters" interrupts the construction beginning "whoever." The translation preserves the apparent distinction between the acknowledged sinner and those who deny the revealed rulings.

set this out concisely, explaining its proofs, in our book “al-Mujarrad,” in refutation of the opposing party, if Allah wills.[47]

والآخر: التفضل بالعفو وترك الماقشة في الوزن، قال الله تبارك وتعالى: (وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ) .

L2266–2267 The other is His graciously granting pardon and foregoing exacting scrutiny in the weighing. Allah said, blessed and exalted is He: “And indeed your Lord is severe in punishment.”[48][49]

L2268–2273 And she said: “Then We gave the Book as an inheritance to those of Our servants whom We chose. Among them is one who wrongs himself, among them is one who follows a middle course, and among them is one who takes the lead in good deeds by Allah’s permission. That is the great bounty. (32) Gardens of perpetual residence, which they enter.” All of this necessarily concerns Muslims: the wrongdoer, the one following a middle course, and the one taking the lead. For He says, blessed and exalted is He, after a break in the course of the discourse: “Gardens of perpetual residence, which they enter, adorned therein with bracelets of gold and pearls; and their clothing therein is silk. (33) And they say: ‘Praise belongs to Allah, who has removed sorrow from us. Indeed, our Lord is forgiving, appreciative, (34) who, out of His bounty, has settled us in the abode of permanent residence, where no toil touches us and no weariness touches us.’ (35) But those who disbelieve shall have the fire of Hell: no sentence shall be passed upon them so that they die, nor shall any of its punishment be lightened for them. Thus do We recompense every persistent unbeliever. (36) And they cry out therein: ‘Our Lord, bring us out; we shall do righteous deeds other than those we used to do.’ ‘Did We not give you lives long enough for anyone who would take heed to take heed, and did the warner not come to you? So taste! The wrongdoers have no helper.’ (37)” Thus, in a single verse, He called them unbelievers and wrongdoers, just as He called the Jews and Christians in those verses; and He used the designations of wrongdoing and following a

وقالت: (ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بِإِذْنِ اللَّهِ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ (٣٢) جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا) فهذا لا محالة في المسلمين كله في الظالم والقاصد والسابق، لقوله تبارك وتعالى بعد انقطاع سياق الكلام: (جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ (٣٣) وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزَنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ (٣٤) الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِنْ فَضْلِهِ لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ (٣٥) وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَى عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا كَذَلِكَ نَجْزِي كُلَّ كَفُورٍ (٣٦) وَهُمْ يَصْطَرِخُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ أَوَلَمْ نُعَمِّرْكُمْ مَا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ (٣٧) فسماهم في آية واحدة كفارا وظالمين، كما سمى اليهود والنصارى في تلك الآيات، وسمى بالظلم والاقتصاد، فعلمنا أن الظلم وإن جمعه اسم فهو يفارق به غيره، وكذلك الكفر قد يكون بالله، ويكون بنعمه. والكفر في اللغة: ستر الحق فيجوز أن يكون الحاكم بغير ما أنزل الله ساترا لأحكامه وهو مسلم، ويكون ساترا لها وهو كافر وتختلف درجات الكفر في صفاقة، الستر ورقته، فيكون الجاحد بالغا أقصى عرضة والعاصي مجامعه في الفعل الظاهر مخالفه في الضمير الباطن

[47] **Qur’an references (L2261):** Qur’an 7:8 (Al-A’raf); Qur’an 7:9 (Al-A’raf); Qur’an 21:47 (Al-Anbya).

[48] **Translator’s note (L2267):** “Exacting scrutiny” interprets the apparently defective word al-māqashah as al-munāqashah. The quotation speaks of severe punishment despite being introduced under pardon; the supplied wording has been retained.

[49] **Qur’an references (L2267):** Qur’an 13:6 (Ar-Ra’d).

middle course. We therefore know that, although wrongdoing is embraced by one designation, one instance of it differs from another. Likewise, unbelief may be directed toward Allah, and ingratitude toward His blessings. In the language, unbelief means concealing the truth. Thus, someone who judges by something other than what Allah has sent down may be concealing His rulings while being a Muslim, or concealing them while being an unbeliever. The degrees of unbelief differ according to the thickness or thinness of the covering. The denier reaches its furthest extent, while the sinner shares with him the outward action but differs from him in his inward disposition. They are therefore neither equal in punishment nor on the same level. This will not escape anyone who seeks the truth with sincerity and uprightness, and turns away from obstinate disputation and the pursuit of victory through false argument.[50][51][52]

فلا يستويان في العقوبة ولا يلتقيان في الدرجة، هذا مالا يذهب على من قصد الحق بنصح واستقامة، وأضرب عن اللجاج والغلبة بباطل الاحتجاج.

L2274 Herein is confirmation of al-Shafiʿi's statement—may Allah be pleased with him—"Blood is more impure than the penis":

فيه تثبيت قول الشافعي - رضي الله عنه - الدم أنجس من الذكر:

L2275

L2276–2277 His saying: "Say: 'Shall I inform you of something worse than that in recompense with Allah? Those whom Allah has cursed and with whom He is angry'" is a proof for al-Shafiʿi, may Allah be pleased with him, concerning the statement for which he was criticized: "Blood is more impure than the penis."[53]

قوله: (قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ مَنْ لَعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ) حجة للشافعي، رضي الله عنه، فيما عيب عليه من قوله: الدم أنجس من الذكر.

L2278–2279 They said: "How can one kind of impure thing be ranked above a kind of

وقالوا: كيف يفضل جنس من النجس على جنس من الطاهر، إنما كان يجوز أن يقول: أنجس من الذكر لو كان الذكر نجسا، وكان يفضل الدم في النجاسة عليه لئلا يستحيل كلامه.

[50] **Translator's note (L2268):** The supplied introductory verb is feminine, "she said," with no evident feminine antecedent. It appears to be a transcription error for "He said," but has not been silently corrected.

[51] **Translator's note (L2271):** The clause "and He used the designations of wrongdoing and following a middle course" leaves the persons so designated unstated in the Arabic. The wording rendered "its furthest extent" is awkward and possibly corrupt; the precise sense of the supplied expression aqṣā ʿurḍah is uncertain. The Arabic uses kufr both for unbelief in Allah and for ingratitude toward His blessings; English requires different terms to express this distinction.

[52] **Qur'an references (L2268):** Qur'an 35:32 (Fatir); Qur'an 35:33 (Fatir); Qur'an 35:34 (Fatir); Qur'an 35:35 (Fatir); Qur'an 35:36 (Fatir); Qur'an 35:37 (Fatir).

[53] **Qur'an references (L2276):** Qur'an 5:60 (Al-Ma'idah).

pure thing? It would only have been permissible for him to say 'more impure than the penis' if the penis were impure and he were ranking blood above it in impurity, so that his statement would not be absurd."

L2280–2285

This verse therefore establishes the correctness of his statement. Do you not see that He said before it—majestic is His majesty: "Say: 'O People of the Book, do you resent us for anything except that we believe in Allah, in what has been sent down to us, and in what was sent down before, and that most of you are defiantly disobedient?' (59) Say: 'Shall I inform you of something worse than that?'" And we have no doubt that their faith in Allah and in the Books He has sent down is good, containing no evil. Yet He has said—majestic and exalted is He—as you see: "Say: 'Shall I inform you of something worse than that?'" Thus He informed them of something worse than what they regarded as evil, although it was in reality good. Al-Shafiʿi, may Allah be pleased with him, was an Arabic speaker who spoke according to the breadth of the Arabs' language. It is as though he said: "Blood is more impure than the penis, concerning which someone supposes that ablution is required after touching it because of its impurity, rather than as an act of devotional obedience." The penis is, in fact, pure. He—blessed and exalted is He—confirmed this by what He said in the course of the verse: "Those are worse in station and further astray from the even way. (60)" For their station is good, while the station of the People of the Book is evil. Through their faith in Him and His Book, they were not astray from His way; yet He said of the People of the Book: "And further astray from the even way. (60)" Similar to this is His saying: "So blessed is Allah, the best of creators. (14)" Yet there is no creator other than Him of whom He could be the better.

فهذه الآية تصوب قوله. ألا تراه قال جل جلاله قبلها: (قُلْ يَا أَهْلَ الْكِتَابِ هَلْ تَنْقِمُونَ مِنَّا إِلَّا أَنْ آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ مِنْ قَبْلُ وَأَنَّ أَكْثَرَكُمْ فَاسِقُونَ (٥٩) قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِنْ ذَلِكَ) ، ونحن لا نشك أن إيمانهم بالله وما أنزل من كتبه خير لا شر وقد قال جل وعلا كما ترى: (قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِنْ ذَلِكَ) فأنبأهم بشر من شر عندهم هو خير في الحقيقة، والشافعي، رضي الله عنه، عربي اللسان يتكلم على سعة لسان العرب، فكأنه قال: الدم أنجس من الذكر الذي يظن ظان أن الوضوء من مسه لنجاسته لا للتعبد، والذكر طاهر في الحقيقة وقد أكده تبارك وتعالى بما قال في سياق الآية، (أُولَئِكَ شَرٌّ مَكَانًا وَأَضَلُّ عَنْ سَوَاءِ السَّبِيلِ (٦٠) : إذ مكانهم خير ومكان أهل الكتاب شر، ولم يكونوا بالإيمان به وبكتابه ضلالا عن سبيله، وقال في أهل الكتاب: (وَأَضَلُّ عَنْ سَوَاءِ السَّبِيلِ (٦٠) ومثل هذا قوله: (فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ (١٤) ولا خالق غيره فيكون هو أحسن منه وهو خير الوارثين) وهو الوارث دونَ غيره.

And “He is the best of inheritors,” although He alone is the inheritor, to the exclusion of anyone else.[54][55][56]

A proof against the Muʿtazilites and the Qadarites:

His saying, exalted is He: “And He made of them apes and pigs, and worshipped the false deity” is a proof against the Muʿtazilites and the Qadarites that chokes them. For however “making” in this passage is interpreted, whether as creation or transformation, it demolishes their position, and they can find no escape from it by any stratagem. He—majestic and exalted is He—has counted their worship of the false deity among the punishments, and joined it with anger, the curse, and the transformation of their forms—only pigs and apes.[57][58][59]

What invalidates the Jahmites’ interpretation:

And His saying, exalted is He: “The Jews said: ‘Allah’s hand is shackled.’

[54] **Translator’s note (L2284):** In the explanation, “their station” and the subsequent believers are the Muslims, contrasted with the People of the Book. The shifts of reference follow the Arabic.

[55] **Translator’s note (L2285):** The supplied quotation parentheses run across the author’s explanation and the second quotation. Their boundaries have been distinguished in English; the statement “there is no creator other than Him” is the author’s explanation, not part of the Quranic quotation.

[56] **Qur’an references (L2280):** Qur’an 5:59 (Al-Ma’idah); Qur’an 5:60 (Al-Ma’idah).

[57] **Translator’s note (L2289):** As supplied, the final verb is the active singular “worshipped,” leaving its relation to the preceding clause awkward. In the Quranic passage, it is ordinarily understood as referring to those who worshipped the false deity. The following argument discusses their worship as something Allah made; the supplied vocalization has been retained rather than replaced with another reading.

[58] **Translator’s note (L2290):** The ending is apparently corrupt: the supplied innamā means “only” or “indeed,” producing the broken phrase translated “—only pigs and apes.” The context suggests transformation into pigs and apes, but that would require a different reading.

[59] **Qur’an references (L2289):** Qur’an 5:60 (Al-Ma’idah).

حجة على المعتزلة والقدرية:

قوله تعالى: (وَجَعَلَ مِنْهُمُ الْقِرَدَةَ وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتَ) حجة على المعتزلة والقدرية خانقة لهم، إذ الجعل في هذا الوضع كيف تؤول من خلق أو صيرورة كسر قولهم ولم يجدوا عنه محيصا بحيلة، فقد أعد - جل وعلا - عبادتهم الطاغوت في عداد العقوبة وجمع بينه وبين الغضب واللعنة وتحويل صورهم إنما الخنازير والقردة.

مبطل تأويل الجهمية:

وقوله تعالى: (وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنْفِقُ كَيْفَ يَشَاءُ) مبطل تأويل الجهمية في معنى اليد وإعدادهم إياها مرة نعمة، ومرة قوة، ونحن لا ننكر أن العرب قد تخبر عن النعمة والقوة معا باليد غير أن هذا ليس موضعه، بل هو موضع اليدين المسماتين بهما دون القوة والنعمة، إذ اليد - إذا كانت بمعنى النعمة جمعت على أيادي، وقد قال كما ترى: (غُلَّتْ أَيْدِيهِمْ) فجمعها على الأيدى التي لا تكون إلا جمع اليد لا جمع النعمة، وقد ثنى يديه فقال: (بَلْ يَدَاهُ مَبْسُوطَتَانِ) فأبطل تأويل القوة، إذ كانت القوة لا تثنى، وكذا في سورة " ص " قال: (مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ) فثناها، فالعجب لقوم لا يرضون للخالق بما رضيه لنفسه فينزهونه بجهلهم عما ليس بتنزيه، ويمدحونه بما هو ذم بل داع إلا التعطيل، وتكذيب القرآن والله المستعان.

May their hands be shackled, and cursed are they for what they said! Rather, both His hands are outstretched; He spends as He wills" invalidates the Jahmites' interpretation of the meaning of "hand," and their reckoning it now as a blessing, now as power. We do not deny that the Arabs may express both blessing and power by "hand." This, however, is not the place for that; rather, it is the place for the two hands designated by that name, as distinct from power and blessing. For "hand," when it means a blessing, is pluralized as ayādī. Yet He said, as you see: "May their hands be shackled," pluralizing it as aydī, which can only be the plural of "hand," not of "blessing." And He put His hands in the dual, saying: "Rather, both His hands are outstretched," thereby invalidating the interpretation as power, since power does not take the dual. Likewise, in Surah Ṣād, He said: "What prevented you from prostrating to what I created with My two hands?" Thus He used the dual. How astonishing are people who will not accept for the Creator what He has accepted for Himself! In their ignorance, they declare Him transcendent through something that is no declaration of transcendence, and praise Him with what is blameworthy—indeed, something that leads to the denial of His attributes and the denial of the Quran's truthfulness. And Allah is the one whose help is sought.[60][61]

A proof against the Muʿtazilites and the Qadarites:

His saying: "And We cast among them enmity and hatred until the Day of Resurrection" is a proof against the Muʿtazilites and the Qadarites.[62]

If it is said: "Then what is the meaning of His saying: 'Had the People of the Book believed and been mindful of Allah,' when He knows best that, according to you, they cannot have faith except through His making it possible?"[63]

[60] **Translator's note (L2296):** The Arabic plural forms ayādī and aydī are retained because the author's argument depends on their distinction. The supplied illā in the expression rendered "leads to" is syntactically defective here; the translation follows the apparent intended sense of ilā, "to."

[61] **Qur'an references (L2293):** Qur'an 5:64 (Al-Ma'idah); Qur'an 38:75 (Sad).

[62] **Qur'an references (L2299):** Qur'an 5:64 (Al-Ma'idah).

[63] **Qur'an references (L2301):** Qur'an 5:65 (Al-Ma'idah).

حجة على المعتزلة والقدرية:

قوله: (وَأَلْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ) حجة على المعتزلة والقدرية.

فإن قيل: فما وجه قوله: (وَلَوْ أَنَّ أَهْلَ الْكِتَابِ آمَنُوا وَاتَّقَوْا) وهو أعلم أنهم لا يقدرون على الإيمان إلا بتيسيره عندك؟.

قيل: قد دللنا في غير موضع من هذا الكتاب وغيره على أن فعل الفاعل مضاف إليه وإن كان التسيير والمنع من غيره.

وهذا غير مستحيل في معقولهم أيضا لو تدبروه، لأنهم يجدون عبدا مخلوقا فيه آلة فعل لا يقدر مع منع مالكه عليه، فإذا أطلقه له ففعله كان الفعل منسوبا إلى الفاعل لا إلى المطلق، والأمر غير الإطلاق، فإذا أمر المخلوق - الذي يجوز في صفته العدل والجور ويكونان جميعا منه - عبده بما لا يستطيع فعله، ثم عاقبه على تركه كان جائزا عليه.

إذ غير محال في صفة المخلوق أن يبتدئ بالجور وبالعدل ويختم بهما، وجائز أن ينظر في عدله وجوره مخلوق مثله، فيعرف جوره من عدله ولا يخفى عليه شيء من طريقهما، لأنه وإن خفي على واحد عرفه الآخر، وإذا كان ذلك من الخالق الذي لا يجوز في صفته الجور لم يجز أن يكون معدوما منه إلا في العدل وإن تصور بغيره، إذ المتصور في العقول من ضد العدل يقمعه إحالة نسبة الجور إليه.

ونفي هذا الفعل عنه يدفعه إنزاله في كتابه وإخباره متفرجا به عن نفسه ولم يكن تنزيهنا له عن نسبة ما لا نعقل من عدله إليه بأحق من تنزيهه عن نسبة الكذب إليه والصدق والعدل معا من صفاته فسواء نفي عنه الصدق أو نسب إليه الجور تعالى عنهما علوا كبيرا.

L2303–2305 The reply is: We have demonstrated in more than one place in this book and elsewhere that the act of the agent is attributed to him, even though the direction and prevention come from someone else.[64]

L2306 Nor is this impossible according to their own understanding, if they would reflect upon it. For they find a slave in whom the capacity for an action has been created, yet who cannot perform it while his master prevents him. When his master gives him leave to perform it and he does so, the action is attributed to its agent, not to the one who gave him leave. A command is different from giving leave. Thus, if a created being—whose attributes may include both justice and injustice, and from whom both may proceed—commands his slave to do something he cannot do, then punishes him for leaving it undone, this is possible on his part.

L2307 For it is not impossible for a created being to begin with injustice or justice and to end with either. Another created being like him may examine his justice and injustice, distinguish his injustice from his justice, and have nothing of their respective courses concealed from him; for even if something escapes one person, another recognizes it. But when that proceeds from the Creator, whose attributes cannot include injustice, it cannot be absent from Him except in justice, even if it is conceived otherwise; for whatever the intellects conceive as the opposite of justice is suppressed by the impossibility of attributing injustice to Him.[65]

L2308–2311 Denying this action of Him is refuted by His revealing it in His Book and His reporting it about Himself, taking delight in it. Our declaring Him above having attributed to Him something of His justice that we cannot comprehend is no more warranted than declaring Him above having falsehood attributed to Him. Truthfulness and justice are both among His attributes; thus, denying

[64] **Translator's note (L2305):** The supplied word is "direction" or "causing to proceed" (tasyīr), distinct from "making possible" (taysīr) in the preceding objection.

[65] **Translator's note (L2307):** The wording «لم يجز أن يكون معدوما منه إلا في العدل», translated literally as 'it cannot be absent from Him except in justice,' is obscure and appears corrupt. The surrounding argument maintains that the Creator's action must be just even when conceived otherwise.

Him truthfulness and attributing injustice to Him are alike. Exalted is He far above both![66]

وليس يسلم من أنكر القضاء والقدر من تكذيبه وإن سلم عند نفسه من تجويره.

L2312–2313 Whoever denies divine decree and predestination does not escape declaring Him untruthful, even if, in his own estimation, he escapes attributing injustice to Him.

ومن قال:: إن المتصور في العقول من الجور عجز عن معرفته، والإيمان بالقضاء تصديق لربه، سلم من كلا الأمرين ورضي بالعبودية، ولم يزاحم في الربوبية.

L2314 But whoever says, 'What the intellects conceive as injustice is an inability to comprehend Him, while faith in the divine decree is affirming his Lord's truthfulness,' escapes both matters, accepts servanthood, and does not vie for lordship.[67]

L2315

قوله تعالى: (لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا) دليل على أن من حلف أن لا يطعم شيئا لوقت، فشرب شرابا أنه يحنث، لأن الآية نزلت في الذين ماتوا وهم يشربون الخمر قبل تحريمها، ويؤيده قوله في سورة البقرة إخبارا عن طالوت: فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي) فأوقع اسم الطعم على الشراب.

L2316–2318 His saying, exalted is He, 'There is no blame upon those who have faith and do righteous deeds for what they have tasted,' is evidence that someone who swears not to taste anything for a specified time, then drinks a beverage, breaks his oath. For the verse was revealed concerning those who died having drunk wine before its prohibition. This is supported by His saying in Surat al-Baqarah, reporting about Talut: 'When Talut set out with the troops, he said: Allah will test you with a river. Whoever drinks from it is not of me, and whoever does not taste it is indeed of me.' Thus He applied the designation 'tasting' to drinking.[68]

ولو حلف أن لا يشرب شيئا فطعم طعاما لم يحنث، لأن اسم الشراب لا يقع على الطعم كما يقع اسم الطعم على الشرب.

L2319–2320 But if someone swears not to drink anything and then eats food, he does not break his oath, because the designation 'drinking' does not apply to eating as the designation 'tasting' applies to drinking.[69]

L2321

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[66] **Translator's note (L2308):** «متفرجا به» is anomalous here. 'Taking delight in it' is a tentative literal rendering; the transmitted wording may be corrupt. The final comparison continues in the next supplied segment.

[67] **Translator's note (L2314):** The construction «إن المتصور في العقول من الجور عجز عن معرفته» is compressed and ambiguous. The pronoun in «معرفته» may refer to the Lord or to the matter being considered; 'comprehend Him' adopts the former reading.

[68] **Qur'an references (L2316):** Qur'an 5:93 (Al-Ma'idah); Qur'an 2:249 (Al-Baqarah).

[69] **Translator's note (L2320):** The argument depends on the range of «الطعم», which can denote tasting or eating, whereas «الشرب» denotes drinking.

L2322–2323 His saying, ‘O you who have faith, do not kill game while you are in the state of pilgrimage consecration,’ is evidence that a person in pilgrimage consecration owes no compensatory offering for the eggs of ostriches or other birds, because the designation ‘killing’ does not apply to this, unless he breaks an egg containing a living chick and it dies in his hands: in that case he owes compensation for it.[70]

قوله: (يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرُمٌ) دليل على أن لا فدية على المحرم في بيض النعامة وسائر الطير، لأن اسم القتل لا يقع عليه إلا أن يكسره وفيه فرخ حي، فيموت في يده فيكون حينئذ عليه فداؤه.

L2324–2325 If it is said: ‘Did He not say in the preceding verse, “O you who have faith, Allah will surely test you with some game that your hands and spears can reach,” and eggs are among the things that hands can reach, just as they can reach chicks?’[71]

فإن قيل: أوليس قد قال في الآية قبلها: (يَا أَيُّهَا الَّذِينَ آمَنُوا لَيَبْلُوَنَّكُمُ اللَّهُ بِشَيْءٍ مِنَ الصَّيْدِ تَنَالُهُ أَيْدِيكُمْ وَرِمَاحُكُمْ) ، والبيض مما تناله الأيدي كما تنال الفرخ.

L2326–2329 The reply is: ‘Reaching’ is unelaborated, whereas ‘killing’ is explicitly explained, and what is explicitly explained governs what is unelaborated, besides the fact that an egg is not designated ‘game’ in the language, since it lacks movement and life. I know of no proof for those who impose payment of its value. Were the report of Abu al-Zinad, from al-A‘raj, from Abu Hurayrah—that the Prophet ﷺ prescribed feeding one needy person or fasting one day for it—sound, I would adopt it. But Ibn Jurayj transmitted it from him, and he is a transmitter who conceals defects in transmission and did not state that he heard it from him.[72]

قيل: النيل مجمل، والقتل مفسر، والمفسر يقضي على المجمل مع أن البيضة لا يقع عليها اسم صيد في اللغة لخلوها من الحركة والروح، ولا أعرف حجة من جعل فيه قيمة ولو صح حديث أبي الزناد عن الأعرج عن أبي هريرة أن النبي، صلى الله عليه وسلم، جعل فيه إطعام مسكين أو صيام يوم - قلت به، ولكنه رواه عنه ابن جريج، وهو مدلس ولم يذكر سماعه منه.

L2330

L2331–2334 And His saying, ‘And whoever among you kills it deliberately,’ is evidence that someone who acts by mistake owes no compensatory penalty, whether an accidental shot kills it or he captures it and it dies in his hands, unless he slaughters it after he captures it alive, in which case he owes its compensatory penalty, because he deliberately slaughtered it, even if he did not deliberately[73][74]

وقوله: (وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا) دليل على أن الخاطيء لا جزاء عليه وسواء قتلته رمية الخطأ أو أخذه ومات في يده، إلا أن يذبحه بعد ما يأخذه حيا فيكون عليه جزاؤه، لأنه قد عمد ذبحه، وإن لم يعمد

[70] **Qur’an references (L2322):** Qur’an 5:95 (Al-Ma’idah).

[71] **Qur’an references (L2324):** Qur’an 5:94 (Al-Ma’idah).

[72] **Translator’s note (L2329):** The technical term «مدلس» describes a transmitter who uses wording that can conceal an intermediary or another defect in how a report was received. Here the author specifically questions whether Ibn Jurayj heard the report directly.

[73] **Translator’s note (L2334):** The supplied text breaks off after «وإن لم يعمد» (‘even if he did not deliberately’); its complement is missing.

L2335

L2336–2337 And His saying, ‘And whoever among you kills it deliberately,’ is also evidence that someone in pilgrimage consecration who captures game and then releases it owes no compensatory penalty. Although he sins by capturing it, the condition for the penalty concerns the animal killed. The penalty accords with its name: only someone who has destroyed its life is subject to recompense.[75][76]

L2338 The Person in Pilgrimage Consecration:

L2339

L2340–2343 And His saying, ‘So that he may taste the ill consequence of his deed,’ is evidence that a person in pilgrimage consecration owes a compensatory penalty for the game he takes every time he takes it, just as he does the first time. For tasting the ill consequence occurs only through the penalty, which people dislike and in paying which they begrudge their wealth. I know of no grounds for those who waive the penalty for his second taking of game, and their appeal to His saying : ‘And whoever repeats it, Allah will exact vengeance upon him,’ to waive the penalty is untenable to anyone who reflects upon it. What, then, is the point of His saying, ‘Allah has pardoned what is past,’ while imposing an expiation upon him and making him taste its ill consequence through it? In the language, pardon applies only to what is free of punishments, whereas this person has been punished through expiation, to cover his offense and cleanse his sin. No interpretation of pardon and repetition is admissible—and Allah knows best—except what ‘Ata’ said: the pardon concerns what occurred in the pre-Islamic age of ignorance, and the repetition occurs in Islam. It is possible that vengeance is exacted upon

وقوله: (وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا) دليل أيضا على أن من أخذ من المحرمين صيدا ثم أرسله لم يكن عليه جزاءه لأنه وإن كان عاصيا بأخذه فالشرط في الجزاء واقع على المقتول، والجزاء كاسمه - لا مجازى إلا من أفتت نفسه.

المحرم:

وقوله: (لِيَذُوقَ وَبَالَ أَمْرِهِ) دليل على أن المحرم عليه جزاء ما أصاب من الصيد كلما أصابه كما عليه في أول إصابته، إذ لا يكون ذواق الوبال إلا في الجزاء الذي تكرهه النفوس وتشح على أموالها فيه. ولا أعرف للمسقطين عنه الجزاء في ثاني إصابته وجها واعتلالهم بقوله : (وَمَنْ عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ) في إسقاط الجزاء عنه غير متوجه لمن تدبره، فما الفائدة إذا في قوله: (عَفَا اللَّهُ عَمَّا سَلَفَ) ، مع إيجاب الكفارة عليه وذواق وباله بها، والعفو في اللغة لا يقع إلا ما عري من العقوبات، وهذا قد عوقب بالكفارة سترا لخطيئته وتمحيصا لذنبه، ولا يجوز - والله أعلم - في العفو والعود إلا ما قال عطاء من أن العفو هو عما كان في الجاهلية، والعود في الإسلام، وجائز أن يكون الانتقام منه بالكفارة غير مصروف به إلى عذاب الآخرة.

[74] **Qur’an references (L2331):** Qur’an 5:95 (Al-Ma’idah).

[75] **Translator’s note (L2337):** The final wording «من أفتت نفسه» is anomalous and apparently corrupt. ‘Someone who has destroyed its life’ is a tentative contextual rendering, with ‘its’ referring to the animal; the transmitted wording does not establish this securely.

[76] **Qur’an references (L2336):** Qur’an 5:95 (Al-Ma’idah).

him through the expiation, without its being directed toward punishment in the Hereafter.[77]

L2344–2345 No one doubts that everyone who repeats a sin deserves vengeance to be exacted upon him in the Hereafter if his Lord's pardon does not reach him, or an expiation unknown in his case does not remove it from him.[78]

L2346 May anyone then say: 'I impose upon someone who kills by mistake, alongside the blood money, the freeing of a slave as expiation for his sin, since blood money belongs to the rights of human beings and freeing a slave belongs to the rights of Allah. But if he kills a second time, I restrict his obligation to blood money without freeing a slave, so that he meets Allah bearing his sin, and He punishes him for it and exacts vengeance upon him'?

L2347–2348 Or say: 'Expiation is incumbent upon someone who swears by Allah only once; if he repeats it, he owes no expiation,' and other such things?

L2349 Why should the sin of a person in pilgrimage consecration who kills game, which he is forbidden to kill while consecrated, be singled out for this ruling rather than other sins?

L2350 This is among the most astonishing things said and the most curious positions espoused. If it is said: 'This sin was singled out for this ruling because He said, "And whoever repeats it, Allah will exact vengeance upon him," while remaining silent concerning other sins.'[79]

L2351 The reply is: 'Are we then to take His silence concerning someone who returns to a sin he has committed once as evidence that vengeance upon him is waived?' If he says yes, he has spared us the trouble of engaging with him. For only transgressors who violate Allah's prohibitions deserve vengeance;

ولا يشك أحد أن كل عائد في ذنب مستحق للانتقام منه في الآخرة إن لم يلحقه عفو ربه أو تحطه عنه كفارة مجهولة فيه.

فهل يجوز لأحد أن يقول: أجعل على قاتل الخطأ مع الدية عتق رقبة كفارة لذنبه؛ إذ الدية من حقوق الآدميين، والرقبة من حقوق الله، فإن عاد ثانية إلى القتل اقتصرت به على الدية دون الرقبة ليلقى الله بذنبه، فيعاقبه عليه، وينتقم منه.

أو يقول: إن الكفارة على الحالف بالله مرة واحدة، فإن عاد لم تكن عليه كفارة، وأشباه ذلك.

وما بال ذنب المحرم في قتل الصيد المنهي عنه في حال إحرامه يخص بهذا الحكم دون غيره،.

هذا من أعجب ما قيل وأظرف ما انتحل، فإن قيل، خص هذا الذنب بهذا الحكم لقوله: (وَمَنْ عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ) ، وسكوته عن سائر الذنوب.

قيل: أفنجعل سكوته عن العائد إلى ذنب عمله مرة دالا على سقوطه الانتقام منه،. فإن قال: نعم كفانا مؤنة الاشتغال به، إذ الانتقام لا يستأهله إلا المعتدون المنتهكون محارم الله، فمن يسقط عنه الانتقام بفعل يفعله كان ذلك الفعل مباحا له.

[77] **Qur'an references (L2340):** Qur'an 5:95 (Al-Ma'idah).

[78] **Translator's note (L2345):** «كفارة مجهولة فيه» is obscure: literally, 'an expiation unknown in him/it.' The translation retains that uncertainty rather than specifying an expiation absent from the text.

[79] **Qur'an references (L2350):** Qur'an 5:95 (Al-Ma'idah).

thus, if vengeance is waived for someone on account of an act he commits, that act would be permissible for him.[80]

L2352 But if he says: 'He deserves vengeance whenever he sins, unless He pardons him.'

L2353–2355 The reply is: 'Then His mentioning vengeance in the case of the person in pilgrimage consecration and His silence concerning other sins are alike in their comprehensive scope, even though He reinforces it by mentioning it in one place rather than another.'

L2356 **On Fish:**

L2357

L2358–2361 And His saying, 'The game of the sea and its food have been made lawful for you,' is evidence—and Allah knows best—that fish floating on the surface and fish left exposed by the sea's retreat are lawful. For the designation 'game' applies only to something that, being alive, can evade capture and is therefore caught with a rope. He—glorious and exalted—has distinguished it from food by the conjunction 'and.' Fish floating on the surface and those left exposed are, Allah willing, among its food. Some exegetes have said: its game is fresh fish, and its food is salted fish. It is possible that everything whose life is in the water and which does not live on land falls within the game of the sea and is lawful when caught. It is also possible that His saying, 'The game of the sea has been made lawful for you,' concerns what they recognized as its game. Two reports have been transmitted from the Prophet ﷺ: One is unelaborated and the other explicitly explained. Were their transmission routes sound, they would provide a sufficient clarification.[81][82]

L2362 One is the report of Abu Hurayrah, which concerns the sea: 'Its water is

[80] **Translator's note (L2351):** The construction «سقوطه الانتقام منه» is grammatically irregular; the translation follows the evident sense of vengeance being waived.

[81] **Translator's note (L2359):** «بالحبل» is rendered as supplied, 'with a rope.' Its unvocalized spelling can also bear a reading referring to a hunting snare; the transcription does not settle this.

[82] **Qur'an references (L2358):** Qur'an 5:96 (Al-Ma'idah).

وإن قال: هو مستوجب للانتقام إن لم يعفوا عنه كلما أذنب.

قيل: فذكره بالانتقام في باب المحرم وسكوته في غيره من الذنوب في الاستيعاب واحد، وإن أكده بالذكر في موضع دون موضع.

في السمك:

وقوله: (أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ) دليل - والله أعلم - على أن الطافي وما حسر عنه البحر شيئا من السمك - حلال، لأن اسم الصيد لا يقع إلا على ما يكون ممتنعا بالحياة فيصطاد بالحبل وقد فصل - جل وعلا - بينه وبين الطعام - بالواو - والطافي والمحسور عنه إن شاء الله من طعامه، ومن المفسرين من قال: صيده طري السمك، وطعامه مالحه، وقد يحتمل أن يكون كل ما كان عيشه في الماء ولم يعش في البر داخلا في صيد البحر، ويكون حلا إذا أخذ. ويحتمل: أن يكون قوله: (أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ) على ما كانوا يعرفون من صيده وروي عن النبي، صلى الله عليه وسلم، حديثان: أحدهما مجمل والآخر مفسر، لو صح طريقهما كان فيهما بيان شاف.

أحدهما: حديث أبي هريرة وجاء في البحر: " هو الطهور ماؤه الحل ميتته ما، فهذا مجمل يحكم للاحتمال الأول.

purifying, and its dead animals are lawful.' This is unelaborated and supports the first possibility.[83]

والثاني: حديث ابن عمر: " أحلت لنا ميتتان ودمان، فأما الميتتان فالجراد والنون فهذا مفسر يحكم للثاني.

L2363 The second is the report of Ibn 'Umar: 'Two kinds of dead animals and two kinds of blood have been made lawful for us. As for the two kinds of dead animals, they are locusts and fish.' This is explicitly explained and supports the second possibility.

فلما اعتل الحديثان وضعف دعائمهما لم يحلل من الميتة شيء، وإن كانت من صيد البحر وطعامه.

L2364–2365 Since the two reports are defective and their supports weak, nothing among animals that die without ritual slaughter is thereby made lawful, even if it belongs to the game and food of the sea.

والميتة محرمة بجملتها في غير آية من القرآن إلا ما اجتمعت عليه الأمة من أنه داخل في طعام البحر وصيده، وهو الجراد والنون دون ما سواهما.

L2366 Animals that die without ritual slaughter are prohibited in their entirety in more than one verse of the Quran, except what the community has unanimously agreed is included in the food and game of the sea: namely, locusts and fish, to the exclusion of anything else.[84]

فنبيح جملتها بالاتفاق، والطافي وما انحسر عنه البحر ميتا بالدليل الذي قدمنا ذكره وشمول اسم الميتة المتفق على إباحته لهما.

L2367–2368 We therefore permit all of these on the basis of agreement, and fish floating on the surface and those left dead by the sea's retreat on the basis of the evidence we have already mentioned, and because both fall under the designation of animals dead without ritual slaughter whose permissibility is agreed upon.

ونقول: إن كل ما أمكن ذبحه من دواب البحر فأخذه صايد حيا وذبحه بما يقع عليه اسم ذبح من قطع الحلقوم والمريء فهو حل بالقرآن وما لم تكن ذكاته بقتل الحلقوم والمريء،، وإن أخذ حيا وقتل لم يؤكل، لأنه عقير، والعقير لاحق بالميتة بريا كان أو بحريا إلا دابة يتفق الجميع على أنها وإن احتملت الذكية لم تذكي فيسلم لإجماعهم.

L2369 We say: Any sea creature capable of being slaughtered which a fisherman catches alive and slaughters by an act properly called slaughter—cutting the windpipe and esophagus—is lawful according to the Quran. As for any creature whose ritual slaughter does not consist in killing the windpipe and esophagus, even if it is caught alive and killed, it may not be eaten, because it is an animal killed by wounding. An animal killed by wounding is classed with carrion, whether terrestrial or marine, except for a creature concerning which everyone agrees that, even though it is capable of undergoing ritual

[83] **Translator's note (L2362):** An isolated «ما» follows «ميتته» in the supplied quotation. It has no clear syntactic function here and may be a transcription or quotation-boundary error; it has not been silently incorporated into the reported saying.

[84] **Translator's note (L2366):** The supplied wording places both locusts and fish within the food and game of the sea. This is retained as the author's claim.

slaughter, it need not be ritually slaughtered: their consensus is then conceded.[85]

L2370–2373 His statement, reporting Jesus ﷺ: "If I said it, You certainly knew it. You know what is within my self, and I do not know what is within Your Self" is an argument against the Jahmiyyah. Everything mentioned in the Quran concerning the Self, hearing, sight, and the two hands is necessarily an essence, not an accident. He—majestic is His majesty—knows its modality from Himself, and none of His creatures can fathom His innermost reality or attain His limit as they do with created beings, since the creature is originated and the Creator is eternal without beginning; the creature is changeable, while the Creator remains in a single state of perfection which He knows from Himself; the creature dies, while Allah is living and everlasting. Although the creature shares the name with Him in these things, it differs from Him through the distinction in meaning we have mentioned. Had those poor wretches understood, they would have known that He who is neither fashioned nor originated—created, eternal without beginning in all His attributes.[86][87][88]

L2374 However those attributes may be, they are not shared, and the attributes of creatures which correspond to His in names are far removed from Him. Ignorance would then not have driven them to deny the attributes of His essence mentioned in His Book and to devise interpretations which are closer to the negation of attributes than to their affirmation.[89]

قوله إخبارا عن عيسى، صلى الله عليه وسلم: (إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ) حجة على الجهمية فكل ما ذكر في القرآن من النفس والسمع والبصر واليدين فهو لا محالة ذات لا عرض - يعرف كيفيته من نفسه - جل جلاله - ولا يبلغ أحد من خلقه كنهه ولا بلوغ حده كما يبلغونه من المخلوقين، إذا المخلوق محدث والخالق أزلي، والمخلوق متغير، والخالق باق على حال واحدة من الكمال الذي يعرفه من نفسه، والمخلوق ميت والله حي دائم. فهو وإن وافقه بالاسم في هذه الأشياء، فقد خالفه بما ذكرناه من المفارقة في المعنى ولو عقلوا المساكين لعلموا أن من ليس بمصنوع ولا محدث - مخلوق أزلي في جميع صفاته.

فكيف ما كانت تلك الصفات ليست بمشاركة، وأن صفات الخلق الموافقة له في الأسماء بعيدة منه. فكان لا يحملهم بالجهل على نفي صفات ذاته المذكورة في كتابه واحتيال التأويلات التي هي إنما التعطيل أقرب منها إلى التثبيت.

[85] **Translator's note (L2369):** The expression 'killing the windpipe and esophagus' is anomalous; the supplied text says 'killing,' whereas the preceding clause says 'cutting.' The final exception has irregular wording: 'ritual slaughter' and 'be ritually slaughtered' are rendered according to the apparent intended sense of the supplied forms.

[86] **Translator's note (L2371):** The supplied 'if/since' form is syntactically awkward; the explanatory sense 'since' is adopted. The pronouns in 'knows its modality from Himself' are somewhat ambiguous; the translation understands Allah as the subject.

[87] **Translator's note (L2373):** The supplied wording 'created, eternal without beginning' is contradictory and leaves the sentence syntactically defective. It is preserved rather than silently supplying a negation or removing 'created.'

[88] **Qur'an references (L2370):** Qur'an 5:116 (Al-Ma'idah).

[89] **Translator's note (L2374):** The clause describing ignorance driving them is grammatically irregular in the supplied text; its apparent argumentative sense is translated.